

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

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NO. 1

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 1/74  
IT EXPIRES WITH THIS ISSUE**

## CIRCULAR LETTER OF SALISBURY ASSOCIATION

As the time has come for us to meet together in another meeting of the Salisbury Old School Baptist Association, and as it has been the custom to write what is called the Circular Letter, we begin with much fear and trembling. It is our humble prayer that it may please God to give us a mind to write to the comfort of the brethren that have been given minds to come and assemble together at this time.

Fear and trembling has been mentioned, and we believe that every child of God, the chosen ones of God's mercy when they are brought down from their lofty looks, that which the human nature of man desires, they have much fear and trembling. We read in the Bible, "The fear of the Lord is the beginning of knowledge, the beginning of wisdom". Now fear, trembling, knowledge, and wisdom has been mentioned, all of which takes place not by the works of man but by the work of God in the heart of man; the heart of man being the dwelling place of our God. If it were by the works of man, would not men be glorying in his own strength? But we read in God's Holy word where the Apostle Paul said, When you glory, glory in the Lord, he was speaking to the Church of Corinth. We believe that no man has ever walked the high way

of holiness only as he has been led by the mighty power of God, and we further believe that only his (God's) chosen ones have or ever will walk there.

We believe that God knew the end from the beginning and that all things are taking place just as he (God) before decreed or ordained them. We are mindful of the Holy Word as found in Isaiah 46:10 "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Therefore, believing the Bible was written to confirm in our minds that which we have been taught: that God is the God of knowledge as Hannah said in first Samuel. "God is the God of knowledge, and by him actions are weighed." We feel that when the actions of this old mortal body are weighed in the balance of justice, we are found wanting.

That is, we have been blessed to see our sinful nature, and to cry out to God for mercy. Do we not often think of the poor publican who said, "Lord be merciful to me a sinner," and to feel the need of such ourselves? We read that the Pharisee stood afar off and thanked God that he was not like other men even the publican. Do we as Old School Baptist not feel many times in this life that it is much better to have a desire to be as good as some one else, rather than to feel better? We feel that it is a blessing from above that we have been shown the depravity of our nature, for it is then and then only, that one seeks the Lord as a place of refuge. We read in Psalms 51,3 "For I acknowledge my transgressions: and my sin is ever before me." We, the Old School Baptists, feel it one of the greatest blessings ever

bestowed upon mankind to see what we are by nature and to know full well that only by the grace of God we will ever reach the Heavenly Portals of Bliss that awaits God's elect. Yes as Peter said, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied. (1 Peter 1:2) The Old School Baptists believe that God loved his elect before the beginning of time, and, knowing that Adam would fall, fixed a way to redeem his chosen generation; and we hope to be a part of that number.

We read in Hebrews Chapter 9 verse 22, that without the shedding of blood there is no remission. Thus do we not at times get a little glimpse of the love that our blessed Saviour had for his chosen ones; to come in this world and bleed and die for them. We would say again that we hope to be a part of that number. As we journey here, we know full well by experience that the journey is not always a pleasant one; but then we feel that God has a purpose in that also for the inspired poet has written.

"Then why, my soul, complain and fear?  
The crown of glory see!  
The more I toil and suffer here,  
The sweeter rest will be."

We feel to have learned by experience that we have to travel through many trials and tribulations in this life; but the Apostle Paul has said "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) Now we notice that the Apostle did not say for good but "together for good," that is, as we see it, the bitter must go along with the sweet. Now we would not have the bitter if we could have our own way according to our nature, but when we are led through the many storms of this life and are blessed to see the mighty hand of God in the matter, then we feel to say many times that we have been blessed to see that God's ways are not our ways; and

that his ways are right and just. We feel that the latter part of the verse is setting forth a broad field of thought for it does not mention the whole world but just to them "who are the called according to his purpose." Therefore, We Old School Baptist feel that Jesus did not come in this world to redeem the whole world but just the ones that were chosen in him before the world and all things therein were created. We feel to thank God for what He has been pleased to give us to understand, for the understanding is better than all the riches of this world.

May it pleased God to be with our visiting ministers that they may be blessed to speak comforting words to us at this meeting, is our humble prayer. Amen.

Arthur R. Warren

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#### RESOLUTION OF RESPECT OF THE SALISBURY ASSOCIATION

Our Heavenly Father, if it be in accordance with Thy Holy Will, give us grace to be in humble submission to thy will in removing from our midst three of our dearly beloved members: Sister Hannah Brittingham of Little Creek Church; Deacon Merrill Shockley of Nassaongo Church; and Deacon Willie (Bill) Davis of Snow Hill Church.

These dear departed ones stood strong in the faith, always ready to stand up for Salvation by the sovereign Grace of God, and not by the works of the creature. It was a pleasure to be numbered with saints like these. Our loss is their eternal gain.

Thy will be done, O God.

Elder Arthur Warren, Mod.  
Maude T. Laws, Hon. Clerk  
William S. Adkins, Clerk  
Willie A. Davis, Jr., Asst. Clerk  
Written by Frank A. Holland

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#### THE NATION WHOSE GOD IS THE LORD

Dear Readers of the Signs:

I want to write about the sovereign

power of God.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." (Psalm 33:12-14)

As I quoted above, "Blessed is the nation whose God is the Lord." We see in Genesis 25:22,23, "And the children struggled together within her; and she (Rebekah) said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

Jacob was called one nation, and Esau was called another nation. To me Jacob is of the generation of Jesus Christ, and Esau is of the rejected generation. Each generation is a different nation of people. God loved Jacob, and God hated Esau before either of them were born, that the purpose of God according to election might stand: not of works but of him that calleth.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Peter 3:9) This generation is all one people — all brethren and one nation. "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 into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Ephesians 1:4-6)

We see that this generation was chosen in Christ before the foundation of the world, and made accepted in the beloved; the other generation was rejected, and stands today a generation of vi-

pers. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From his place of habitation he looketh upon all the inhabitants of the earth. He is of one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the things that are appointed for me: and many such things are with him." (Job 23:12-14) Job was one that believed God was telling the truth when he said, "I will do all my pleasure" — not if men will let me, but *I will do it.*

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I the Lord of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isaiah 41:17-18) It is the pleasure of the Lord to comfort his people, and to save them from their sins. And it is true that we all must appear before the judgment seat of Christ.

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. (2 Cor. 5:10)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8)

We can see that it is a fearful thing to fall into the hands of the living God. We with the flesh do sow to the flesh, but with the Spirit we sow to the Spirit. The old man shall die, the new man shall live forever; for he that believeth in Christ shall never die. God cannot look on sin with the least degree of allowance in the sense of it not being given account of. "But I say unto you, that every idle word that men shall

speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37)

I believe that Christ atoned for every sin his people would commit, and justified them by his blood; so every sin we commit God will put it in our hearts to confess from the first to the last. The day of judgment with all that Christ died for will be in time before we draw our last breath — so our sins go before to judgment in time, and there will be no sin to answer for in the resurrection when we arise from the grave.

"For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thes. 4:13-18) We will not stand with the wicked to be judged, for every sin that we commit will be gone on before unto judgment. Our mortal shall put on immortality in the resurrection, and come out of the tomb shouting praise to the Lamb of God; for He is worthy to receive all glory and honor — He hath redeemed us unto himself out of every nation and kindred and tongue.

I hope some one may receive some comfort in reading what I have written.

(Elder) J. R. Hollandsworth  
Bassett, Va.

## EXPERIENCE

2505 Shenandoah Ave.  
Durham, N.C. 27704

Dear Brother Spangler:

Enclosed is check for \$7.00 for two years renewal to the *Signs* due in July.

. . . We are thankful that God in His wisdom directs the Editors and writers of the *Signs* to write for the comfort of God's humble and afflicted people. I have just finished reading most of the Editorials in the November issue. My first recollection of the *Signs* was in my grandfather Young's home in my childhood. There were many mysteries which cause me to search the Scriptures. I was convicted of what a sinner I was under the sound of Elder Isaac Jones' preaching, and went mourning and groping in darkness until my late teens, when Christ Jesus appeared and spoke peace to my burdened soul. "Today thy parting soul shall be with me in Paradise." He has lifted me out of depression many times, and has never cast this poor, weak worm finally away. The hope those words gave me is still my comfort.

I hope, if not deceived, I have been blessed to see His glory a few times. "What wondrous love is this that caused the Lord of bliss, to bear the dreadful curse for my soul." This was a favorite hymn my earthly father sang many times on Sunday mornings as he was preparing to attend services.

May God in his rich mercy keep us all pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Faye phoned me tonight that Richard is flying home tonight, and she is to meet him at the airport. His tour of duty in the Marines is over. So we can rejoice with her and for both of them.

Remember us when at the throne of grace. I am so weak I can't seem to express what I feel of the many thoughts that go racing through my mind. We still hope we will be blessed to attend services at Durham, though we have not been strong enough to travel to the other churches. We hope to



see you there.

In Christian hope and love,  
Ester W. Whitefield

Rt. 3, Box 224X,  
Kitty Hawk, N.C. 27949

Dear Editors of the Signs:

And servants of the most high God through Jesus Christ and the working of the Holy Spirit in you, . . . made manifest through your being enabled to adhere to the very truth as it is in Christ Jesus, the head of the church of the true and living God. All existence and its every function always was, and is and ever will be wholly dependent upon Him, whether or not they are aware of it.

Precious ones, that is the nature of God and Lord and Holy Spirit, in whom I feel to hope is my trust. I am brought to remember an experience when I was about fifteen years of age, when I stood in the yard of our place of abode: As far as I could see upward and both to the left and to the right, there came toward me a solid rolling wave like unquenchable fire that was devouring every earthly thing in its path. There I stood alone in horror, without the presence or help of any earthly creature. But just as I began to feel the great heat from that wave or wall of fire, I was delivered from its clutches and carried to a safe place, with a feeling of the most wonderful coolness that seemed to reach the very marrow of my bones.

Now at that time I was not given to realize the full significance of what had taken place with me: I only felt a great relief in having been rescued from the path of that awful fire; and the awareness that no man was the means of my escape. But many years afterward there came a series of experiences, which I feel to hope brought me to more clearly understand the true significance of that earlier experience. As it was in the first experience, every experience, which I feel and hope are of merciful grace, has brought me ever more firmly in the

belief and feeling that the greatness of God is of such inconceivable magnitude, that even a thought on some small portion of His greatness, leads me to see the insignificance and total helplessness of all mankind of themselves.

Oh dear ones, I know that of my fleshly self I could not be worthy to even think upon one so great as He is; but I somehow feel to hope that there could be a worthiness for me in Jesus Christ. For Christ is all things to The Church, in that He is her Head, her Mind, her Leader and Guide, her Strength and Sustainer in every trial and tribulation, every temptation and sickness and health,—in any and all situations whatsoever she may come to face while she sojourns in this troublesome time world. Christ is the Winner of her every battle. The Church is no less safe than God is upon his throne: for where two or three are gathered together in His name, He who cannot lie, said that He would be in their midst. May we be mindful that when just one of His children is in His presence, there are the two referred to. I am mindful of the poets writings:

“When earth against my soul engage  
And fiery darts be hurled,  
Then I can smile at Satan’s rage  
And face a frowning world.”

Dear Editors and Elders, and all who read this who feel a precious hope in their breasts, and feel to trust in the God of perfect and unqualified sovereignty over all His creation, I would not leave the impression that I attempt to convert or change anyone to my way or understanding. For if anyone has any portion of knowledge of the reality of God and his ways, it is sure and certain that he did not receive it of men, but it was by the revelation of Jesus Christ unto him. For though an Elder in his discourse says something that one listener then believes and rejoices in, that Elder did not make that hearer believe or rejoice; for whatsoever is to any degree in a godly way, manner or nature, is of, by and from the Three-one God.

I feel to desire that, if it be God’s will,

I be kept ever mindful that whatsoever of the Holy truth I am aware of, I received it from Him only; and that it so pleased Him to reveal it unto this poor, unworthy worm. For of one thing, I feel very sure, I have never done even one thing of myself to merit one favor or notice from the Lord. May I be kept in such a way as to refrain from acting or speaking as if I had not received it from on high — as though I myself had reached out and acquired it of myself, or from any other man.

Dear Editors, at the start of this writing, I had intended to do no more than to say I was enclosing my remittance for two more years for the dear *Signs of the Times*. But I find that with all my planning, purposes and intents, events must still come to pass in their perfect order as foreordained and predestinated to be by the great God and Creator of all things. I heard and Elder express it this way:

“As I observe the things that be, and realize they did not come in another manner, time or place, than they did come, this is an evidence to me that they could not have come in any other manner than just as they did come.” And so it is my feeling that whatsoever was the mind and purpose of the Creator from the foundation of the world, concerning his creation of all time and things, there could never exist even the remotest possibility of any event transpiring contrary to that exact way, time and manner as He so created them all for, and to be, and to do.

I hope and trust I am by the grace of a merciful God, your brother in Christ.

Troy G. Shepard

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#### EXPERIENCE

232-D Falkirk Ct.  
Braemar Lane,  
Kalamazoo, Mich. 49007

Dear Elder Spangler:

Sister Campbell of Memphis, Tenn., did not give me the price of the *Signs*

of the *Times* subscription. Please write me the price . . .

I am a staunch Primitive Baptist and was baptized into the church by the late Elder O. W. Perkins, of Mayfield, Ky. I can truly say that if I have ever had an experience of grace, or have been taught of God, Elder Perkins preached my experience the first time I heard him.

I truly believe if one has been blessed with a second birth, it will cause him to bring forth fruits meet for repentance. And I believe that the world will hate you for you are not of the world, but are a new creature in Christ Jesus. It is not until then that one can go home to his friends and tell them what great things the Lord has done for him. Jesus said, “Ye must be born again,” and it is not of anything that we have done, or can do, for it is of the Father’s good will and pleasure. If God works the will and the do in you, it surely will show in your walk and talk.

“By grace are ye saved through faith: and that not of yourselves: it is the gift of God.” Each day I am made to feel more and more the richness, freedom, and sovereignty of God’s grace. From the ocean without bottom or shore flows every stream of mercy to the church of the living God, on their way to the Kingdom of Glory, from the treasury and storehouse of divine grace.

This grace has been, and is applied to quicken, to uphold, to support, to lead and comfort every subject of the entire “election of grace” on their way to the city, where they shall one day appear “to the praise of the glory of His grace.” I rejoice to believe that it was by this glorious and reigning grace that I, even I, a vile, ungodly sinner, was enabled to hear the voice of the Son of God. I shall never forget when the Lord found me, and lifted me out of that horrible pit of sin, placed my feet upon a rock, which was Jesus Christ my blessed Saviour, put a new song in my mouth, even praises unto His great and holy name. He even led me about and instructed me in righteousness. I found

the wealth and preciousness of Jesus, the Pearl of great price. Blessed promises were revealed to me, and sweet news of the way of salvation, embracing sinners such as I. I was filled to overflowing with love and gratitude, while tears of joy streamed down my face. How dearly did my poor soul and heart love the blessed King of Zion!

This was the most wonderful meeting I ever attended — just my Lord and I. Truly I was a new person, “old things had passed away and all things had become new.” My heart and soul burst forth in praises unto God, singing, “Amazing grace (how sweet the sound!) that saved a wretch like me; I once was lost but now am found, was blind but now I see.” Indeed His grace is amazing.

I truly believe that God knew every one of his children from the beginning of time, “Chose them in his Son before the foundation of the world, that they should be holy and without blame before Him in love.” I truly believe that every one of them will follow him. Jesus said, “My sheep hear my voice, and I know them, and they follow me. A stranger they will not follow, but will flee from him: for they know not the voice of strangers.”

I humbly hope and trust that I am included in that number that hear His voice and follow him. But, if I am turned away, I believe He is still just, and a righteous God. If I am sent to Hell, I'll have to say, “His righteous law approves it well.”

Elder Spangler, please let me hear from you. Thank you.

In hope of the saving grace of God.  
Mary M. Pearson

SENDS WRITINGS BY HIS FATHER

P. O. Box 113  
Haines, Oregon 97833

Signs of the Times,  
Danville, Va.

Dear Editors:

As I read the old paper, with its

many letters and communications, covering the many years, I am so much more convinced that, “God rules the inhabitants of the earth and the armies of Heaven. And none can stay His hand nor say: What doest Thou.”

The more that I mix with the religions of the world, the more I know that “By grace ye are saved, through faith, and that not of yourselves. It is a gift of God, not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.” (Eph. 2:8-10)

I grew up in an Old Baptist home. My parents never tried to teach us the Bible. And only by their example was I taught. I can get nothing out of these “Bible Schools”, or “Bible teachings”. I believe that we have light, as it is given to us to understand the scriptures. If we have not received the light we cannot understand those things. We may read the words written there but, if our ears are not tuned to the writings and our eyes given the power to see the lessons written there, we had just as well be reading “Red Riding Hood” or any of the other fairy tales, written by man.

I am nearing, what to my people, is the end of the trail, or at least a switching to a different trail. My father C. W. Bond left this world in 1964. Mother left in 1954. He at the age of 77 and she at 88.

A few days ago I was handed a writing, started by him, just before his death. Found in his tablet by mother, after his death, and a notation of her own written on the bottom of the sheet. I submit it to you for publication, should you see fit to publish it.

Charles W. Bond, Jr.

“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)

This scripture has been on my mind much of late, with interesting leadings to other scriptures setting forth conso-

lations for the saints of God. If it may be according to the will of our God to give me light to explain some of these things as I have seen them, to His name be all the praise.

I am now an old man, can look back on more than 50 years of ministerial services; and with the end of my pilgrimage near, I view life with all of its pleasures, promises and disappointments very different in many ways from what I did as I came along. Youth is full of hope and bright promises, death while ever to be expected and dreaded seems far off, and we shudder at the thought of it.

Elder C. W. Bond

(This was found in his tablet after he was gone, unfinished as so many things he had started were, as we view it naturally, yet we know that he had finished his course, and was "ready to be offered up.")

Signed: Martha Bond)

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**"THANKFUL FOR HIS  
LOVING KINDNESS"**

209 Taylor Road,  
Collinsville, Va. 24078

Dear Elder Wood:

Hope this may find you and Sister Wood well and that she is greatly improved from her illness.

I have received the November issue of the *Signs of the Times* and enjoyed the writings very much. Elder Sanders on the New Heaven and New Earth was very good. I had read that chapter a few days before to my husband, telling him I would be glad to hear from someone from that chapter, Rev. 21.

I am thankful to God for his loving kindness shown. I have received much comfort in reading from Hebrews of late. My mind has been on the 12th chapter and 9th verse, and will quote it: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" "But ye are come unto Mount Zion, and unto

the city of the living God, the heavenly Jerusalem, and to on innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." so reads the 22nd, 23rd and 24th verses of the same chapter.

Paul's writings to the Ephesians, chapter 2, is very comforting to His loved ones. I believe this quickening takes place here in time, as it does after death; also His glory and honor to God as it did after the death and resurrection of Jesus Christ, for his great love for us. (Hebrews 8:10 and 29 to 34) I believe this relates to his spiritual kingdom of believers in Christ Jesus.

I heard a man speaking over the television a few days ago. He did have some good points, but finally drowned himself in saying that God wanted people to be saved, but they would not let him; and they should get busy and do something about it before it was too late. I call this blasphemy against God, for it is not in accordance with the Scriptures of the Old and New Testaments, found in Isaiah's writings 45:9,10; also John's writings 6:37 to 44; also Paul's writings Hebrews 8:10. We read in the 5th chapter of John: "He that honoreth not the Son honoreth not the Father which hath sent him." To me these are false teachers and false witnesses that are against the Lord God of heaven and earth. Those that do honor Him honoreth both the Father and the Son, and are the true witnesses of our Lord and Saviour through the blood of the everlasting covenant.

Brother Wood, Harry was baptized the 4th Sunday in October: something he had wanted to do thirty years ago. We read to wait patiently on the Lord, which I feel he did. I am very glad and thankful for it. I believe He will verify all of his promises. (We are always glad to hear of the Lord's people uniting with

the church.—J.D.W.)

Your in sweet fellowship,  
Mrs. Harry D. Underwood

“IMMANUEL”

Dear Brethren:

The name “Immanuel” means, “God with us.” (Matthew 1:23) As God and man in one glorious Person we see in “Immanuel” the grandest expression of the infinite wisdom of God.

The Lord is called “wise” because He is wisdom itself. Wisdom, infinite wisdom, can never be wiser, and never be less wise. If any addition could be made to God’s wisdom, it was not infinite wisdom before such addition. If any subtraction could be made from it, it would cease to be infinite. God is unchangeably, infinitely, eternally wise.

Godliness is full of mysteries, but “God with us: Immanuel,” is its “great mystery.” (I Timothy 3:16) Immanuel, God’s Son and Mary’s spotless first-born: God and Man in one most glorious Christ. Here is wisdom showing its divinity indeed, for in the person of Immanuel, Wisdom did to the utmost doing the greatest thing Wisdom could do,—He gave himself for us.

As Immanuel could “increase in wisdom” the mystery of His person can never be understood by mortals. The design and intent of this article is to remind new-born readers of the *Signs* how sinners are justified and sanctified as is shown in Holy Writ, and are moreover put in the possession of eternal life so that death cannot be the legal end of any child of God.

The Lord in the Bible is that “apple tree among the trees of the wood” *down here*; that “tree of life in the midst of the paradise of God” *above*.

As Jesus Christ is the *source* of wisdom, so He is the subject of wisdom.

It was, to speak humanly, to meet our feeble capacity, the great problem to be solved: how God’s perfections could all be honored; how the integrity of His truth could be supported; the rights

of divine justice be maintained; the holiness of God’s nature be displayed and his mercy be extended to poor sinners; His grace reach poverty stricken, guilty sinners; and the river of His love flow in an eternal stream of delight to rebel man. The only wise God our Saviour undertook this mighty work and engaged in covenant to reconcile the jarring interest of the Holy with the salvation of sinners, to lower all the mountains, to raise all the valleys, to remove all the difficulties out of the way of mercy and truth meeting together, and righteousness and peace kissing each other.

And He most gloriously did this, and finished the work when His heart’s blood gushed from his riven side, when the dying cry was heard in heaven, “*It is finished.*” to the glory of God; and heard in earth to the comfort of miserable sinners. On the third day, truth did indeed spring out of the earth, and righteousness looked down from heaven.

As grace saves *causatively*, Immanuel saves *meritoriously*, and sends His Spirit to save *powerfully* through faith *experimentally*.

As in Eden there was the tree of life whose fruit would impart an unchangeable position to the person who ate of it: for if Adam and Eve had stretched forth their hand and eaten of its fruit, they would have lived forever in the misery and guilt in which they were. Amazing therefore is the rich mercy of God who turned them out of the garden, for He knew His purpose of love and His salvation to them, and towards millions of their posterity: So, instead of their being fixed as immortal and in an unchangeable position of misery and guilt, they were to be brought out of the horrible pit and have their feet put upon a Rock at God’s time, and in God’s way; and have a song put in their mouth.

If Eden’s tree of life gave immortality, how much more the gospel tree of life: Jesus. If eating of the tree of life in Eden would have fixed Adam in immortal wretchedness, much more are any who have laid hold of Christ the

true life, fixed in immutable blessedness.

Immortality in a condemned state would have been the result of eating of the tree of life in Eden; and immortality in a justified state, immortality in a state of peace with God, is the result of reaching forth the hand of faith and laying hold of Jesus the tree of life.

The gift of God is eternal life. All who have this gift have passed from death unto life. Wouldn't it be an unlawful thing to put a criminal to death if he had been fully pardoned? And wouldn't it be illegal to sue a man and put him in prison for failing to pay his debts if his Friend had paid it all? And wouldn't it be unlawful for a man to die under the weight of sins that Jesus has suffered for?

Now when "Immanuel" was born of the woman Mary, he was made under the law, and by his perfect obedience He became a tree of legal life for us, and title clear to eternal glory. But He is also a spiritual tree, for as He is our justification, He is also our sanctification, saying, "I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit." So, a soul who by precious faith enters into a state of justification, also is raised to a position of service, and shall take his yoke to serve in newness of life, which is the gift of God, the Holy Spirit. This is not a "drop," but, "A well of water springing up into everlasting life."

When the blood of Christ purges the conscience by faith, that soul lays hold on the dear Redeemer in union that is felt, and self is denied and God is praised. He is every saint's *Surety*, therefore they legally live; their *Vine*, and so they graciously live. And, He is their *fulness of bliss*, so shall they all gloriously live in that great day when Love's redeeming work is done, and we shall awake to see the Provider and the provisions of that City where no shadow shall fall. Then we shall be able as we ought, to "bless the Lord, Oh my soul, and all that is within me, bless His Holy

Name."

Brethren, we by nature would be afraid of the outcome if we had to enter a hospital, not to mention our having to die and be buried: Yet, as for all our Lord's appointed ways, our faith, though little, approves it well. This is because:

"Immanuel to love is Jesus to know  
And constitutes our bliss below;  
Christ to know is Immanuel to love,  
And constitutes our bliss above."

Meantime, nothing can injure any who are, "preserved in Jesus Christ and called," to an unspeakably glorious, eternal, God honoring, soul satisfying life that is now ready, and "ready to be revealed at the last time." Therefore at times we anticipate the day when the dear Lord's voice shall call us from the shores of time, when we have compassed the mount long enough.

In bonds,  
J. L. Bocock  
P. O. Box 13  
Boones Mill, Va. 24065

---

#### MANY CRIED UNTO THE LORD

P. O. Box 751,  
Macclenny, Fla. 32063

Dear Editors and  
Household of Faith:

I would like to write what was in my mind when I read Psalm 130:1, "Out of the depths have I cried unto thee, O Lord."

How many in Bible times cried unto the Lord out of the depths? If any ever cry unto the Lord really with a true cry, is it not out of the depths? Do any ever truly cry unto the Lord only out of the depths? I know what it is to cry unto the Lord out of the depths. Was it not out of the depths that the thief on the cross cried when he said, "Lord, when thou comest into thy kingdom remember me." One with his record at the door of death, would he not

cry out of the depths for the Lord's mercy? Do not all of God's little children cry out of the depths many, many times for God's help and saving grace? How sweet and good, and how kind the Lord gave the thief an answer: "Today shalt thou be with me in Paradise." Not tomorrow or a month, but today.

The thief on the other side could not call out of the depths for help, for he did not know it was the Lord. He said, "If thou be Christ, save thyself and us." But the one receiving the promise said to him, "Dost not thou fear God, seeing thou art in the same condemnation?" But by some reason and purpose known only to God, only one of the men knew the Lord; the same as it is today and always: none know God except those to whom He reveals himself. Jesus said that none come unto him except the Father draw them, and that he would in no wise cast them out. We feel the two thieves represent the elect and the non-elect, for we are told in the Bible that whosoever believeth that Jesus is the Christ is born of God. And such cry unto God out of the depths, for they know God, and their faith is all in God day and night; and such, like Jonah, have been turned about from the way they were trying to travel, and God is leading them. They have learned in God's school of grace: "Not my will but thine be done," and are crying out of the depths in prayer and supplication for God to undertake for them. They have learned, as Jonah, that they are not their own keepers, and that "Salvation is of the Lord."

Paul cried out of the depths, so did Peter, John, Daniel, Solomon, David, and many, many others. God of heaven and earth and all that is therein, holds the wind in his hand—even the wind

and sea obey him. We need to cry, "Lord help," every moment of our short lives, "Undertake for us; prepare us for heaven that we shall be with thee, and be like thee; that we may rest in a Father's love, and be without blame in love.

Oh how much fear and trembling I have: I am in need of so much grace to stand before this Holy God and not utterly fall and become a cast away. We are told that all things work together for good to those who love God, who are called according to His purpose. The question arises in my case, Do I really love God or do I just think I do. Surely I feel that I love the brethren, those of like precious faith. John said that we know we have passed from death unto life because we love the brethren. . . .

"The carnal mind is not subject to the law of God, neither indeed can be, for it is spiritually discerned." So to love God we must have the Spirit of Christ in us. O grant us grace that we may love thee more, and serve thee better.

I wrote of my experience in the *Signs of the Times* in 1960. How I have gone through the valley of the shadow of death, and brought down. We cry unto the Lord when we feel low down, and are in need of his strength in our troubles and sicknesses, and our burdens are heavy in this world of sin and sorrow.

A little sister, I hope,  
Mrs. Letcher Smith

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Hassell's Church Histories are now available from the Signs of the Times office, Rt. 1, Box 539, Danville, Virginia, Zip number 24541. This is a new printing. The price is \$6.85..

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Also, have you thought to remember the Signs of the Times in your will?

— EDITORS

Danville, Virginia      January, 1974

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SIGNS OF THE TIMES, INC.

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

*“ . . . For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” (2 Cor. 4:5-7)*

EDITORIAL

With this issue we begin the 142nd volume of the *Signs of the Times*. Elder Gilbert Beebe began the publication in 1832. The age of the paper means but little, and we have nothing to boast about; but rather are thankful that the Lord has seen fit to sustain His truth in the columns of the paper, so that His



name is exalted above every name, and his people confirmed in the doctrine of God our Savior.

The *Signs* has never tried to be of great influence among the people in general, since people in general have no interest in its doctrine; but rather to uphold the Truth in the midst of much false teaching of men. The Lord's people know that the truth is a matter of revelation from the Lord, and it so differs from the popular conception of Christian doctrine, that nothing of the truth can be known and believed but by the singular experience of being born of the Spirit. By this they know that it is the work of God that they believe differently than they once did. Solomon wrote in the 16th chapter of Proverbs that, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." But the Lord's people know who makes them to differ from another, and that they have nothing but what they have received through the mercies of God.

To those who are thus taught, the *Signs* is desired and anxiously awaited each month: for the writings of the brethren find a ready response in their inward parts as their pure minds are stirred up, (2 Peter 3:3) for all are taught the Truth by the Spirit of God.

We often publish an abstract of the principles which the *Signs* maintains, (see the November, 1973 issue), and they should be compared with the teaching of the Scriptures. God caused these truths to be recorded in His written Word, and written in the hearts of those with whom He made a new covenant. And this is the only source of all that God is pleased to reveal of himself. So that if anything is taught by anyone which is not Scriptural, it is evidently a doctrine of men. The doctrine which Jesus and his Apostles preached, is what the *Signs* is earnestly devoted to maintain as enabled of the Lord.

We know that the Lord minutely prescribed how He should be worshipped as is recorded in the Old Testament,—which things were all shadows of better

things to come. When the fulness of time was come, and He of whom Moses and all the prophets wrote, made his appearance, He said, "... the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." This means that the formalities and rituals of those things which the former worship portrayed, were now fulfilled by the appearance of Jesus Christ and his doing the will of his Father; so that the worship of God should now be in the spirit and truth of former things. For the children of God were, "now delivered from the law, that being dead wherein they were held: that they should serve in newness of spirit, and not in the oldness of the letter." And it is written, "... the scripture hath concluded all under sin, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But after faith is come we are no longer under a schoolmaster."

There is nothing more certain than the salvation of the Lord's people. Their Father chose them in his Son before the foundation of the world, and provided all things for their redemption. Paul wrote to the Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

When the Apostle wrote, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus

Christ," he assures his brethren at Philippi, and the brethren everywhere, that their redemption is in the hands of God all the way from beginning to end, and is therefore certain.

These are some of the things the readers of the *Signs* find each month, along with the many other things taught in the scriptures which they love, and hold to be the source of all things pertaining to the revealed will of God. We do not know how many believe these things, but the Lord knows them that are his.

We had intended this to be a greeting to the brethren and friends at the beginning of the New Year, and another volume of the *Signs*. But having written as we have, we would remind all of us that as we have been kept by the power of God, and provided with everything we have ever had, both in nature and grace according to the will of our Father, so we yet have the promise of the Saviour, ". . . and lo, I am with you always, even unto the end of the world." With this realization, we are kept from day to day, knowing that this world is not our home, but we "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Has it occurred to you, that those who do not have a hope, have no anchor sure and steadfast — no evidence of God's grace and mercy. We say again that we are glad that Paul wrote that in spite of all opposition, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

We thank the brethren and friends for their support given us in publishing the *Signs*. We, of course, continue to need the writings upon scriptural subjects which we can publish, and the accounts of the experiences which many enjoy reading. We know that the Lord will continue to enable the brethren and friends to write as long as he has further use of the paper among the brethren. We appreciate all of our subscribers, and the contributions to the Indigent Fund; and we hope the brethren

and friends will be mindful that we all need the grace of God in continuing to bring the *Signs* to them regularly.

J.D.W.

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

**WHERE IS THE CHURCH?**

New Vernon, N.Y., June 15, 1845.

An inspired writer has said, "As the lily among thorns, so is my love among the daughters." None who are born of God and taught by his Spirit can doubt that this figure is intended to describe the condition as well as the superior excellence of the church above the daughters. She is called the "Love, Dove, and undefiled" of her Beloved. The figure of a *lily* not only describes the modest beauty of the church, but shows, according to the instructions of our Lord, that her exceeding glory, although surpassing that of the regal splendor of Solomon, is not the result of her own labor. She toils not to procure it, she spins nothing that would answer for warp or for woof; her life is derived from an invisible Root, and her head is bowed under the genial rays of the sun. But she is not only like the lily as that flower stands gracefully in the field, or among other beautiful flowers, but she is like the lily among thorns. How truly does the church of Christ answer to the figure in all its fullness of illustration! God has chosen her in a furnace of affliction, and she has ever, in her militant state, been among the rude briars and thorns. The earth, groaning under the curse of the righteous Creator, is destined to produce thorns and thistles, and while this world remains the temporary abode of the church she must encounter them. One of her most prominent sons prayed no less than three times that the thorn might be removed, but was referred to the sufficiency of the grace of God to sustain him and bear him through all the buffeting of Satan. To those who have discernment in spir-

itual things how admirably does the church contrast with that by which she is surrounded. All that the lily is of itself is merely grass of the field which today is, and to-morrow is cast into the oven, but God has so clothed her as to challenge comparison with the most exalted glory of the earth. All flesh is as grass, and all goodness thereof (that is produced by human power, or the flesh, for all that is born of the flesh, whether physical or mental, is flesh) is as the flower of the grass; the grass withereth, the flower thereof fadeth away, but the Word of the Lord abideth forever. While the flower thereof, that is, the goodness of the flesh, or grass, may adorn the meadow, but, in common with the grass with which it is connected, it cannot survive the dissolution of the flesh, or grass; but God so clothes it (the church) in the garments of salvation as to secure the glory as an inheritance which is incorruptible, undefiled, and cannot fade away.

“Defiled and loathsome as we are,  
He makes us white and calls us fair,  
Adorns us with that heavenly dress,  
His graces, and his righteousness.”

Consequently the church is enabled through grace to sing, “I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isa. xli. 10.) She “is all glorious within, her clothing is of wrought gold, she shall be brought unto the King in garments of fine needle-work.” (Psalms xlv. 13.) All human beauty and creature excellency, compared with the church of the living God, which is the ground and pillar of the truth, is but as thorns. Zion is pronounced in the language of inspiration *the perfection of beauty*; it cannot, therefore, be improved. Earth has no colors, nor has creation charms to lend which would not obscure her beauty. And although her peculiar excellency appears not to the eyes of an adulterous generation, for except a man be born

again he cannot see her, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned; still all her attractions are clearly apprehended by those unto whom the Spirit of God reveals her. To them she appears as the New Jerusalem, descending from God out of heaven adorned as a bride for her husband. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Understanding these to be some of the general characteristics of the church of God, may we not inquire, Where may she be found at this day? We cannot consistently believe that Christ has no church on earth at the present day; and if he has a church now upon earth she must bear the lineaments which are drawn in the New Testament. We shall not find her at the corners of the streets, in harlots' attire, seeking for lovers; from her lips will not be heard the silly boast, “I have peace offerings with me, this day have I paid my vows.” (Prov. vii. 14.) She cannot be recognized in any other dress than the garments of salvation which her Lord has given her. The daughters spoken of Isa. 3:16-26, with their haughty carriage, stretched forth necks, wanton eyes, and mincing walk, making a tinkling with their feet, with their cauls, and their round-tires like the moon, their chains, and bracelets, and the mufflers, the bonnets, and the ornaments, and the head-bands, and the tablets, and the ear-rings, and the rings, and nose jewels, changeable suits of apparel, mantles, and wimples, and crisping pins, glasses, fine linen, hoods, and veils, are only the thorns by which the lily of the valley is surrounded. “There are threescore queens and fourscore concubines and virgins without number; my dove, my undefiled is but one, she is the only one of her mother, she is the choice of her that bear her.”—(Cant. vi. 8 & 9.)

In order to demonstrate the existence of the church of Christ on earth at the

present day, we must find a community of saints corresponding to the primitive pattern, of eighteen hundred years ago—a people whose only beauty consists in the comeliness which Christ has put upon them—a people saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them—(Deut. 33:29)—A people dwelling alone and not reckoning among the nations, with no governmental patronage from the powers of the world,—a kingdom that is not of this world, nor visible to the world, because they are the sons of God; the world knoweth them not because it knew him not—A poor and afflicted people trusting in the name of the Lord—a persecuted people; for if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ's name sake. They are regarded as the offscouring of all things, accused and slandered in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry; if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some of the outlines of the church of Christ. She is also characterized by her "*one Lord, one faith, and one baptism.*" Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and instructions of men. But blessed is she, for flesh and blood hath not revealed these things to her, but her heavenly Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the blood of Jesus. Nothing short of the true

Bread which came down from heaven, that kind which Moses never gave, can satisfy her; but her neighbors, or the thorns among which she is situated, do not see why the bread that Moses gave is not good enough.

Christ's church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven, And if there be any who have not passed from death unto life, who fancy that they can understand and love the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of a man but the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and unconscious corpse remains,) neither knoweth any man the things of the Spirit but the Spirit. And unless we be born of the Spirit, and that Spirit abide in us, we are as dead to all spiritual things, as the human body is to natural life after the animal spirit has departed. It is, therefore, quite as practicable to teach the tenants of the tombs the English grammar, or any science, as to teach the things of the Spirit of God to unregenerate men.

The church of God will be found in possession of doctrine which cannot be taught by every or any man to his neighbor, saying, Know the Lord; it cannot be taught nor learned in Sabbath schools, or what are called theological schools; nor can it be derived from reading the Bible, or hearing it expounded, even if Paul himself were the expounder, for the natural man cannot receive it; it is spiritually discerned. Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow-men is a branch of anti-christ; and the nature and attainableness of their faith

proves that they have not the faith of God's elect, and that their faith stands in the wisdom of men, and not in the power of God. See 1 Cor. 2:5. The primitive church acknowledged Christ as the only spiritual King, the true and only Potentate, who only hath immortality dwelling in the light which no man can attain unto. That church cannot now be identified where Christ is not so regarded; nor is he so regarded by any church, sect, or people who hold that there is spiritual life anywhere else, or that the light in which he dwelleth can be approached. To approach is to make some advance towards the object; but this no man can do, as the members of the church of Christ know right well. The true church now, as in her primitive days, depends on God to raise up, qualify, send forth, and sustain the ministers of the gospel. Those who heap to themselves teachers, having itching ears, are not the church of Christ. To him who ascended up on high, who led captivity captive, and received gifts for men, they look for all the gifts which the church can need,—to him who reigns, being exalted a Prince and a Savior, to give repentance to Israel and remission of sins, and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion with everlasting joy upon their heads. To him who opened the doors of death, and rose triumphantly from the grave, who conquered sin and hell, they look for support, comfort, deliverance and victory.

Finally, the church of our Redeemer is *the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

(Editorial by Elder Gilbert Beebe June 15, 1845)

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#### OBITUARIES

#### MEMORIAL TO

#### ELDER WILLIAM T. BROWN

In sadness we attempt to comply with re-

quest that we write a brief summary of the life and labours of one that we loved, Elder William T. Brown. He was born in Onslow County, N.C., Aug. 5, 1885, and called from this life at Onslow Memorial Hospital Jan. 5, 1973. He was married to Lula Caroline Allen in the year 1904, and to this union were born two daughters, Sister Pearl Edna Sandlin, Verona, N.C., Mrs. Mollie Rebecca Batts, Greenville, N.C.; one son, Carl Stuart Brown, Pollocksville, N.C.

The writer knew Elder Brown for many years. He together with his companion visited in the home of our parents long before he began preaching. Our information is that he received a hope in Christ and united with the Church at Old Sparta in the early thirties. He was ordained to the full work of the ministry several years later. He resided in Edgecomb County when he united with the Church but later moved his membership by letter to the New Bay Church at Verona, N.C. after moving to Onslow County. New Bay Church soon called Elder Brown as Pastor and he served this Church until his departure from this life.

Elder Brown experienced many hardships during his sojourn here. His mother was taken when a small child. His early life was, as he put it, a rough one. In later years while growing up and in his manhood he was a fisherman by trade and was forced to face many storms of the sea. On one occasion while he with two others were clamming in Bogue Sound, a bolt of lightning struck and killed one of his friends at his side. In telling his experience he would never fail to mention that he was made to know that had it not been for the grace and providence of God, he would not have survived.

In conversation with this brother one would soon detect that he was typical of many of his vocation in years past, in that he was plain spoken and strong in his convictions, and was not easily swayed or turned from what he felt to be right. In this man when blessed by the spirit, it was wonderful to observe the contrast between the natural and the spiritual. When the Lord would come to him in power you would see his countenance light up, and then he was as bold as a lion and as meek as a lamb. We cannot think of a more fitting memorial than when we say, We believe he was called by Divine grace and ordained to preach the gospel, and was a firm believer in the sovereignty and predestination of God in all things.

One we all loved has been called from us but we cannot wish him back, but would say, Sleep on brother and take your rest, we hope to meet you where associations never break up and sabbaths never end.

His funeral was conducted by Elders D. B. Stokes and J. T. Prescott at New Bay Church

among his brethren and friends.

Written by Elder J. J. Rhue, by order of The Contentnea Primitive Baptist Association while in conference October 12, 1973. It was further ordered that copies of this notice be placed on the Association minutes, a copy be sent to the family and a copy to the *Signs of the Times* for publication.

Elder A. P. Mewbern, Moderator  
Elder W. W. Stallings, Clerk  
Deacon J. Carroll Williams, Asst. Clerk.

#### ELDER OWEN JEWELL CROKER

Elder Owen Jewell Croker was born in Hiram, Paulding County, Georgia, February 28, 1905, and passed away June 17, 1973. He was the son of the late William E. and Alice Kate Moon Croker. He was married April 15, 1926, to Miss Audie Mae Finch, who survives. Also surviving are two sons, Dr. Franklin R. Croker, Mableton, Ga., William Neil Croker, Lagrange, Ga., five daughters, Mrs. J. R. Clay, Rockmart, Ga., Mrs. R. J. Netzinger, Powder Springs, Ga., Mrs. Loran Crowe, Dallas, Ga., Mrs. Eddie Augilar, El Salvador, C. A., Mrs. James Morrison, Atlanta, Ga., one brother, John Quinton Croker, Hiram, Ga., two sisters, Mrs. Myrtice Rakestraw, Hiram, Ga., Mrs. G. E. Ragsdale, Mableton, Ga., and 24 grandchildren.

At the age of sixteen he joined the Navy and while serving his country aboard ship in the Pacific, he was made to see his lost condition before a just God. He was granted a glorious deliverance and from that time no sacrifice was too great for him to be able to meet with those of like precious faith. He was ready always to give a reason for the hope that was within him.

He joined New Harmony Primitive Baptist Church May 22, 1926, and was baptised by the late Elder J. C. Hewatt. He was ordained to the Ministry, June 13, 1943, and served as pastor of New Harmony Church as long as his health permitted.

Although our hearts are sad, we do not question God's will. Our dear one was so afflicted and we feel that God, in his mercy, has called a faithful servant home. He, so often, quoted a portion of Daniel 4, Verse 35, "and He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what does't thou?" This, our dear brother believed with all his heart.

Funeral services were conducted June 20, 1973 from New Harmony Church by Elder W. D. Griffin and Elder Curtis Fuller. He was laid to rest in the church cemetery to await the call of our blessed Lord, whom he loved

and served.

Written by request of New Harmony Church.

Mrs. G. E. Ragsdale, Sister

#### CHURCH NOTICES

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

J. J. COLLINS, Pastor

**HOPEFUL CHURCH**, Ozark, Alabama, meets each fourth Sunday at 10:30 A. M.

J. J. WATSON, Pastor

**NEW HOPE · PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each first Sunday, 10:30 A. M.

V. C. HARTZOG, Pastor

**RAMAH CHURCH**, Cottonwood, Alabama, meets each third Sunday at 10:30 A. M.

A. B. CHUMNEY  
D. W. COLLINS, Pastors

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

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

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

EULIE McCOOL, Pastor  
HOUSTON PITTS, Clerk  
Steens, Miss.

**MT. ZION PRIMITIVE BAPTIST CHURCH** meets each 4th Sunday at 11 A. M. about 10 miles N. W. of Birmingham just off of 78 Highway in Westwood, 2601 Forrestdale Blvd.

H. C. MOON  
C. C. HAND, Pastors

**OLD UNION PRIMITIVE BAPTIST CHURCH**, meets each first Sunday at 11 A. M., 6 miles S. W. of Winfield, Ala.

C. C. HAND, Pastor

**HARMONY CHURCH**, meets each second Sunday afternoon at 2 P. M., ten miles SW. of Fayette, Alabama.

C. C. HAND, Pastor

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

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

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

C. C. HAND, Pastor

**EPHESUS PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each third Sunday and Saturday before at 10:30 A. M.

V. C. HARTZOG, Pastor

**WRITES CREEK CHURCH**, 5 miles south of Slocomb, Ala., meets each fourth Sunday and Saturday before.

E. B. HUGHES  
B. A. ANDERSON  
J. A. TEW, Moderators  
J. T. COLLINS, Clerk  
Slocomb, Ala.

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

W. A. WILLIAMS, Pastor

**PILGRIM REST CHURCH**, located six miles north of Fordyce, Arkansas (leave Hy. 167 on Hy. 273—church is located about  $\frac{3}{4}$  mile from Hy. 167) meets each third Sunday at 10:30 and on Saturday before at 7:30 p.m.

W. W. HUDSON, JR., Pastor

**NAOMI OLD SCHOOL BAPTIST CHURCH**, six miles south of McKenzie, Alabama, meets the second Sundays in December, February, April, etc.

ELDER W. C. STANLEY, Pastor  
Duncanville, Ala., Rt. 1  
E. C. WEAVER, Clerk  
Rt. 5, Box 47, Andalusia, Ala.

**SHILOH OLD SCHOOL BAPTIST CHURCH**, seven miles Northeast of Andalusia, Alabama, meets the second Sundays in July, September, November, etc.

ELDER W. C. STANLEY, Pastor  
Duncanville, Ala., Rt. 1  
NORA LEE McLEOD, Clerk  
Red Level, Ala., Rt. 3

**MT. CARMEL PRIMITIVE BAPTIST CHURCH**, located southeast of Millport, Ala., meets second Sunday afternoons at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.

**MT. ZION PRIMITIVE BAPTIST CHURCH**, located 14 miles south of Fayette, Ala., meets each first Sunday at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.

**PLEASANT RIDGE PRIMITIVE BAPTIST CHURCH**, located at Moores Bridge, Ala., meets each 4th Sunday at 11 A. M.

EULIE McCOOL, Pastor  
Steens, Miss.

**SALEM PRIMITIVE BAPTIST CHURCH**, located 6 miles south of Gordo, Ala., meets each 4th Sunday at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.  
W. T. POSEY, Clerk  
Northport, Ala.

**MOUNTAIN FORK CHURCH**, Madison County, Ala., meets each first and third Sundays at 11:00 A. M.

R. C. SIMMONS  
R. H. HALE, Pastors  
JAMES COLBERT, Clerk

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

W. W. HUDSON, JR., Pastor

**WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, located about one mile northwest of Tinsman, Arkansas, meets on first Sunday mornings at 10:00 a.m. The annual meeting meets at 10 a.m. on Saturday before the first Sunday in August and con-

tinues through Sunday.

W. W. TAYLOR, Pastor  
JOE REAVES, Clerk

**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.

JAMES POOLE, Pastor

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

C. C. HAND  
W. D. GRIFFIN, Pastors  
GLENN RAGSDALE, Clerk

The **SALEM PRIMITIVE BAPTIST CHURCH**, Benton, Ill. meets each 4th Sunday at 10:30 A. M. Communion time is the 4th Sunday in May.

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

ELDER WAYMON CHAPELL, Mod.  
WILLIAM VANTREASE, Clerk  
JAMES CUNNINGHAM, Asst. Clerk  
5921 W. Park Ave.  
St. Louis, Mo. 63110

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

W. A. WINFREY, Pastor

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

**NEW HOPE CHURCH** (better known as Lick Creek) meets every third Sunday and

Saturday before at 11 A. M., five miles north of Dawson Springs, Kentucky.

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

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

**CONCORD CHURCH** about 12 miles north of Bastrop, La. one-quarter mile west of the Bastrop, La. and Hamburg Road, meets each second Sunday at 10:30 A. M.

G. W. JONES, Pastor  
GENEVA PETTIS, Clerk

**GOOD HOPE CHURCH** in Arkansas, about one mile north of Oakland, just across the State line, meets each second Sunday at 2:00 P. M.

G. W. JONES, Pastor  
INA NEWSOM, Clerk

**LIBERTY HILL CHURCH**, located six miles northeast of Farmerville, La., ¼ mile east of Farmerville-Marion Highway, meets each fourth Sunday and Saturday before at 10:30. Services are also held on each second Sunday at 10:30.

W. W. HUDSON, JR., Pastor

**UNION CHURCH**, located near Linville, La., meets each third Sunday at 10:30 and on Saturday afternoon before at 2:30 P. M.

DAVID E. TURNER, Pastor

**BETHEL PRIMITIVE BAPTIST CHURCH**, located three miles N. E. of Steens, Miss. on Millport Road, meets third Sunday afternoons at 2 P. M.

H. C. MOON, Pastor  
Hanceville, Ala.  
EULIE McCOOL, Asst. Pastor  
Steens, Miss.

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

JOHN D. WOOD, Pastor

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



Falls Road about twenty miles north of Baltimore.

JOHN D. WOOD, Pastor

**HOPEWELL OLD SCHOOL BAPTIST CHURCH**, Hopewell, N. J., meets each first Sunday at 10:30 A. M. All visitors are welcome.

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

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

DEACON E. K. ADSIT, Clerk

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

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

BEATRICE E. HOCKING, Clerk  
419 Toll St., Scotia, N. Y.

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

D. B. STOKES, Pastor  
PRESTON GAY, Clerk  
P. O. Box 117, Black Creek, N. C.

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

D. B. STOKES, Pastor  
NINA PEARSON, Clerk

**MOONS CREEK PRIMITIVE BAPTIST CHURCH**, located near Providence, N. C. off Route 86, on Park Springs Road, meets each third Sunday morning at 11 A. M.

KENNETH KEY, Pastor

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

C. M. HAYGOOD, Pastor  
ANA STEWART, Clerk  
Granite, Okla. 73547

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

ERNEST ATTEBERY, Pastor  
SPENCER BURCH, Clerk

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

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

**SIDELING HILL OLD SCHOOL BAPTIST CHURCH**, Fulton County, Pennsylvania, meets by appointment on 5th Sunday afternoons.

JOHN D. WOOD, Pastor

**THE FIRST PRIMITIVE BAPTIST CHURCH** of Memphis, Tenn., meets each Sunday at 10:30 A. M., except the first three weeks in October when we dismiss for associations in the area. The church is located on Andrews Road, one block north of Highway 70 in the Ellendale Community, 7 miles east of Memphis.

H. R. PRINCE, Co-Pastor  
967 Maxey, Memphis  
C. S. YOUNG, Co-Pastor  
807 Pope St., Memphis  
RICHARD H. CAMPBELL, Clerk

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

HUBERT PRINCE, Pastor  
967 Maxey, Memphis, Tenn.  
ELMER PRINCE, Clerk  
Clinton, Ky.

**BORDEAUX PREDESTINARIAN PRIMI-**

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

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

**UNION PRIMITIVE BAPTIST CHURCH**, Sharps Chapel, Tenn., meets at 11 A. M. each second Sunday. We are located about fifteen miles north of Maynardville, Tenn., on Big Valley Road. There is a sign on the main highway showing where to turn.

N. E. LAY, Clerk

**SHEPHERD FOLD CHURCH**, 815 Little York Road, Houston, Texas, meets the first Sunday and Saturday before at 10:30 a.m. for its regular monthly meeting and business conference; and each Sunday at 10:30 a.m. for regular meetings.

ELDER C. M. HAYGOOD, Pastor  
ELDER JERRY A. EVERS, Asst. Pastor  
JIMMY LINDSEY, Clerk  
SISTER ROBBIE HOLLOWAY, Asst. Clerk

**MT. ZION CHURCH**, Rt. 2, B x 23, Weslaco, Texas, meets each second Sunday at 10:30 A. M.; and each fourth Sunday at 10:30 A. M. seven miles West of Weslaco, on highway 83.

GERALD SHIPMAN, Pastor  
E. B. AULT, Clerk

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

W. A. WINFREY, Pastor

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

C. U. LANDERS, Pastor

**THE ORIGINAL PILGRIM REST CHURCH**, Lawn, Texas, meets each third Sunday and

Saturday before at 10:30 A. M.

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

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

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

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

C. Y. OSTEEN, Pastor

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

GERALD D. SHIPMAN, Pastor  
LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

**SAINTS REST PRIMITIVE BAPTIST CHURCH**, Dallas, Texas, meets each Sunday at 10:30 A. M., at 2710 Engle Street.

C. C. MORRIS, Pastor  
D. G. CONNELL, Clerk

**HOPEWELL PRIMITIVE BAPTIST CHURCH**, near Winnsboro, Texas, meets each second Sunday at 10:30 A. M. and Saturday before at 10:30 A. M.

W. W. TAYLOR, Pastor  
E. M. REEVES, Clerk

The Churches of which Elder Lloyd Wall is Pastor meet as follows:

**MT. ZION OLD SCHOOL BAPTIST CHURCH**, meets each first Sunday at 11:00 a.m., and Saturday afternoon before at 2:30 p.m. Cash, Texas near Greenville, Texas.

GUY SISK, Clerk

**FELLOWSHIP CHURCH**, meets each ser-

C. E. CAMP, Clerk

ond Sunday and Saturday before at 10:30 a. m. near East Mt. out of Gladwater, Texas.

**PROSPECT CHURCH**, meets each third Sunday and Saturday before at 10:30 a.m. Bro. Paul Daniel, Asst. Pastor. Located on Hwy. 67 West of Texarkana, Texas about 28 miles.

W. B. BURKHALTER, Clerk

**PROVIDENCE CHURCH**, meets third Sunday afternoons and Saturday afternoons before at 2:00 p.m.

**PLEASANT HOPE CHURCH**, meets on the fourth Sunday and Saturday morning before at 10:30 a.m. 8 miles So. of Atlanta, Texas off F. M. 251.

H. S. HILL, Clerk

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

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

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

NEILA RYAN, Clerk  
1601 N. Emmett  
Eldorado, Arkansas

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

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

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

GERTRUDE JONES, Clerk  
905 Y Drive  
Winnsboro, Texas

**ANTIOCH CHURCH** near Camden, Arkansas, meets each 2nd Sunday at 2 o'clock.

Everyone welcomed.

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

The following churches compose the Original

Powell's Valley Primitive Baptist Association:

**UNION**, Union County, Tenn. meets 11 A. M. on the second Sunday following the second Friday each month.

ODRA DAVIS, Moderator

**MOUNTAIN CREEK**, Claiborne County, Tenn. meets 11 A. M. on the Sunday following the third Friday each month.

D. R. CABBAGE, Moderator

**DODSON'S CREEK**, (Formerly Powder Spring Gap) Union County, Tenn. meets 11 A. M. on Sunday following the first Friday each month.

ODRA DAVIS, Moderator

**FRIENDSHIP**, Jefferson County, Tenn. meets 11 A. M. on the Sunday following the fourth Friday each month.

D. R. CABBAGE, Moderator

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 Centreville Road, between Herndon and Chantilly, Virginia.

ARTHUR L. CARTER, Clerk  
Manassas, Va.

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

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

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

MRS. RAY HAWLING, 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 Manassas 368-4857.

JOHN D. WOOD, Pastor

**NORFOLK PRIMITIVE BAPTIST CHURCH**, Norfolk, Virginia, meets each third Sunday at

11 A. M. and Saturday before at 8:00 P. M.,  
Fairmont Park, 2023 Tidewater Drive.

WILLIAM L. EVERETT, Pastor

**RICHMOND PRIMITIVE BAPTIST CHURCH**, Qualla Road, Chesterfield County, Virginia, meets each first Sunday at 11 A. M. Following are directions to the meeting house: South from Richmond at McGuire Circle, take Rt. 360 nine miles to "Longest" Service Station; turn left and go one mile, and turn right on No. 363 one mile to church.

ELDER D. L. SIMPSON, Pastor  
MRS. WM. LEE, Clerk  
4407 Clairton Rd.  
Richmond, Va. 23234

**DANVILLE PRIMITIVE BAPTIST CHURCH**, Danville, Virginia, meets each second Sunday at 11 A. M. and Saturday night before, on State Road No. 1515 near Hughes Memorial School.

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

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

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

**BELLVIEW PRIMITIVE BAPTIST CHURCH**, meets each third Sunday at 11:00 o'clock and Saturday night before at 7:30. This church is located near Cave Springs about four miles from Roanoke, Virginia, one mile from 221. All visitors are welcome.

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

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

LEONARD J. BRAMMER, Pastor

**UNION PRIMITIVE BAPTIST CHURCH** meets each fourth Sunday at 11:00 o'clock and Saturday before at 2:00 o'clock. This church is located on highway 623 about two

miles from Fairystone Park. All visitors are welcome.

LEONARD J. BRAMMER, Pastor  
CLAUDE R. HOPKINS, Clerk  
908 Myrtle Rd.  
Martinsville, Va.

**BETHEL PRIMITIVE BAPTIST CHURCH**, of Predestinarian Faith, of Mossyrock, Washington, meets each 3rd Sunday at 11:00 o'clock and Saturday before at 2:00 o'clock. For information write the Clerk.

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

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

E. J. ATTEBERY, Pastor  
MILDRED A. SIMPSON, Clerk  
Rt. 8, Box 506  
Yakima, Wash. 98902

The churches of which Elder D. V. Spangler is pastor meet as follows:

**MONTICELLO**, on U. S. 29, between Greensboro and Reidsville, N. C. Services first Sundays at 11 o'clock.

**REIDSVILLE CHURCH**, Lindsay Street, Reidsville, N. C., meets each Second Sunday at 11:00 A. M.

**DURHAM CHURCH**, Durham, N. C. on Pacific Avenue, west side of town, just off of Highway 501 leading from Durham to Roxboro, N. C. Services every third Sunday at 11:00 A. M. and Saturday afternoon before at 2:00 P. M.

**DAN RIVER**, at Mayfield, N. C. on U. S. Highway 700 leading from Eden, N. C. to Danville, Va., about ten miles from Eden. Services each fourth Sunday at 11:00 A. M. and Saturday evening before at 7:30 P. M.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., FEBRUARY, 1974

NO. 2

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE IS  
2/74  
IT EXPIRES WITH THIS ISSUE

## BOW IN THE CLOUD

I have been reading the *Signs* for several years, and I have had a desire to write some of my thoughts on the Scripture, but I know full well if the Holy Spirit doesn't guide my thoughts and my pen, and it is left to this poor sinner, I will have nothing that will be of any interest to the dear family of God.

I have been going among the Old Baptist for over fifty years. I love and rejoice in the doctrine of God our Saviour.

I love to read God's Word and His promises to His people. He made a covenant with Noah after the flood. "God spake unto Noah, and to his sons with him saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." (Gen. 9:8-11)

God gave Noah a token of the covenant which He made. "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a

covenant between me and the earth. And it SHALL come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I *will look upon it*, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." (Gen. 9:12-16)

What a wonderful promise that was, and it stands just as firm today as it did when God spake to Noah. God told the Prophet Jeremiah that He would make a new covenant with the House of Israel and with the House of Judah: The Writer of Hebrews also tells us about this New Covenant. ". . . Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:" (Heb. 8:8) This new covenant was not according to the covenant that He made with their Fathers when He took them by the hand to lead them out of the Land of Egypt. The New Covenant was established upon better promises. This New Covenant was made with the House of Israel (Spiritual Israel). "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: And I *will* be to them a God, and they *shall* be to me a people:" (Heb. 8:10). This New Covenant is telling His people today "They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all *shall* know me, from the least to the greatest." (Heb. 8:11)

This New Covenant is made of WILLS and SHALLS, and full of Mercy and Grace, for it says, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:12)

Harry Ward  
214 Bay Street  
Snow Hill, Maryland 21863

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#### EXPRESSES HIS APPRECIATION

R.F.D. 1, Box 351,  
Westminister, Md. 21157

Dear Elder Wood:

I am enclosing \$10.00 for two years subscription to the *Signs*, and for the Indigent Fund. My eyes are failing and I have trouble reading, but manage to get a little comfort from it; and I miss it greatly.

To those I have known and visited over the years, I want to tell you how much I miss going among you. I am 83 years old now and not able to drive anymore. I have a nice home with my daughter, who takes good care of me.

The Old Baptists have been good to us. I go with Elder and Sister Wood to visit Brother and Sister Miller on the way to the meetings on Sunday at Rock Springs and Black Rock, and other visits on the first Sundays. We have meetings at the Baltimore Church on the 3rd Sundays and have good attendance and good meetings.

I feel so sinful that my hope seems to be very small, but it is still a hope; and God has promised never to leave or forsake us. I hope I am one of His predestinated children. I feel that God has been so good to me all this journey of trials and tribulations through. I have been a member of the Baltimore Church over 50 years, and have heard many wonderful sermons there and elsewhere. My wife and I had many wonderful trips with Elder and Sister Wood, and Elder and Sister Griffin, as far north as Canada and Maine, and down south to Alabama.

I feel that I know this doctrine is the only God honoring doctrine in the world, for it gives God all the praise; for salvation is all of His grace.

To all who have been so kind to us over the years, may God bless you and keep you in his love. In hope of life eternal after this life.

Your little brother in hope,  
Quincy A. Gladding

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#### ACCOUNT OF MEETING IN MAINE

218 Shad Point Road  
Salisbury, Md. 21801

Dear Elder and Sister Wood:

All week our hearts have been so full of joy and thankfulness to the Lord of mercy we felt we must share it. Last weekend we attended a meeting in Maine, the first they have had in four years. We had never attended a meeting where we felt the presence of the Lord more, or more love pouring from heart to heart. Elder D. B. Stokes, his wife and son, Brother Houston and wife and Elbert Robbins were there from North Carolina; Brother Corrone Bryant, his wife and sons from Norfolk, Va.; Brother and Sister Charlie Reynolds, Brother and Sister Elmer Hastings, Sister Maude Truitt, Ethel Townsend, Laurence and I, from the Salisbury Association, were there.

Sister Ruth Clark and daughter and her husband opened their home, and I feel their hearts, to us for the meeting. They did everything possible for our natural comfort, and the good Lord blessed us with spiritual food to the comfort of our hungry souls.

It had been so long since the little band there had had preaching, I tried to pray that the Lord would bless Elder Stokes to preach the gospel, and I felt my prayers had been answered. When you looked at the faces as they listened, from dear Brother Merrigold, who is ninety-seven, to the young ones, you could not but feel they were being blessed from above.

Since Laurence came to the church we have been so blessed to visit many dear ones both North and South and hear the many gifts the Lord has blessed our Elders with. If only I could praise His dear name as I would like. When I say thoughtless and foolish things, then remember how good the giver of all good gifts has been, I'm so ashamed.

We know how many years gone by that you visited those dear ones in Maine, and felt we wanted you and all the children of God to know they are still faithful and rejoicing in the Lord; and were once more blessed to meet together and have the Word preached to them.

Hoping to have a visit from you soon.

In love and sweet fellowship,  
Laurence and Ethel Holloway

(We were glad to hear of the visit of the brethren and sisters with the dear ones in Maine. For several years while we lived in Baltimore, Sister Wood and I enjoyed meeting with these brethren and sisters at their associations. They were a lovely band of brethren, sound in the faith, and enjoyed the visits of the brethren from a distance. Among the others who were frequent visitors with them were: Elder Dodson, Elder Bellows, Elder E. C. Jones, Elder Vaughn, Elder Warren, Brother and Sister Quincy A. Gladding, and others. Elder Bellows and Elder Warren have served as their pastors.—J.D.W.)

Rt. 1, Box 223B,  
Exmore, Va. 23350

Dear Brother Spangler:

I am enclosing my renewal to the *Signs* for another year; and it being Thanksgiving, it is well that we reflect on our blessings both natural and spiritual which come from God's bountiful hand.

I know that the one true and living God supremely rules both in Heaven and Earth; but it is insufficient for me unless I have experienced that he rules me. I may be acquainted with the law of Moses, which kills, yet I must be acquainted with the grace of Jesus Christ in order to live in hope of a better life

with Christ our Lord. . . . Happy is the one who has suffered — he has found life. I have been a miserable sufferer most of my life, and I am glad, for through my many trials and temptations He has always reached down his hand for me. He has given me laughter to give and happiness to know, as well as frights and fears and sicknesses, to make me know his love. In Him there is no variableness or shadow of turning.

May the God of all blessings bless each of you, and keep you always in his love. I send greetings in the Lord to Sister Spangler, Brother and Sister Wood, and you.

In bonds of love,  
Nell Gaskill

SERMON BY ELDER JAMES POOLE  
RECORDED AT DAN RIVER  
CHURCH, VIRGINIA, NOV. 23, 1972

It is my desire that our Heavenly Father might bless us this evening in a spirit of worship and praise to His Holy Name. I wish to read out of the Book of Mark, the 10th Chapter, verses 46-52.

*"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 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. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."*

I wish I knew where to begin in this. I see a blind man. The blind man knows he is blind. One would be a fool who said that a person blind didn't know that he was blind. There were other blind people in that day; probably, very many. Eye diseases were common then. However, this blind man was destined to be confronted with Him who was the healer of blind people. Apparently, he (Bartimaeus) plied his trade of begging outside the city of Jericho. How long he was blind, the Scriptures do not say. If he was blind from birth, I cannot tell; or if he was reconciled to his blindness, I don't know. He must have not been completely satisfied with it when he saw an opportunity for his sight to be restored.

Blindness, like deafness, like leprosy, like palsy, and like all other diseases in the Bible warrant a spiritual interpretation. The Lord spoke of those who had eyes to see and could not see; but now we are looking at one who did not have eyes to see and yet he saw, which brings to mind the scripture in the Book of Isaiah where the prophet says, "I am found of them that sought me not". What they found they were not looking for.

Bartimaeus is by no means an unusual character. I see me when I see Bartimaeus. I don't think I'm unusual; I see you, and I don't think you are unusual. All of us are descendants of the same pair, Adam and Eve. All of us are naturally afflicted with the same spiritual disease that has afflicted the human race since the first pair. We are blind apart from Grace.

He sat by the highway side begging. There was not much else he could do, was there? Have you ever known anyone who was blind physically? In the city where we live, I go to the post office, and there is a woman who sits there, and her employment is to sell chewing gum, cigarettes, newspapers, etc. She is completely blind. She has been trained to do certain things, and she can feel a one-dollar bill or a five-dollar bill and distinguish its denomination. There are

many things she can do. Blind people can overcome a lot of things, and they can rise to great heights, and even in many areas surpass people with sight. But there is one thing they cannot do. They cannot see. Despite all of their attainments and all of their achievements that are contrary to their blindness, they still cannot focus their eyes upon any object and discern its identity. Apart from becoming healed, they will be blind and remain blind.

As children, we used to play games in which we would blindfold ourselves, turn each other around, and it's really a lost feeling to be blinded, even for a few minutes, isn't it? How sad that human beings, if ever confronted with their spiritual blindness do not believe they are blind, and yet they are so blind that they cannot see one single thing that is of any lasting or eternal value. He can see trees, or cars, or houses. He can see many things with the natural eyes, but all the human race, until attended to with the eye salve of Grace will be exactly like Bartimaeus. They are nothing better than beggars at the outskirts of a wicked city, and blindness will be their lot unless Divine intervention arises.

What took place when Bartimaeus sat there begging and our Lord and His group came by? The Scripture said that when he heard that it was Jesus of Nazareth, he began to cry out. Though blind, he could hear.

We see in the Scriptures where the Lord opens the blinded eye. On one occasion He uses one method; on another occasion, He uses another. But at each instance it is the miraculous power of the Saviour that opens the blinded eye; but He did not open all blind eyes any more than He raised all dead people or any more than He healed all the sick, But as the Scriptures so often point out, *certain* individuals were called out to be the objects and the monuments of the power of the Saviour to demonstrate His coming from His Father to do His Holy will. As I think of you and I in that respect, I cannot see that we differ from



any of the human race other than if we are saved by Grace. We are, as Bartimaeus was, objects and monuments of the singular, selective, and determinate Grace of God, that no flesh should glory in His presence, that all boasting would be laid aside, and that all vainness would be removed. That we would full well recognize what we have and what we are, is as much a Divine miracle as the opening of the eyes of our brother, Bartimaeus.

What made him cry out? Other blinded folk, no doubt, lined the same path, but they were not stirred. "Jesus of Nazareth", he cries out. Something stirs and moves him, and he uses an expression that transcends human knowledge by saying, "Jesus, thou Son of David". That expression isn't used too often in the New Testament. Bartimaeus knew something other blind folk didn't know. He not only knew he was blind, but he knew that passing by was the Messiah, the Son of God, the Apostle and High Priest of God's calling, He who was sent to deliver God's people safely into the presence of God. Bartimaeus doesn't address Him as "Master" or "Rabbi" or "Lord", but "Jesus, thou Son of David". He owns Him as being the One and the Only One who came to save the Lost Sheep of the House of Israel. He has but one plea. Is it yours? You ought to ask yourself that question often. Is your plea the same as that of blind Bartimaeus? "Mercy, mercy, Lord; Jesus, thou Son of David, have mercy on me." He had no claim upon divine healing. There was nothing about this wretched character along the roadside that could commend him to the Son of David any more than there is anything in your character to commend you to God. Salvation or deliverance or sight or being brought out of the darkness into marvelous, glorious light of the kingdom of God's Dear Son comes not by merit. This man full well realized something, and someone had to teach him that if he ever received his sight, mercy had to be the way.

Brethren, if you see anything spirit-

ually, mercy brought you your sight. His plea was singular. He wasn't tainted with the missionary enterprize, was he? All he could think about was his own condition. If the blind lead the blind, where are they going? To the ditch! Isn't that what the Scripture says? Was Bartimaeus in a position to be screaming and crying out for someone else? Did he say, "Lord, save those poor wretches over in Jericho who are blind?" Bartimaeus was concerned about mercy for himself. Bartimaeus only had one thing in mind at this time, and that was the Son of David was there and he needed mercy. He didn't have all the elaborate and grand thoughts of the "do gooders" and the work mongers in this world. He was concerned about his own state, and I am convinced that's where your concern is, primarily, isn't it? "Lord let me see."

And Jesus stood still! Yes, Jesus stood still! Do you suppose or could you imagine that this man had such a powerful, moving cry or plea that it could stop Jesus in His journey? I don't think so. There was a lot of "rabble" up and down the road after Him. They climbed trees to get a glimpse of Him; they thronged Him for fishes and loaves. They went with Him everywhere He was, to see what would take place next, and were carried away with the movement. If I'm not deceived in the matter, that which arrested the attention of our Lord was the acknowledgement from Bartimaeus that He was the Son of David. I hope God will bless you to think upon that somewhat. This was the Son of David. And Jesus stood still at that cry and commanded him to be called.

If you'll notice, Jesus didn't call him Himself. He sent someone else after him. Jesus sent an ambassador to him. The ambassador goes to him and says, "Be of good comfort; rise. He calleth thee." Probably beyond his fondest expectations when he heard those words, he thought, "Can it be true that He has really called me?"

Now, in all of this thus far I hope that you see some little part of the gos-

pel picture that the Lord's people have always loved, and that is that God calls us in our blindness, and when He calls no doubt it seems as if it must be as we were those who dreamed. "Could it be possible that the Lord could look on me with favor?" Brethren, I don't know how you feel; but even though I might stand before you and profess to be a gospel preacher, I cannot see how God could elect one like me. I know its by mercy. I know it's by divine prerogative, and yet at the same time it never ceases to amaze me and cause me to marvel to think that out of my family, I am the only one who walks this way. Why? Five children came out of the same womb. Four of them hate what I love. You explain that and you come up with an answer and come and tell me. If you can ever find it, I want to know something about it. Though I believe it, though I know it's taught in God's Word, it is a mystery so great that I have to stand in awe and amazement every time I think about it: that God is the God of choice, that He'll take a Bartimaeus here, and He'll take one there, and pass the others by, and say "It's not your right to complain." All I can say is, "Praise His Name." Praise His Name if I'm one of them. Glory to the Highest if I feel that the Grace of God and His mercy has been bestowed upon me. What more could I do than to lift my eyes to heaven and look to the Throne of God and extol His Glory and exclaim His virtues all the days of my life that I might be in that number. Don't you know it must have been an amazing thing to Bartimaeus? All the days of his life, many a person must have passed him, dropped a penny, or whatever they had, in his cup; but none of them ever called him to do for him what was going to happen now thru the power of God. I'll tell you this, many a person can come to your rescue in many a thing in this life, but they can't do for your soul what Jesus does when He calls you.

Do you feel called? Brethren, I do. I hope I feel called. I feel something. I

feel inside my soul the glories of Jesus Christ, the Redeemer, to make me really thankful. I feel in my soul I can groan sighs and pleasures to the Lord that I can be counted worthy to have some glimmer of hope beyond this world because I could say with the Apostle, "I'm a wretched person", and a wreck of humanity and blinder than Bartimaeus ever was. And if He doesn't call me, if He doesn't arrest me, if He doesn't lift me up, I have no hope. "Be of good comfort; rise. He calleth thee."

"And he casting away his garment rose and came to Jesus." Bartimaeus could not have had much (Materially). As a blind man, he couldn't work. I imagine the best he had was rags. In those days kings didn't live as well as paupers do today. But there was something about the call and something about the knowledge he had of Jesus, the Son of David, that stirred Bartimaeus to rise up, and before he approached Him, to cast aside his garments. Do you know what that reminds me of? The poor wretched sinner when he comes before the Lord at His summons throws away the old garments of former religion, the old garments of former professions, the old garments of former associations, the old garments of former ways and habits, and acknowledges he is about to be clothed in a new robe and in a new identity, and that he is about to be washed in waters that will identify him from this day forward with Jesus the Son of David. He doesn't have any need any longer for this garment. He doesn't know where the next one will come from, but I believe he portrays to us what God's people feel when they hear the summons: "Come. Be of good comfort, the Master is calling you." Then you are ready to lay the garments of this life aside and find a robe, find a covering that He'll provide that satisfies beyond any expectations you could ever dream in this world. And he cast away his garment as if he couldn't be rid of it quickly enough. You need not try to tell yourself or anyone else when the Lord of Glory is revealed to His people, they

can't get rid of their idols fast enough; they can't get rid of their filthy garments fast enough; and every idol that they have within their bosoms they say, "Lord, bless me to tear it from my breast. Be rid of it. Strip me. Bring me before You with nothing. Let me stand in Your presence as a poor blind beggar. All I have on my lips is a plea for mercy, and somehow, Lord, you've heard that plea. And now that old garment won't do me any longer. I can't stand in Your presence in that. Whatever you have for me will be all right."

Jesus answering, said unto him, "What wilt thou that I should do unto thee?" Do you feel that when the Lord whispered sweet peace in your ear, He asked you a question something like that? "What wilt thou that I do for you?" I can't answer for you. Your longings and your inclinations might have been somewhat different from mine, but I can tell you one thing without any hesitation that I felt and still feel today: "Lord, I'll tell you one thing you can do for me. Help me to hate sin. Bless me to despise myself. Bless me with an enlarged view of Your Holiness. Give me a glimpse of Heavenly things. Let me taste the Waters that flow from Thy pure stream. Let me rejoice in Thy good comfort. I'd be glad to lose my eyes, naturally, if I could see spiritually. Open the eyes of my understanding."

"Bartimaeus, what is it that you would have me do for you?"

"Lord, my request is simple. Let me see,—that I might receive my sight." Naturally, the pressing feeling in the heart of Bartimaeus was to have his sight restored.

What about the spiritual Bartimaeuses? What is pressing in our hearts? Were the Lord to come to us this day and say, "What wilt thou? What is your request?"

It is a great comfort when the Lord brings His people down to where the question comes to the soul, "What do we want of the Saviour?" To be able to say, "Lord, give me sight. Let me see." What do you suppose the first thing was that

Bartimaeus saw when the Lord gave him sight? The blind man said, "Lord, that I might receive my sight", and Jesus said unto him, "Go thy way. Thy faith hath made thee whole". And immediately he received his sight and followed Jesus away.

The Lord showed him the way. He said, "Go thy way." What way is that? I don't know, but he followed Him in His way, and I don't find a rebuke there. Bartimaeus had his eyes opened.

Probably for a few hours, or maybe a day or two, there was a little stir around town:

"Jesus of Nazareth came through, and He opened the eyes of a blind man."

"Is that so? Well, what do you know about that?"

"Well, that won't last long. They told me he had an incurable disease, and he'll soon be back out here begging again."

"He followed off with him, you say?"

"Yes, he followed off with Him."

Oh, brethren, all sorts of remarks are made when God's people have their eyes opened:

"They went off in some other way. They'll soon be back. They'll find out that it's not profitable. That dying movement won't do them."

Let me tell you one thing, we never heard of Bartimaeus ever going back. Jericho was a cursed city, and he not only left the outskirts of the city, but I believe that he followed his Lord as long as the Lord allowed him. God's people today, when they have their eyes opened and He says, "Go thy way", they find out that the only way to go is in the way of following Jesus. Lord, that where you are, there may I be also. Let me walk with you. Let me breathe with You: Let me lie down in my bed at night with You; and let me rise in the morning with You; let me see You.

I wonder what it is like to really see our Saviour. The Apostles walked with Him for over three years, and didn't really see Him until after He was gone. I've never seen Him, yet in my mind's eye, when blessed with little glimpses, it

brings tears to my natural eyes and joy unspeakable and full of glory. When I can see somewhat of the Man, Christ Jesus, the Son of David, whom God has sent to this world to gather together people like you and me, and bless us to throw aside the garments of this life, to identify with Him and see Him and walk with Him. I say what beautiful visions these are.

Have you seen Him? Have you been blessed with that sight? You may say, "Oh, I hope I have." That's about the most I can say, but I'll have to say that I've seen something; something more beautiful, something more lasting than anything I have ever seen in this world. And I'm not going to part with it, the Lord being my helper. It's something we can cling to. And though we might lose our natural sight in time to come, we'll have this in the soul. I might encourage those who as yet have not, like Bartimaeus, cast aside their garments, to weigh that. If the Lord bids you come, then why hang on to those old beggar's garments. The Kings Palace is a home for beggars; but first the old garment must be cast aside and the Robe of Christ's Righteousness be put on. Has Our Lord called and clothed you? If so, rejoice.

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232 D Falkirk Court  
Braemar Lane,  
Kalamazoo, Mich. 49007

Dear Elder Spangler:

Thanks for your letter and the *Signs*, which I enjoyed immensely. I have believed that dear, sweet doctrine ever since the Lord taught it to me. I can truly say with the Apostle Paul that "I didn't learn it of man, neither was I taught it, but by the revelation of Jesus Christ." I have been blessed with a very vivid experience of grace: if ever I meet you I will tell you about it. It seems there are very few who believe this great doctrine, but the Lord says, that He has not called you because you were the most of all people, but because you are the few-

est, and because He loved them. It seems that the Lord has never done his work through great numbers of people, but has always chosen the few to perform his miracles.

It was Gideon to whom the Lord said, "Let the people who are fearful and afraid return to their places." Some Old Baptists are fearful to stand for the absolute sovereignty of God: they fear criticism and the losing of their popularity of the world — so they return from fighting the battle. Some bow down to drink of the things of the world and lose sight of the God that bought them. The Lord says, "Many are called but few are chosen." I truly believe that few have been chosen to fight the battle for the whole truth of our blessed Lord. And I pray that you who have been blessed to be called among the few, will not be discouraged, for the promise is unto you. I pray that you stand erect with your eyes turned toward heaven as you drink of the water of life, and not bow down on your knees to drink of the beggarly things of this sin cursed world. When we lose sight of our God, we are filled with fear of the things of the world instead of the fear of God.

Our blessed Lord says, "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." If he had said big flock, the world would have had it on us; but the promise has on all occasions been to the few. He says, "Where two or three are gathered together in my name, there am I in the midst of them."

We need not look for the presence of the Spirit of our blessed Lord to be in every wind that blows, nor every quaking of the earth, or every fire that is kindled by men. Elijah looked for the Lord in the wind that blew and shook the mountains, and brake in pieces the rocks, but the Lord was not in the wind. Elijah said, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and

I, even I only, am left, and they seek my life, to take it away. And He said go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire, a still small voice." (1 Kings 19:10-11)

So we do not look for the blessed Lord in these great winds of doctrine which shake the earth of the ungodly, neither the fire and hell which they make so much fuss about. Our God works within the inward part of our life and soul by a still small voice, which none hear but he to whom He speaks. In all generations God will reserve unto himself a chosen few that will not bow the knee to drink of the idolatrous things of the world.

I am sure everything is fulfilling the purpose that the Lord made it for, so that our God is not, and never will be disappointed in anything, for he declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."

Brother Spangler, please find enclosed \$7.00 for two years subscription to the Signs. Forgive me for not writing sooner. I have been ill. May the grace of God be with you all the days of your life, is the sincere prayer of one whose hope is in the Lord.

Your in the sweet hope of life eternal.

Mary M. Pearson

DESIRES INFORMATION

422 8th Avenue, N.W.,  
Decatur, Ala. 35601

Signs of the Times:

Would you please send the *Signs of the Times* to my new address. My old address was in East Point, Oregon; and my new address is 422 8th Avenue, N.

W., Decatur, Ala. 35601.

If there is someone who could enlighten me on the 24th chapter and 19th verse of Matthew, "And woe unto them that are with child, and give suck in those days. But pray ye that your flight be not in the winter or on the Sabbath day. For there shall be great tribulations such as was not since the beginning of the world to this time. No or ever shall be."

I enjoy the *Signs of the Times* very much. I am 75 years of age, and cannot hear very good. So most of my hearing the Word preached is from the *Signs*. I do not live near my church, and not often do I get to go to church.

A little sister in hope,  
Dora Stough

(If anyone sees any more than the great tribulations and sorrows in the above, please write Sister Stough.—Editors)

1822 Foxwood Road  
Houston, Texas 77008

Elder John D. Wood  
Signs of the Times

Dear Brother in Christ:

I have requested that someone give their views through the SIGNS of their belief on the napkin and the linen clothes in the empty tomb. There was no reply through your paper, because as I was informed, the paper had already gone to press before my letter was received.

I feel so strongly that Jesus left the napkin in the empty tomb to represent the Israelites in their Promised Land, and the linen clothes represent the great multitude. I believe that the Lord revealed this to me even though I do not claim to be a writer, or a prophet. I am just an old woman (91 years of age) that gets a lot of pleasure from reading the Bible. I have no hard feelings toward any Sister or Brother writing their views. I just wanted to give my view, the Lord willing.

I discussed this subject with our Pas-

tor, and he told me that he believed just as I do. Thank God for that.

I believe the Lord left the napkin and the linen clothes in the grave to say who He died for. I am sending Scripture references in both the Old and New Testament to prove why I write. "Nothing in my hand I bring; simply to the cross I cling"—no prophet, but only a hope in the Lord, God.

I am sending this to Bro. Wood because I love his messages in the SIGNS, and to see if it meets his approval. I am the same Mrs. J. F. Rich of Willis, Texas that sent a donation of \$16.00. I have moved to Houston to live with my daughter at the above address since the death of my dear husband in March. I would like to have you send a year's subscription to my brother:

Mr. and Mrs. M. S. Welch  
405 North 7th Street  
Crockett, Texas 75835

Yes, Christ did break down the middle wall of partition by his death. Eph. 2:11-21. But, he did not promise that the Gentiles would have a part in the Promised Land. The Lord had already given it to the Israelites. John 14:1-3 tells us not to let our hearts be troubled, but that there are many mansions in the Father's house. He has gone to prepare a place for us, and He will come again to receive us unto Himself. I believe He means here to include the Gentiles which gives us hope.

I believe the following scriptures prove that there is a separation to support my views:

Revelation 7:3-4 "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their forehead. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:9 "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."

Romans 9:27 "Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Romans 11:4-5 "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

Isaiah 10:21 "The remnant shall return, even the remnant of Jacob, unto the mighty God." Isaiah 60:21 "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." Isaiah 61:9 "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Amos 9:8 "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from all the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord."

Jeremiah 23:3 "And I will gather the remnant of my flock out of all countries whither I have driven them and will bring them again to their folds; and they shall be fruitful and increase." Jeremiah 32:37 "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely." Psalm 147:2 "The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel."

Ezekiel 34:13 "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." Isaiah 65:9 "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my

servants shall dwell there." Joel 3:1, 20 "For, behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations . . . But Judah shall dwell forever, and Jerusalem from generation to generation."

Revelation 7:4 speaks of the number being sealed of all the tribes of the children of Israel being an hundred and forty and four thousand. These were the Israelites I believe that are represented by the napkin, and the multitude spoken of in Rev. 7:9 represent the Gentiles in the linen clothes.

I hold no ill will toward anyone who believes differently than I, but I will appreciate hearing the opinions of other readers of the SIGNS.

I am sure I have wearied you with this lengthy letter, but I thank you for your patience.

Your Sister in Hope,  
Mrs. J. F. (Mollie) Rich

---

LETTER TO ELDER HUDSON

Route 2, Box 48  
Strong, Ark.

Dear Brother Hudson:

It is with fear and trembling that I attempt to write to you. I am so weak and poor in writing or talking, and am so helpless, and dependent upon my Lord, to write anything of any interest to you or any one. I hope the Lord will guide my pen, to write on some things that have been on my mind since the Eagle Lake meeting last Saturday. It was a wonderful, sweet meeting, a day long to be remembered. After hearing you tell some of the brethren that you felt to be in darkness, and that you wanted the other ministers to go on with the preaching, I wanted to write to you, because I feel that I know what you have been going thru, since I have been thru long periods of darkness a great portion of the time.

I believe all the Lord's little children suffer the afflictions of the gospel. We

read in 2 Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me, but be thou partaker of the afflictions of the gospel according to the power of God." In Romans it is written: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." His people, like Moses, are made willing to suffer the afflictions of the righteous, rather than to enjoy sin for a season. The body is dead because of sin. The spirit is life because of righteousness. "Little children, greater is he that is in you, than he that is in the world." I am made to hate sin and the pleasures of this world. I once loved those things, but I now hate them with great hatred; and also my own life.

Spiritual things are my meat and drink. Where your heart is, there your treasure is also. I love to be with His people and feast upon that heavenly manna that comes down from the Father of lights. Dear Brother, if it wasn't for those spiritual things which are above, then I would feel I had nothing to live for; except my family.

The wonderful preaching by God's called ministers that I have been blessed to hear from time to time, is so strengthening and comforting to my little hope. Paul said: "When I am weak, then am I strong. I can do all things thru Christ that strengtheneth me." Without him we can do nothing. He has to work the will and the do. I cannot even think a good thought when left to self. I have no control over my seasons of darkness, nor the seasons of light that come and go as my Lord sees fit. It is comforting to know that the Lord works all things after the council of his own will and good pleasure, and none can stay his hand. There have been times when I was in a state of darkness, doubts and fears. I have hoped against hope that I even had a hope. How glorious it was when our Lord lifts us up out of that sad state and gives us the spirit of comfort: his word of peace. A while back when I was in a low state, I

dropped off to sleep sitting in a chair, when these words come to me: "The Lord is my light and my salvation." These sweet words that the Lord puts in us are so comforting to his little ones, who feel to be the chief of sinners.

In bonds of love,  
Mrs. Lula B. Fox

P. O. Box 6,  
Shokan, N. Y. 12481

Dear Elder Wood:

I am sending you this Memorial for Elder Amasa J. Slauson, our pastor since 1946, which is twenty-seven years—serving our churches over a quarter of a century, preaching the truth with power unto salvation by the Holy Spirit and grace and mercy.

Hope this finds you well and still walking in the strength of the Lord. Would appreciate a copy of the Signs *with* the Memorial.

Our love and prayers to you and all of like precious faith.

In the hope that is precious,  
Deacon Edward K. Adsit  
Church Clerk

(See Memorial this issue.)

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REQUEST FOR INFORMATION

James C. Kelley of 346 Huntington Drive, Slidell, Louisiana, 70458, desires to know if there is a Predestinarian Primitive Baptist Church near his home; or if there are any members or friends living near his address. He would be glad to hear either by letter or phone.

"HIS LOVE TAKES CARE OF ME."

My Father knows that which is best  
Whatever it may be;  
And in this truth I sweetly rest:  
His love takes care of me.  
Through Jesus Christ my great high-priest,  
My Father works his will;  
And though I am his very least,  
I know he loves me still.

In Him there is no dark of night,  
But only endless day:  
I'm ever walking in His sight  
I cannot lose my way.  
My life is in His holy hand,  
In Him I am secure:  
All things are at his great command,  
He is steadfast and sure.

My holy and righteous Father in heaven, I know that of myself I could never merit thy great love and mercy; but, my Father, there is One in thy presence who has been made to be all things for me, and unto me: His precious name is Jesus my beloved Lord and Saviour.

Ethel Gilland  
Panama City, Fla.



Danville, Virginia February, 1974

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
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EDITORIAL

*"I am my beloved's, and his desire is toward me. Come my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved. (SS 7:10-13)*

Methinks that I shall never tire in speaking and writing about the divine relationship that exists between Christ and His chosen people. With all of the ties known in this time state there is not anything known among the children of men as lovely as that of the nuptial relationship between a man and a wom-

an. Modernism has lost sight of the sanctity of matrimony, but it is a sign of its decay, not a sign of the decay of holiness before the Lord. That holy state of matrimony was given and approved by Him with whom we all will have to do, either as His children, or His enemies. How blessed is that people that knew the beauty of this happy state in time, and have been so highly favored of God that they also knew Christ as their spiritual Husband.

In the state of matrimony which God appointed, the wife owns as much of the common property as does the husband. Before the nuptials are said the husband to be will call his farm or field as *his*, but after the ceremony is said she has every right to say *our* fields. She may have been reared in abject poverty, but, marrying a millionaire, she will be a joint sharer in that million. Such reasoning does not do justice to the holy ecstasy of a poor fallen woman that is brought into divine relationship as the bride of the Prince of Peace.

As this bride breaks forth in ascribing glory and honor to her state, she is talking the doctrine of God's saving grace. Her statement has all the doctrine that the church of Christ is preaching. He loves her. His manner of love is everlasting. It is not based on futurity of the sinner's action. God has not said, If you will love me, I will love you. He has said that we (His people) love Him because He first loved us. The unbeliever says that if we will love God He will love us. God says, I have loved thee with an everlasting love (Jer. 31:3), and I am sure that this reaches back into all the time of God. If one can tell me how old God is, I will tell you how long that God has loved His chosen people. God is writing to them in time, and His use of the word "therefore" is a death-knell to all brands of a conditional love. He loves us in time to the same degree that He loved us in eternity, and proves it to us by drawing us with loving kindness. Thus, in a time unexpected, He draws us to Him in holy allurements and betrothal and marriage and pledges us a

joint relationship with Him for time and eternity. Thus, dear humble child of God, we are blessed to look into the eyes of our Redeemer God and say, "I am my beloved's, and His desire is toward me."

Job tells us thousands of years ago that God has a desire towards the work of His hands. To you I write: If a child of God, for your comfort; if a gainsayer, to stop your cavelling. This was the way it was fifteen hundred years before Christ came into the world; this was the doctrine on which the relationship between Christ (in type) and His church or bride existed about a thousand years before He came in the flesh; in the last book in the Bible (about four hundred years before Christ came), God reiterates His statements to Job and to Jacob (Israel), and while He was with that bride while in His flesh, His desire was always to His people, and I am not ashamed, but, rather delighted, to tell you that any doctrine promulgated in this time state by any creature that would talk to you about a conditional love for dead alienated sinners to use and exercise in order to get God to love them, is not the truth.

What a miracle has been performed. At the first she said unto Him, "Look not upon me, because I am black," now she says, "I am my beloved's and His desire is towards me." How precious. How my heart is made to leap for joy that although she sold herself into bondage by transgression and was thrust into a wilderness of sin, yet, that He went after her. He went after Jacob; He crossed the sea to reach the lunatic; He went to the blind boy; He went to the well to meet the woman; He visited Saul; He went down into the wilderness to bring this chosen bride out; He went to the cross for her; He went to the grave for her, but why go on? The doctrine of grace gets more beautiful and more precious. He starts all of the activities that saves a sinner; He makes all of the moves to bring her into holy relationship with Himself. In good society (it seems that not much of that kind remains) the man always goes to

the girl. In religion (that is in the pure and undefiled kind) the Man always approaches the maid, not the maid the Man. It is not that it is too wonderful the way of a woman with a man, but it is too wonderful the way of a Man with a maid. (Pro. 30:19)

Christ loved us while we were dead in sin. If He had waited on us to approach Him He would have waited for a bride a long time. I leave it to unbelievers to say how long. But He did not thus wait. I leave it for believers to praise His high and lofty name for that. He loved her and quickened her into life, cleansing her (experimentally), dressing her and presenting her unto Himself a chaste virgin and they were living in holy wedlock at the time of our text, and it being a part of the Bible written aforetime for our benefit, I am sure that they are now engaged in lovely union.

Now the Husband talks. Has He talked with you? Has He gently whispered in the midst of your doubts and fears that I love you, and will fight your battles, heal your foul backslidings, and bring you off more than conquerors through my love? Yes, yes, dear reader, He has thus addressed you. In the morning, when the dew of youth is on His lips, He walks in His garden saying, "My people shall be willing in the day of my power," and thus you leave what you are doing and go with Him into the field. You may have sat with Luke with a scalpel in your hand; you may have sat with Matthew in the custom house; you may have been at sea in fishing clothes and a net in your hand; you may have been on the road to persecute the saints of God, but when He called you, there was a laying down of the physician's robe, the pen of the scribe of the tax gatherer, the fisherman's rig, the role of persecutor, and an humble following of the Lord.

Let us go into the field. Note, dear brethren, that He had the field. They did not buy the field together, He paying half and her half. She did not pay a farthing; He paid it all. Ruth did not contribute anything to the field of Boaz,

nor to the bountiful harvest in it. He bought it at a great price, and bought it for Ruth, and had it ready for her in her hour of need. This is the nucleus of the doctrine of Old Baptists. It doesn't matter who they are, there is not a people that can claim the doctrine of grace save our people. Everybody else tells you that you will have in the kingdom of God's dear Son according to what you do about it. But that is not God's way. Even before we sinned, yea, before the world Jesus Christ was set up (Pro. 8:23). Everything a sinner was going to need in time was in Him, and every blessing set in Him, and was pledged to sinners. These blessings would reach each and every case. No trial unprovided for, no work unprovided for, no need unprovided for, no sickness but that what would be needed to cure it, was provided in Christ.

This field, this garden, this city, this country belongs to the Lord and to His people. It is His by work, by purchase, by death, by gift from His Father; it is ours by gift, by grace, by love, by mercy. Everything in it belongs to us in this way. It is worth exploration; it is enticing; it is exhilarating to him or her that has travelled much in the dark, that has known much of hot searing desert travel, that has often felt to be on a wilderness road. To go into a well kept field, a field that another has kept, calls for awe inspiring adoration, and especially is this true when the companion of the keeper of the field is one that has not kept their fields. (S.S. I:6)

As the children of Israel had drinking and eating places set for them by Him that sent them on that route, as the timber was placed together in floats (rafts) and floated upwards to the building place, as the table of the Lord is spread where hungry children are, even so in this lovely field of the Lord, there are villages for lodging. As this bride travels she has need of refreshing seasons wherein water and bread are found for sustenance. The husband plants these villages (churches) for resting, for watering, for feeding of the

old and footsore, for the application of ointment (gospel) to the wounded and wearied, for the tender care of the little ones. (S.S. I:8)

How glad we are that One with a learned tongue was given to us, and that He is ever able to give a word, a fitly spoken word, to him or her that is weary. (Isa. 50:4) It is morning by morning, day in and day out, night in and night out. The night watches are so long and weary. At the first watch, soon after having been delivered from the reigning power of sin, watching is not so tedious, but as His appearance is delayed, as the monsters prowl and shadowy and delusive spectres make their appearances, the watching gets more tiresome, and, after being filled with sorrow (Luke 22:45), and have a multitude of watchings (2 Cor. 11:27), they get so burdensome. What joy as dawn begins to come, and weeping begins to cease (Psa. 30:5). The long night of sorrow is over, the watchings through the lattice work of the soul (S.S. 3:9) have come to an end, the rising of the Sun of righteousness is at hand (Mal. 4:2), the day dawns. As the Husband, the Day Star of her soul, kisses her and comforts her from the agony of the long night watches, she is ready to go early out into the garden of the Lord. They now watch together; gone are the long watches, gone are the nightmares of the soul when trembling on the ledge not knowing whether they are to live or die. His interest is her interest. His vineyards are her concern. Her love has been stirred by the appearing of her Beloved. Thanksgiving floods her heart and mind and soul as she contemplates the vineyards, knowing that she has not had any hand in planting them. She watches with Him the coming up of the little vines, the small plantings which He has planted for the furnishing of wine on the lees for those that needed a spiritual cordial. Ah, poor sinner, what is it that causes you to follow Him early in the morning? It may seem strange, but I say unto you that it is because you are worn out. If it

seems strange, look back to your long watches, look back to your tossings to and fro, look back as you watched in vain for the dawning, look back dear child when you were laboring in the long law night. The morning has come at last, and with it the Voice of your beloved, Let us go forth into the field, or, come unto me you that have labored through the law night, and I will give you rest in my shaded and watered field of grace. You may be called to preach; you may be a deacon in the house of God; you may be a little one that mercy has given you a place at the feet of saints; you may still be getting crumbs beside the Shepherd's tent, but how ever much that He sends forth as a maiden in the harvest field (Ruth 2:8; Pro. 9:3) to do, it will be the most restful days of your life. There are not any burdens under laboring in this field. All of it is a labor of love; all of it is restful to the soul.

The law night was fraught with slinking creatures spying out your liberty; leeks and onions filled the night with their stink to your tender nostrils, but the Saviour says, Let us get up early to see the vineyards that I have planted for you; let us see if the plantings of my hand, the trees of righteousness which is of me (Isa. 61:3) are flourishing; let us see if the tender grape appears; let us see if Caleb and Joshua had a delusive dream about the rich clusters that they said were in Canaan (Num. 13:23); let us see if the pomegranates of that goodly land are now transplanted in spiritual Canaan and are settled and grounded and growing in this field of ours; let us see if the pomegranate is budding that we might have its sweet smelling fragrance to perfume our bed (S.S. 3:5,7). His promise, after all of these sovereign "lets" are brought forth, is that He will give her His loves. All of His plantings shall perfume the church of God, the bride of the Lord Jesus Christ. The lily and the rose, the plant of renown, the pomegranate, the aromatic scent of tall and stately cedars, together with the budding and

flowering of every planting of His right hand, yea all of His love shall be displayed in that field and she shall sing,

"'Tis grace has brought me safe thus far,  
And grace will lead me home,"

and in this hidden and enclosed field and garden and pasture she will be led by the word going forth out of His mouth to her in a beckoning directive that shall enable her to go in and out and find the sweet smell of the mandrakes (love apples) for her enjoyment, and how wonderfully gifted is this people, this church of the living God. The building which Solomon erected unto the Lord had entrances on each side and they were not closed day or night. There is not anything at all that is as inviting as the doors or gates into the church of the living God. Even as a poor sinner enters he or she is faced with the most lovely declaration of welcome that they have ever heard, to wit, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Ah, my soul, look up, for your redemption draweth nigh and our salvation is nearer than when we first believed (Luke 21:38; Rom. 13:11). You will find inside this gate all that your poor soul has ever desired. All, all is ready and waiting for your Adored Lover to speak the word calling you home. This field, this garden, this pasture, this church home was prepared for you before you get there. In the midst of this city in the middle of the street of it you will find a river of pure crystal clear water flowing out of the throne of God and of the Lamb, and the Tree of Life will be there with fruits being yielded at all times. It is true that offences will come, but placed before you will be the gospel declaration that not anything shall ever be able to separate you from the love of God which is in your Lover and Husband, the Lord Jesus Christ, and from His divine hand you shall evermore be fed on that which was laid up for you before the world began, and wrought out for you in time

(Psa. 31:19), and you shall be preserved from all apprehension of destruction by being hid in the pavilion of love.

W.D.G.

VOICES OF THE PAST

"He being dead yet speaketh"

REMARKS ON EPHESIANS 2:5

*Brother Beebe: Will you give your views on Ephesians 2:5. "Even when we were dead in sins, hath quickened us together with Christ. (By grace ye are saved.)"*

Isaac Briscoe

REPLY.

Alexandria, D.C., February 15, 1839.

In reply to our brother, we will say, Such as we have, we will give; and certainly nothing more can reasonably be required at our hands. We understand the apostle in this epistle to a Gentile church, and with them, to all the faithful in Christ Jesus, to be laboring to show that all spiritual blessings result to us from the fixed purpose and determinate decrees of God, who worketh all things after the counsel of his own will; and flowing to the heirs of promise in precise accordance with the doctrine of election—According as he hath chosen us in him before the foundation of the world. And having in the first chapter brought to view the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connection of our text, on the quickening power of God, in reference to the execution of his eternal and unfrustrable design in the salvation of his people. In the passage presented for consideration, the saints are spoken of as being quickened together with Christ, and saved by grace. We presume the following considerations are fairly involved in the subject before us, viz:

First. The life which the saints had in Christ before they fell in Adam. That the saints had any personal individual existence other than that which was

given them in Christ, we shall not contend; but that they existed as the spiritual body of which Christ is the Head, is as clearly proven in the scriptures, as is the existence of Christ as Head of his body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in him before the foundation of the world, and in him were predestinated to all that they were by Jehovah destined to be, either in time or eternity, is fully implied in the first chapter of this epistle. The omniscient eye could, and did see the substance of Christ, lying in embryo; and in his book all his members were written, when as yet there was none of them. Psa. cxxxix. 16. In him was life, and the life was the light of men. John 1:4. Do we inquire, What life was in him, who was with God, and who was God? The apostle answers: "Your life is hid with Christ in God." "When he who is our life shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. In perfect harmony with this sentiment, is the expression of the psalmist. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psa. 91:1: The place where God has hidden the life of his people, must be a secret place, and under the shadow or protection of the Almighty; and that such is the place of the saints' security, see Deut. 33:27. "The Eternal God is thy refuge," &c. And that such has ever been the spiritual habitation of the saints, see Psa. 90:1, 2. "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God," &c. As we apprehend no danger of these premises being disputed by Old School brethren, for brevity's sake we pass.

Second. The cause and nature of alienation, death, &c. In the preceding part of the chapter from which we have our text, the apostle connects our death with our existence in an earthly Adam, or

under the law, as transgressors thereof; dead, he says, in trespasses and sins. He has elsewhere informed us that sin is a transgression of the law; but where there is no law there is no transgression. Hence this death has reference to our law state; and consequently to our relation to an earthly Adam. Now if we were to speak of the first great cause of all causes, we would say with the psalmist, (11:3) "Thou turnest men to destruction, and sayest, Return, ye children of men." Or in the language of the apostle, (Rom. 8:20) "For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope." But when speaking as to the procuring cause, on the part of man, we conceive that our alienation from God, and total depravity, and death in sins, is attributable to the introduction of sin into the world. In Romans 5:17, the apostle tells us, that by one man's offence, death reigned by one, &c. And again in this epistle, (4:18) this apostle attributes our alienation from the life of God, to that ignorance which is, to us, in consequence of our depravity by sin. Hence he very justly denominates it a death in trespasses and sins. The nature of our alienation is properly compared to a state of captivity "All we like sheep have gone astray." Isa. 53:6, 1 Peter 2:25. The law under which we were created in Adam required of us perfect and perpetual obedience; and said in a voice of thunder, The soul that sinneth, it shall die. We had all sinned and come short of his glory; hence we fell under the condemning sentence of the law, became lawful captives, were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in the world; and, as the apostle here tells us, "That at this time we were without Christ, (or life—for Christ is our life) being aliens from the commonwealth of Israel, (Gentiles literally,) and condemned sinners, in the spiritual view of the subject, and strangers to the covenants of promise."

The covenants of promise made with

Abraham, were figurative of the provisions of grace locked up in the cabinet of the divine mind, for the heirs of salvation; and in our degradation we were utter strangers to that provision, and equally so to any other way of life and salvation. Notwithstanding our captivity, darkness, bondage, guilt and death, we are not to suppose that what was treasured up in Christ for us, had undergone any change; God is immutable; and Jude assures us that the saints which were sanctified by God the Father, were preserved in Christ Jesus. Jude 1, And Paul has named them as the "reserved ones;" (Rom. 11:4) and our text, as we propose to show, forbids the notion that God's love towards us could be abated by any thing which we could do. "Many waters cannot quench love, neither can the floods drown it."—Songs 8:7. Nor can all the substance of poor, lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable, and invincible. Could we admit that in our fall in Adam, we fell out of Christ, or that the vital relationship of his children to him was dissolved, in relation to that life which was given us in him, and secured for us in him before all worlds, we should despair of salvation by him; for the lawful captive must be *lawfully* delivered; and by virtue of the eternal indissoluble union; the right of redemption was vested in Christ; and on this principle he came into the world, and was made under the law, (not to destroy the law, but to fulfill it) to redeem them that were under the law. In this relationship he could, and did as truly represent us, in the obedience which he rendered to the divine law, as Adam had represented us in his first transgression of divine authority; hence, says the apostle, "Therefore as by the offence of one, judgement came upon all men unto condemnation, even so (or exactly so) by the righteousness of one, the free gift came upon all men unto justification of life; for, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:18, 19.

In the foregoing, we have expressed our views of the life we had in Christ from everlasting, of our fallen state, and alienation in our earthly Adam, our captivity, bondage, &c., and also the way of life through the obedience and death of Christ; but our text says, we are "quickened together with Christ." Apart from him we must have been, had the pre-existing bond been severed; and apart from him there was no way possible for us to be quickened. Our natural head, Adam, was made a *living soul*; but our spiritual representative was made a *Quickening Spirit*. He quickeneth whomsoever he will. Together with him. How sweet! how heavenly the language! Together with him, we had life before the world began. Together with him, we are in due time quickened and raised from the dead. Together with Christ, are we sons of God, and heirs of immortal glory, and so completely together, or united, that when he died for us all, then were we all dead; dead to the law by the body of Christ; all our accumulated guilt was laid on him; bearing for us all the dreadful curse of the law, billows of divine wrath overwhelming his soul, and baptized him deep in death; but soon the bands of death gave way, soon the auspicious morning dawned, which gave ample demonstration of his complete victory over sin, death and hell, while the radiant flame of his refulgent glory brought life and immortality to light, for all the members of his mystical body.

In the resurrection of Christ, the prophecy of Isaiah (26:19.) was fulfilled. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Having thus in him suffered the vengeance of the law, been crucified together with him, "Blessed by the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance (not to a

purchased possession) incorruptible, and undefiled, (notwithstanding our fall in Adam) and that fadeth not away; reserved (not newly procured) in heaven for you, who are kept by the power of God, through faith unto salvation."—See 1 Peter 1:3-5. Hence we see in the resurrection of Jesus Christ from the dead, the all-sufficiency of his atonement, complete satisfaction rendered to law and divine justice, the prison doors are unbarred, the jubilee trumpet is blown, liberty is proclaimed to captives, the prisoners are brought up out of their prison houses; and as he bursts forth from the confines of the tomb, his ransomed church is seen emerging from the dead, while from the old heaven, now dissolving with fervent heat, the shout is heard, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in."—Psa. 24:7-9. When God went up with a shout, the Lord with the sound of a trumpet.—Psa. 47:5. How full of consolation is the contemplation of the union of Christ and the church.

"One in the tomb, one when he rose,  
One when he triumph'd o'er his foes,  
One when in heav'n he took his seat,  
While seraphs sung all hell's defeat."

Lastly. That this astonishing work was done for us when we were dead in sins, is worthy of special attention. Before we were dead, we needed no such work as quickening, or the resurrection of our blessed Lord for us, as the whole need not a physician. "But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." — Rom. 5: 8, 9. And again. This great work being performed for us when we were dead in sins, shows that it could not possibly rest on any merit, work or will of ours; therefore the apostle adds the words, "By grace ye are saved;" and afterwards declares that it is not of works, lest any man should boast; but that we are God's workmanship, created in Christ Jesus unto good works, which

God had before ordained that we should walk in them.

In conclusion, be it ours to reflect with wonder, joy and gratitude to God, on the revelation of a way of life and salvation so completely adapted to our ruined condition, and so admirably calculated to abase the proud man in the dust before God. Not unto us, not unto us, O God, but to thy name give all the glory. Amen.

(Editorial by Elder Gilbert Beebe, February 15, 1839.)

## OBITUARIES

### MEMORIAL TO ELDER AMASA J. SLAUSON

These words of the apostle Paul we feel to be applicable to the life of Elder Amasa J. Slauson; when he said in 2 Tim. 4:7-8,

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of Righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that Love His appearing."

It hath pleased Almighty God to take from our midst by death on Nov. 24, 1973, our beloved Pastor, Elder A. J. Slauson of Halcottsville, New York, who was 90 years old on May 3, 1973.

The funeral service was held Tuesday, Nov. 27, 1973 at 1 p.m. at the Old School Baptist meeting house in Halcottsville, N.Y., with Elder Arthur R. Warren of Berlin, Maryland, officiating; burial in the Margarettsville cemetery.

Elder Slauson was born May 3, 1883 in Vega, New York, the son of Seely R. & Rozyline Ballard Slauson. He married Cynthia Morse April 29, 1903; and she died on May 28, 1930. He married Elizabeth Secor Nov. 4, 1931. She died June 20, 1965.

Elder Slauson was a member of the Old School Baptist's for 61 years. He was ordained an Elder in 1946 and had served the churches in Shokan, Warwick, New York City, and Duaneburg, being active until recently.

Surviving are a son, Howard Slauson of Halcottsville; two daughters, Mrs. Howard (Lena) Greene of Denver and Mrs. Edwin (Grace) Kittle of Bath, New York; 8 grandchildren and 12 great grand children. Mrs. Dorothy Benson of Virginia is a foster daughter.

Therefore, be it resolved, first that we desire to be submissive to our God, Lord and Saviour Jesus Christ, who worketh all things

according to His Own Will.

We of the Olive and Hurley Old School Baptist Church and sister churches have sustained a great loss, never the less, not our will, O God, be done for our loss is his eternal gain gone as we say to be forever with the Lord, which is far better.

Secondly, we wish to extend our heart felt sympathy to the bereaved family, praying that the Lord, by His Holy Spirit will comfort them.

A copy to be sent to each of the family's and a copy to the *Signs of the Times*.

Deacon Edward K. Adsit  
Church Clerk

### EMMA FLY BRAKE

It has pleased the dear Lord to take by death our beloved Sister Harriet Emma Fly Brake. She was born January 16, 1891, and died August 22, 1973, making her stay on earth 82 years, 7 months and 6 days.

She was the daughter of the late Elder William Henry and Sister Harriet Ella Thomas Fly of Edgecombe County, North Carolina. She was married to Joseph Luther Brake, and to this union were born four boys and two girls. Surviving are Robert Earl, J. Sam, Thomas Luther all of Route 2, Rocky Mount, North Carolina; Mrs. Mable Brake Davis, and Mrs. Emma Jean Brake Edge of Rocky Mount, North Carolina, who were left with 17 grandchildren, 10 great grandchildren and a host of relatives and friends to mourn her passing. The eldest son, C. Edward Brake, preceeded his mother in death by only five days.

Sister Brake joined Pleasant Hill Primitive Baptist Church May 25, 1913 and was a devoted member. We miss her more than words can express.

Her funeral was conducted on Friday, August 24th at 3:00 p.m. from Gay Yost Funeral Home in Rocky Mount, North Carolina, by her beloved pastor, Elder Henry C. Jones who spoke words of comfort to the family and a huge crowd who came to pay their last respects to a wonderful Sister and friend. Her body was laid to rest in Pineview Cemetery beneath a beautiful mound of flowers.

Sister Brake was devoted to her church and many friends, a devoted wife, mother and neighbor. She was always ready to quietly lend a helping hand when and where she felt she could. To know her was to love her. She was loved by the Baptist far and near and all who met with her.

There is much that could be said. "Blessed are they that die in the Lord, they cease from their labors and their works do follow them." The works of Sister Brake was the evidence of the saving Grace of the Lord Jesus Christ.



No credit to the works of poor feeble puny man.

While it grieves us to give her up, we desire to bow humbly before God and be reconciled to His will. We extend our deepest sympathy to the family and trust God will comfort them in their bereavement.

RESOLVED, that a copy of this obituary be sent to the family, one to the *Signs of the Times* for publication, and one recorded on the church records.

Done by order of conference at Pleasant Hill Church on Saturday before the fourth Sunday in September, 1973.

Fannie Mae Harper

#### WILLIAM ASHLEY EVERETT

At the request of his dear wife, Sister Louise, and the Flat Swamp Church, I endeavor, God being my guide, to write a few lines in memory of our brother in Christ, friend and loved one, William Ashley Everett, better known as Brother Bill.

Brother Bill was born January 14, 1899, in Robersonville, N.C., the son of the late James B. and Sallie Barnhill Everett. He died in the Robersonville Township Hospital October 28, 1973, following about a week of critical illness. He was married to Louise Taylor June 6, 1923.

He and his wife united with the church at Flat Swamp the first Sunday in July, 1971, and were baptized by Elder J. T. Prescott and Elder E. C. Harrison. In all the years it was my privilege to know him, I never heard him complain or speak unkind words of anyone. I cannot think of another whom I will miss any more than Brother Bill. He was a faithful church member, a loyal companion, a devoted father and a good neighbor. He will be sadly missed by his church, as well as his family, relatives and friends.

Left to mourn his departure besides his wife, are two daughters, Mrs. Elizabeth E. Bailey of Raleigh, and Mrs. Mary Louise White of Windsor; two sons, William T. Everett of Raleigh, and Maurice Everett of Stokes; three sisters, Mrs. Penny Baker of Robersonville, Mrs. Marie Powell of Parmele, and Mrs. Sally Mae Warren of Robersonville; and five grandchildren.

Funeral services were held Monday afternoon in the Biggs Funeral Chapel by his pastor, Elder J. T. Prescott and Elder E. C. Harrison. He was laid to rest in the Martin Memorial Gardens under a large arrangement of beautiful flowers, in the presence of his relatives and friends.

The Flat Swamp Church extends to the family her heartfelt sympathy and desire that the good Lord reconcile them to His will, for we feel that our loss is his eternal gain. We desire to bow in humble submission to the will

of our Heavenly Father who does all things well; and I desire to extend my deepest sympathy to his family.

Done by order of the church at Flat Swamp in conference Saturday before the first Sunday in November, 1973.

Elder J. T. Prescott, Mod.  
Hassel Allen, Clerk  
Mary J. Jenkins, Committee

#### OLIVE CARR FLOYD

Sister Olive Carr Floyd was born August 26, 1870, the daughter of Thomas Jefferson Carr and Nancy Catherine Bell Carr.

She was married to Fred Floyd, December 1, 1889, at Old Grandpier Primitive Baptist church by Elder Richard Fulkerson.

Three children were born to this union, the first child dying in infancy. The surviving are: Maud Church, Harrisburg, Ill., and Clara Averill, Golconda, Ill. A granddaughter, Jewel (Robbs) Brumback, Vienna, Va.; grandson, Fred Larue Robbs, West Allis, Wis.; five great-grandchildren, Carolyn (Brumback) Slothouber, Manassas, Va.; Ruth (Brumback) Hatcher, Independence, Mo.; Erlene (Brumback) Schmidt, Bangkok, Thailand; Kenneth Brumback, Herndon, Va., and Dallas Brumback, Sterling, Va. Also surviving are:

Thirteen great-great-grandchildren: Steven, Danny and Sharon Hatcher; Louis, Linda, Douglas and Susan Slothouber; Terry and Sherri Brumback; Chris, Keith and Kevin Brumback, and David Hall Schmidt.

Eight nieces and nephews: Cecil Carr, Abilene, Kan.; Stanley Carr, Des Moines, Ia.; Loyd Carr, Herrin, Ill.; Millege and Garland Fulkerson, Harrisburg, Ill.; Neva F. Gidcomb, Carrier Mills, R.F.D., and Lela F. Roblin and Vida F. Wagner, Pontiac, Mich.

Her parents, three brothers, William Hodge, Chester Alonzo, Elmer Eugene, and a sister, Stella Mable, have preceded her in death, as well as her husband, whose passing was in 1947.

She passed away, August 10th, 1973, at her home north of Golconda, Ill. The funeral was at Old Grandpier Church, where she was a member, conducted by Paul Kerley. Pallbearers were: Frank Gidcomb, Millege Fulkerson, Garland Fulkerson, Cletus Brumback, Elden Hatcher and Larue Robbs. Burial was in the church cemetery.

Dear is the spot where Christians sleep,  
And sweet the strains their spirits pour;  
O, why should we in anguish weep?  
They are not lost, but gone before.

Secure from every mortal care,  
By sin and sorrow vexed no more;

Eternal happiness they share,  
Who are not lost, but gone before.

To Zion's peaceful courts above,  
In faith triumphant may we soar,  
Embracing in the arms of love  
The friends not lost, but gone before.

To Jordon's bank, whene'er we come,  
And hear the swelling waters roar,  
Jesus, convey us safely home,  
To friends not lost, but gone before.

Submitted by Clara Averill (daughter)

#### ODA IRENE WISENBAKER

Oda Irene Wisenbaker was born March 20, 1887 in Marble Falls, Texas; and passed from this life October 4, 1973.

She was a charter member in constituting the Shepherd Fold Church at 1419 Shepherd Street June 22, 1947, which is now located at 815 Little York, Houston, Texas. She came in by letter and was elected Assistant Clerk at that meeting; and Clerk at the next. She served that office faithfully through January 2, 1965.

Her home at 2134 Bertrand was always open to the kindred in Christ. She was loved by all, and was deemed by those who knew her as one of Zion's landmarks.

Her funeral services were conducted by her pastor, Elder C. M. Haygood and Elder Jerry A. Evers.

Elder C. M. Haygood, Mod.  
Jimmy Lindsay, Clerk

#### DEACON HAM COX

Brother Ham Cox was born March 17, 1917, and passed from this life August 26, 1973, at the age of fifty-six years and five months. He united with the church in 1948. The loving remembrance of him in his brethren and family's hearts will live for many years.

He was married to the former Lessie Quesenberry, and to this union were born six children. His survivors are: his widow, Sister Lessie Quesenberry Cox; four daughters, Mrs. William A. Hylton, Mrs. John A. Arnold, Mrs. James A. Wright, and Mrs. Arlyess Cruise; two sons, Danile L. Cox and Harold H. Cox; his mother, Sister Necie Cox; five sisters, Mrs. Nettie Duncan, Mrs. Dorcie Semones, Mrs. Mable Carey, Sister French Hogan, and Sister Mary Marshall; and two brothers, Brother Jack W. Cox and Herbert Cox.

His funeral was held at Old Salem Church, conducted by our former pastor, Elder B. O. Thompson, and our present pastor, Elder Hale Terry. He was laid to rest in Cox Cemetery

in Indian Valley, Va. to await the coming of the Lord.

We cannot but feel that our loss is his eternal gain. He was loved by those who knew him. I believe Brother Ham would be the first to say that he was what he was by the Grace of God, and that God deserves all the praise all the time.

He will be missed at Union Church where he served as Deacon, and at various churches and associations where he often attended. His home was a place where everyone was welcome. One could feel the brotherly love that flowed from heart to heart and breast to breast, while at Brother Ham's house.

His love for the church and the doctrines of Salvation by Grace was evident in his actions and conversations.

Written at the request of Union Primitive Baptist Church, with one copy for Church records, one for the family, and one sent to the *Signs of the Times* for publication.

Elder Hale Terry, Mod.  
Larry Hollandsworth, Clerk

#### ZACKARY DAUGHTRIDGE

God in his infinite Wisdom; Love and Mercy called our Brother home December 13, 1972; having lived here on this earth 89 years. Bro. Daughtridge united with the Falls of Tar River Primitive Baptist Church the second week end in July, 1970. He was blessed by God to fill his seat at the Church every meeting until the December meeting, 1972. We will miss seeing him come in quietly and take his seat. He was loved and respected by all who knew him.

A life long resident of Rocky Mount, he was the son of the late Wiley Caswell and Laura Lancaster Daughtridge. He is survived by one daughter, Miss Helen G. Daughtridge; a brother, Lee T. Daughtridge of Raleigh, N.C.

We extend to the family our deepest sympathy and pray God will give them comfort. We feel Bro. Daughtridge is resting in the arms of Jesus, where there is no more sorrow, heartache and pain; waiting for the Second coming of our Lord.

His funeral was conducted from the Chapel of Gay-Yost Funeral Home by his pastor, Elder D. B. Stokes and Mr. Ronald Higdon. Burial was in Pineview Cemetery.

RESOLVED: That one copy of these resolutions be sent to the family; one to the *Signs of the Times* and one for the Church records.

Conference: February 1973.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

ELDER C. L. ROBBINS

Elder Charles Lawrence Robbins was called home by our Heavenly Father December 19, 1972, having lived in this cruel world 92 years. He united with the Falls of Tar River Primitive Baptist Church, second week end in April 1913. He had moved his membership, but came back to the Falls Church in June 1971. He was not able to attend Church but very little after this, but was always glad to see the brethren and talk with them. He was dearly loved and respected by all who knew him. Elder Robbins served as Pastor of Lawrence and Mount Zion Church's for a number of years. He gave of his time and love to the cause of Salvation by Grace, in which he believed. He loved this and his Lord and Saviour Jesus Christ, and manifested this in his daily life, trusting in an all powerful God: One that does all things for His Children. Elder Robbins will be missed by all who knew him, but his family will feel the loss far more than any one else. He is survived by his wife: Mrs. Kate Williams Robbins; three daughters, Mrs. Mary Ruth Burgess; Mrs. Angalene Spain and Mrs. Geraldine Hill all of Rocky Mount, N.C.; one son Charles Lawrence Robbins, Jr. of Martinsville, Va.; a sister, Mrs. Kate Pittman of Rocky Mount; 17 grandchildren; 10 great-grandchildren.

His funeral was conducted from the Chapel of Gay-Yost Funeral Home by Elders D. B. Stokes and J. B. Williams. Burial was in Pineview Cemetery where we believe our dear Brother is resting in the arms of Jesus waiting for the second coming of our Lord.

RESOLVED: That one copy of these resolutions be sent to the family; one to the *Signs of the Times* and one for the church records.

Conference: February 1972.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

MRS. MARTHA GRIFFIN BRADLEY

God in his infinite wisdom and mercy called home our beloved Sister Martha G. Bradley (affectionately known as Sister Pattie Bradley) on February 3, 1973, making her stay on earth 94 years. Sister Bradley united with the Falls of Tar River Primitive Baptist Church the second week end in February, 1923. She was a member almost 50 years. She was blessed by God to have keen and alert mind; always able to talk about the goodness and mercy of God toward her. The wonderful and beautiful way she spoke of her Lord and Saviour Jesus Christ and her love for the brethren, was an inspiration to all that visited with her. She manifested her love of God in every walk of life, giving all Praise, Power and

Glory to our Lord. Sister Bradley loved the Doctrine of Salvation by Grace, believing in Jesus Christ the Saviour of sinners; his birth, death and resurrection. I believe she was looking forward to being with Jesus; to see Him; be like Him and to be satisfied. God in his wisdom and love gave her some beautiful experiences, which she loved to talk about. To know her was to love her, and to me she was a mother in Israel. Sister Bradley was a kind and loving mother to her children and a blessing to those of us that loved her in the bonds of the Holy Spirit.

She leaves to mourn her: three sons, George W. Bradley; James H. Bradley of Rocky Mount, N.C. and Russell T. Bradley of Tarboro Highway; seven grandchildren and seven great-grandchildren. We desire to express our deepest sympathy to her family and Pray God will give them comfort in their hour of need.

Her funeral was conducted from the Chapel of Gay-Yost Funeral Home by her Pastor Elder D. B. Stokes. She was laid to rest in Pineview Cemetery to await the second coming of our Lord and Saviour Jesus Christ.

Resolved: One copy of these resolutions be sent to the family; one to the *Signs of the Times* and one for the Church records.

Conference: February 1973.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

BROTHER EARL PICKREL

It has pleased our Heavenly Father to call from our midst our beloved Brother Earl N. Pickrel, born October 9, 1909 and died September 30, 1973. Brother Earl joined Springfield Church July 1, 1951. He was faithful to the Church and filled his place most every meeting as long as he lived. He was a firm believer in election and Salvation by Grace, believing it was all fixed in the mind and purpose of God from before time was. Springfield Church bows in humble submission to the Just and Holy will of our Lord knowing that He doeth all things well.

Brother Earl leaves to mourn his loss, his wife and three sons, Ellerson Pickrel, Lynchburg, Va., Wayne Pickrel, Monroe, Georgia, Benny Pickrel, Danville, Va.; four brothers and five sisters, six grandchildren.

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

Written by L. R. Willis

ADA S. RICE

It is with a feeling of unworthiness that I attempt to comply with the request of Bush Arbor Church to write an obituary for my dear mother and sister in hope of eternal life. She was born October 8, 1880 and departed this life September 9, 1973, making her stay on earth 92 years, 11 months and 1 day. She was born to Sidney Thomas and Martha Oakley Simmons, and was granddaughter of Elder F. L. Oakley. She was married to John Thomas Rice, December 25, 1907, who preceded her to the grave some 36 yers. To this union were born four daughters: Mrs. Olive Aldridge, Miss Emily Jane Rice (deceased), Mrs. Bertha Webster and Mrs. Ruth Bason. Four sons: T. Isaac, Joseph W., Alvis David (deceased) and Dewey H. Rice, one sister, Mrs. Nettie Rudd and one half sister, Mrs. Bessie Rudd, 17 grandchildren and 22 great grandchildren.

She was received into the fellowship of Bush Arbor Church the second Saturday in December, 1913 and was baptized the next day by the late Elder B. F. McKinney. In relating part of her experience she saw the Lord appear before her in the form of a man and beheld Him as the chiefest among ten thousand and the one altogether lovely. She found much comfort in reading the scriptures, even quoting many of them correctly when her mind was so impaired that she hardly any remembrance.

She passed away like falling asleep and suffered so little I felt that it was an answer to our dear pastor's prayers, that we be given a peaceful moment in which to die. As the pangs of death paled her face I felt she would also rise again as Lazarus did to be with our Saviour and see Him face to face and be forever satisfied.

Her funeral was conducted by Elder Wallis Smith her pastor, assisted by Elder Donald Smith. Her body was laid to rest in the Bush Arbor Cemetery, beneath a beautiful mound of flowers, to wait the coming of our Lord and Saviour Jesus Christ.

BE IT RESOLVED, one copy to be placed on the church records, one copy sent to *The Signs of the Times* for publication, and one copy sent to the family.

Read and approved in church conference Nov. 10, 1973.

Written by T. Isaac Rice  
Deacon Earl S. Rudd, Clerk  
Elder Wallis Smith, Moderator

CHARLES ELLIOTT HELLINGS

Charles Elliott Hellings, son of the late Augustus Myers and Olivia Norris (Tyndall) Hellings fell asleep in Jesus November 4, 1973 at his home in Pennington, New Jersey at the age of 74 years. He was born March 20, 1889, and lived most of his life on the old Tyndall Homestead in Ewing, a few miles from Pennington.

He was baptised September 4, 1963, at a very beautiful sunset service by Elder Arthur R. Warren, pastor of the Hopewell Old School Baptist Church. Visiting at the time was Elder John Lee Smith who took the stand when we returned to the Meeting House.

He was made deacon July 5, 1964 and later became a trustee, secretary and treasurer of the Church, and a trustee of the Old School Baptist Cemetery; and a trustee of the Primitive Baptist Home.

From generations back there were members in the Hopewell Church. His grandfather Tyndall was chosen deacon in 1864, and Brother Charles was chosen deacon just one hundred years later in 1964. His mother was a member 64 years.

He is survived by three sisters, Hannah Luren and Sister Mary Hellings at home, and Lydia West Hellings, Spokane, Washington.

Brother Charles was a devoted and faithful deacon, and the words of our Saviour were his stay in life. He was a person of unusual integrity, and well grounded in the faith of God's word. He was good and kind to everyone, never speaking ill of anyone, and his sudden death has left a very real empty place in the Church, not just because he was the only male member left, but because it seems to span the beginning and the end 1715-1973 of a precious way of life for another Baptist Church.

Services were conducted by his beloved pastor Elder Arthur R. Warren with comforting words to those of like precious faith.

The God of hope and peace always seemed to enable him to give comfort and strength to sustain me in my doubts and fears. May God's merciful blessings rest sweetly upon his soul and take him unto glory.

Interment was in the family plot of the Ewing Church Cemetery.

May the God of our hope give us to feel our loss is his eternal gain, and we may continue to follow in his footsteps, and walk in the light of God's glory to everlasting rest.

Written by his sister, Mary

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., MARCH, 1974

NO. 3

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 3/74  
IT EXPIRES WITH THIS ISSUE

JOHN 6:44

*No man can come to me, except the father which sent me draw him: and I will raise him up at the last day. (St. John 6:44)*

I was asked to write something for the *Signs of the Times* some years ago by the late Elder George Ruston, and also by an Elder that many of you know that read the paper. I have had a great desire today to write something to someone's comfort; and how well I know that I will not be able to do so if it is not God's will; for I have believed for many years that all comfort comes from above. I would like to go back to years of my life when I was in my teens and then to the present time in a brief way before I write about the scripture as stated above.

I have attended the Old School Baptist meetings ever since I was a very small boy. My father and mother were not members of any Church but carried my brother and me to the Indiantown Old School Church, which is my home Church now, located in the village of Powelsville, Md. We went in those days riding in a horse drawn vehicle, so whoever may read this will know that I am in my latter years. I lived then and still do near a Methodist Church and in the early days of my life went there and sang in the choir. I must

say that I never believed the doctrine that was preached then and I do not now. I have said many times that I believe I went then just to be with the young people that I grew up with. I married one of the ministers daughters that preached there. We did not go there very long after we were married and she went with me to the Old School Baptist meetings; and thanks be to God I baptized her a few years ago.

There could be said a lot more about my life here, but there is a lot that I would be ashamed to tell. Dear reader have you been there? I believe I can say with the Apostle Paul, "For the good that I would I do not: but the evil which I would not, that I do." (Romans 7:19) I have said many times that I would not do this or that but found myself doing just what I had said I would not, which made me feel to say with the Publican of old, "Lord be merciful to me a sinner." Have you been there? I believe that if you have ever, as Peter said, tasted that the Lord is gracious, you have.

As I said before, if God is not willing I am sure that I will not write a little of my feelings of the Scripture stated in the beginning of this letter. It is one of the most absurd statements that I have ever heard, (and you hear it said by those who are of other faiths) that God wants you to do something and you will not do it. I believe that the Eternal God who created all things, knew everything that has ever taken place or will ever take place, before man was made from the dust of the ground; yes, He understands our thoughts afar off, as we read in the 139th Psalm. We also read in the Acts of the Apostles, Chapter 15 and verse 18, "Known unto God are all his works from the beginning

of the world." To me, dear brethren of like faith, not one has ever or will ever come to Jesus only by the drawing cords of love that God had for his chosen ones before the world was made. I like so very much the words of Jesus when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (St. Matthew 11:28) The labouring comes first when one has been shown just what he is by nature and made to understand what the Psalmist meant when he said, "Behold I was shapen in iniquity: and in sin did my mother conceive me." (Psalms 51:5)

It is indeed a great blessing to know that we are all sinners, and only by the grace of God will any of us ever get to that land of rest that awaits God's chosen people. No one has or ever will come to Jesus except by the drawing cords of love that God had for them from before the beginning of time. I do not know that I am one of them but I do hope that I am. I have never been able to get any farther than hope, for the Bible says, "We are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Romans 8:24-25) I have often thought of the disciples who walked with our blessed Saviour, when he told them that one of them would betray him, they began to say, "Lord is it I?" (Matthew 26:22) If the disciples did not know who was to betray Jesus, then I contend that none of us know just how we stand, but hoping for that we see not.

There are so many things that we cannot understand, or at least I do not feel to understand, but thanks be to God that I believe I have been given to see my sinful nature, and many times am made to mourn for my weakness in the flesh. The Apostle Paul said, "I was with you in weakness, and in fear, and in much trembling." (I Corinthians 2:3) The Apostle Paul did not know any thing about fear and trembling until he had been shown; neither has any one else until, as the poet wrote;

"When the Lord appears in view,  
Old things cease, and all is new:  
Love divine o'er flows the soul,  
And love doth every sin control.

If this is published, I want you of like faith who may read it, to know that there is a love that binds our hearts together though it may be that I have never seen you in the flesh. I feel I have seen you in the spirit; and may it please God to bless us to feel that brotherly love that joins our hearts together though we may be miles apart in the flesh.

In Bonds Of Love And Fellowship,

Arthur R. Warren  
Rt. 1, Box 36  
Berlin, Md. 21811

#### LOVES TO ASSEMBLE WITH THE BRETHREN

1201 Plantation St.  
Victoria, Tex. 7790

Dear Editors of the Signs:

I am enclosing check to renew my subscription to the *Signs of the Times*. What a comfort and pleasure to read it: I truly look forward to its arrival each month.

I hope I have a thankful heart to be able to read and write, though not very good. If I know my heart I believe in Salvation by Grace and Predestination of all things. Salvation is the gift of God, not by our works. I am a member of Mt. Olive Church, Stockdale, Texas, and Elder Gerald D. Shipman is our beloved pastor. I am now living with my youngest daughter, Mrs. Lynn Loyd and family in Victoria, but I feel my first love for the churches in Arkansas and Louisiana. I was baptized by Elder E. J. Lambert in 1948 into membership at New Hope Church, near Hope, Arkansas. I have never regretted it in the least, but feel grateful the dear members have let me follow after them. I feel to be the very least.

It is my greatest pleasure to meet with the dear believing children of God, and hear our dear God called and qual-

ified ministers proclaim he blessed gospel of truth of our Lord and Saviour Jesus Christ. I have long been acquainted with all ministers on South Ouachita Association. How I trust I dearly love them for the blessed truth's sake. I am now 88 years old November, 1973. And I trust it is with grateful thanks and praise to Almighty God for His goodness and mercy to me. I hope, if it is God's will, to visit the churches in Arkansas and Louisiana in 1974; and also Elder Loyd Wall's church in East Texas. O the love I have for God's believing children and the joy of assembling with them! I can't express it. God is my hope, my salvation, my all.

With much fear and trembling, a little Sister in hope.

Mrs. W. G. Shackelford

Yanceyville, N.C.

Dear Elder Spangler,

Sometime back in the summer Mary and I had supper with Elder and Mrs. Julian Williams and family and then went to Malmaison to services. Before leaving their home I suggested to Miss Joyce Williams that she write her experience for the *Signs of the Times*, that a number of people, some being quite young as she was, would like to read her travels. Several weeks later I received the enclosed letter of her experience. I obtained her permission and the permission of her parents to send this to the *Signs*. I am enclosing a typed copy and also a Xerox copy for authenticity for your consideration.

We hope you and Mrs. Spangler will have a nice quiet Christmas season and the continued blessings of God during the new year.

Come to see us.

Sincerely,  
J. Burch Blaylock

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EXPERIENCE

Box 65,  
Keeling, Va. 24566

Dear Mr. Blalock,

You asked me to write my experience for the *Signs*. I have given your request much thought. I fear that I can not, but yet have a desire to write something to you.

I don't even know if I have had an experience. If I have, it included no dreams, visions or oral words. Although I had attended church with my parents since infancy, I had not really listened to the preaching until sometime during the fall or winter after my fourteenth birthday. As I began to listen to the different ministers, I realized that I had not experienced the feelings they described, but I began to hope that I yet would. As time passed, past sins came back to my mind and brought a feeling of guilt and shame. It seemed that I had already believed (I don't know when I first believed it) that God had saved His people from their sins, that Jesus Christ had paid the price of their redemption, but the question that plagued my thoughts for about a week was what about me? I did not doubt the salvation of God's people but questioned was I among them. I don't remember when this question stopped bothering me either. However, I do remember that I began to think of joining the Church. I felt that it would be such a joy and blessing to call the people I loved so dearly, Brother and Sister. The Fourth Sunday in May, 1969 a couple was baptized at Dan River Church. As Elder Spangler spoke of taking up the cross and following Jesus, I so longed to join the Church. Somehow, my father understood. That afternoon, Daddy asked me if I desired to join the church, and said that he hoped I would ask Malmaison Church for a home sometime. All that week I thought of asking for a home at Malmaison the First Saturday night. I wondered what I would say, but I could not plan anything to say or do. I felt that when the time came, I would know what to do and say.

First Saturday night, Elder Tench asked me if I wanted a home with the Church. I could not join then. I spent

a miserable night, feeling that I had refused the very opportunity I had longed for. The next day, in the afternoon after we had sung following lunch, the song service, which I rejoiced in greatly, was closed with songs and prayer. I could not take that opportunity either. I felt that I could not leave without joining the church, yet it was too late. I walked to the front where Daddy was sitting after service was over. He asked me if I was ready to go home. I shook my head. He then asked me if I wanted to talk to the church, and after I nodded, he called Elder Tench. All I could say to the members who were left there was that I hoped I loved them and that I thought I did. They received me.

The joy and peace I felt then and at bedtime for about three nights thereafter was so precious to me. On preceding nights, I had gone to bed to toss and turn, trying to pray and desiring a home with the church. Those few nights after first Sunday in June, I went to bed feeling so calm and peaceful.

This probably doesn't mean anything to anyone but me. If you can no longer feel Fellowship for one with no more evidence, I will understand. Sometimes, the evidence seems so small but at other times, I feel it is sufficient. I know that if I am a child of God all things are working together for my good. I hope that I am. Sometimes, I have felt a love so strong for my brethren, but often I feel so cold and hard-hearted. My mind seems to remain on natural things most of the time. However, the Lord has been so good to me and blessed me with the love and fellowship of His dear people. I hope that I may always live among them in peace and love. I pray that the Lord will keep me at the feet of my brethren, for only He can humble the proud heart.

A little Sister I hope,  
Joyce Williams

I have had a desire to leave something with my people in regard to the Doctrine that I have contended for from a child.

I had serious thoughts about things of God, and I was made to know without a doubt there was a God in Heaven, and that he loved me and that I loved him. And I felt that love filled my soul, and if I had to throw that away it would leave me with nothing.

I was very young but that stayed with me. I grew up as other boys and as wild as any of them, but when I did wrong it would hurt me and I would say I would not do that anymore. I would find myself going on in the same way, and continued to make the same promises but never able to keep them. I went on in this way until I was a grown man. I thought I could live a different life, but the more I promised the worse I got. I thought I could do better but found I was a failure.

After my first wife died, I felt she was saved, and I had a feeling I wanted to be prepared to meet her. I got down on my knees and tried to pray, and of all the wretches that ever made the attempt, I was the worst, and said in my mind that I would never attempt such a thing again.

I went on in my wild way until I married again, and I felt the Lord had given me a help-mate. Everything seemed to be getting along well with me until suddenly a change took place in my life. One night after going to bed, sometime during the night I was brought up before the Great God of all the earth. He was taking the Righteous on the right and the Sinners on the left. I was wondering what would be my doom. When I was brought up, I thought I would make some plea, but before I could speak I was taken on the left, and then I knew I was a lost sinner, justly condemned before a just God; and if all the world had told me there was a chance for me, it would not have done any good. My life had been so wrong and sinful, I knew there was no hope for such a sinner as I. And from that



time on for months and years I went begging for mercy. I would go in the mountains to try to find peace of soul. I had to give up all for lost and thought I would not try any more, but I was still begging in my mind. I felt I must try one time more. I went to the lowest place I could find and fell on my face and put my mouth in the dirt and all I could say was, "God be merciful to me a condemned Sinner." And when I got up everything was new and that burden of sin and condemnation was gone. I felt to be in a new world, and made to praise God from whom all blessings flow. I thought I would go to the house and tell my wife, but I did not. I was afraid I was mistaken.

I went on sometime wondering what all of this meant. I had never heard any preaching for I had not attended any church, for I was not interested in church matters, and I had no thought of where the church was. I thought anywhere they claimed to worship was the Church.

There came a time I felt I wanted a home among God's people. I went to the Methodist to find a home. I went with full intention of joining them. But, lo, when the preacher began his sermon everything he said was against my hope. When he got through he left me without any hope. I went home and felt then I would not go to church anymore, but I soon got restless, and it came in my mind to go to Laurel Creek Church and see what Elder Cole would say. I went and when he began preaching, in the place of condemning me, he told my troubles better than I could. And when he got through I knew he had told the truth; and I did not have to look for the church anymore. Since that time I have not searched for the church. I have no doubt where the church is and no desire to find any other.

I went on for a year or two going to hear the Baptist preach. The more I heard the more I loved them. I did not feel I would ever join the church. But there came a time something took place with me very unexpected to me. The 4th

Sunday in November, 1910, I told my wife that morning, I was going to Laurel Creek Church to hear Elder's Cole and J. J. Spangler preach. She said, "If you are going to join the church I want to go with you." I said, "If that is all you are going for, don't worry I have no thought of that, and I don't guess I ever will; and I know, not today." I went to church and both preachers preached. Elder Cole gave invitation for members and when they began singing to dismiss, something took hold of me with such power it caused me to tremble. I said, "I am not going," but getting up and starting to the pulpit still saying, "I am not going." But went on and began telling what I felt the Lord had done for me. They received me, and I rejoiced.

Then came a question in my soul, "What kind of a man have you been?" I answered that question, "Very bad." Then, "What have you done? Can you do any better?" And I said, "No." "You know you will have to be turned out of the church, they will not keep you in the church." I went home with a greater burden than I have ever been able to tell in words.

Elder Cole asked when I wanted to be baptized. I replied, "I don't know." He said, "that is unfinished business." I went on until the next meeting which was the 4th Sunday in December, 1910 and yet I had no desire to be baptized. But on the night of the same month, if I have been called to preach it was the 25th of that month. I went under a great burden since joining the church and had no thought of preaching until during the night. I saw a cloud come over me. I felt it was the power of God and a weight was so powerful it was pressing my life out; and a voice spoke out of that cloud and said, "Take up thy cross and follow me." I said, "Is it to Pray?" And the power got harder. I said, "Is it to preach?" The weight was lifted off me and I sat up in bed, and I felt a power over me that I never will be able to tell. I commenced speaking. I felt to know that it was the power of

God. I had no doubt at that time, and I commenced speaking with as much assurance as I ever have since; and I said, "I will go wherever I am sent for the God of Heaven has called me." I did not have any doubt at that time, but when I came to my self I knew that was impossible. I told my wife not to tell of what I have said for I can't do that. I felt I would not go to church the January meeting. I still had no feeling to be baptized. I thought they would think strange of me for not saying anything about being baptized.

I had some work to do that day and started out to get some help. I was stopped on the way and this Scripture came into my heart, "He that forsaketh not father, mother, house and land, wife and children for my name's sake is not worthy of me. Take up thy cross and follow me." That turned me around and I went back to the house. My wife said, "I thought you were going to haul hay." And I said, "No, I am going to church." I went and after the meeting was over, invitation for members was given. Henry Board came forth and gave a good reason of his hope and was received. He said, "I want to tell a dream I had. I was baptized in a pretty pond of water and there were two fishes one on each side of me, and I loved them." Elder Cole said, "When do you want to be baptized?" And he said, "This evening." I felt I was bound to be baptized with him. I said, "Brother Cole, I want to be baptized tomorrow." And Brother Board was willing to wait until the next day.

The next day it was raining. I thought there was not any reason in going out on such a day, but fixing all the time to go. When we got to the place they were coming out of the house to go to the pond. Elder Cole had told me to tell my wife to bring her clothes and be baptized with us. I told her and she said she couldn't do that. I said, "He told me to tell you and that is all I will say." My wife went and was received. Elder Cole took me in and baptized me first, then took brother Henry Board, and then my wife. Brother Board said, "I

see my two fishes and I love them."

That was the happiest day I have ever seen fulfilled and there was not a thing that stood against me. I felt I was in a new world.

I thought all my troubles were over, but in this I was sadly mistaken. I had to go down, so much so that I felt I had deceived the Church. I felt I had to go to the church and tell them I was mistaken, but before the next meeting, I was more satisfied when Paul's writing came in my mind so sweetly, "There is a thorn given me in the flesh to buffet me lest I become exalted above measure. I besought the Lord thrice that it might be removed from me. The Lord said, My grace is sufficient for thee: for my strength is made perfect in weakness."

That was my case. When that came in my heart I had read the Bible but very little, but I knew that was Scripture. I went to the house and opened the Bible and it opened at that place without turning a leaf. That gave me great consolation.

After that my burden became the same as it did that night when the Lord said, "Take up thy cross and follow me." The same voice said, "You have lied to God." I awoke my wife crying aloud. She asked me what was the matter. I told her I had lied to God, and it was more than I could stand. I went on wondering what to do.

Sometime after that I had a trip to make. I had to go in the mountains, and as I was walking along thinking of my troubles, it came in my mind that all I had seen was in the night. Maybe it was only a dream. That same voice came in my heart and soul, "You have lied to God." I fell on my face and made a promise to God if he would let me live if I was ever called on, I would go. I thought that would let me off for I was not going to tell anyone; but it was not long until I told a brother and asked him not to tell anyone. It was not long after that, Elder Sumner came to our house. We were talking over many things, and the first thing I knew, I was telling him; but told him it was

impossible for me to ever preach.

I went to Pine Forest Church. Brother Sumner asked me to go home with him. I went that night. He asked me if my impression was with me as much as it had been, and I told him not as much as it had been. We went back to the church the next day and he told me he was going to call on me. It shocked me so I could hardly speak. Then I remembered the vow I had taken and said, "If it doesn't make any difference with you, don't call on me, it will embarrass me for I just can't go." I will never be able to tell the feeling that went in my heart and soul. I could not stay in the house. I walked below the church and stood for a few minutes, and if I know my heart, I asked the Lord to take my life for it was more than I could bear. It was not because I did not want to preach, I would have given anything if I could but I knew I could not. I thought I would go to the woods and try to ask the Lord to let this cup pass, but I was unable to even bow. A voice seemed to say, "You fool, why stand you here!"

I went back to the house. Elder Sumner was in prayer. I slipped in the house and got in behind someone. Elder Sumner saw me and said, "You just as well come on up here, you will have to anyway." I went and stood on the steps of the stand. I spoke a few words, but in the place of getting relief, I felt I had brought disgrace on my people; but the worst was, I had disgraced the Church. When I got home, I told my wife she could be getting things in shape for I was not going to stay in this country, and I certainly meant every word at that time. The next Sunday was the 4th Sunday, which was Laurel Creek meeting. Elder Cole hearing I had gotten up at Pine Forest, asked me in the stand. It seemed I had no resistance and went on and that was still worse than the first.

My wife and I started to Brother Board's to spend Saturday night. As we went I told her that was the last time I would ever go; and I verily thought I was telling the truth. That

night at Brother Board's, something took place with me, I will never forget. After retiring, I will never know if I was asleep or awake, but let that be as it may. All at once I was in a strange country and I wanted to go home. I came out to go home, but I found myself in a wilderness. I could see a narrow path. I would follow that path until it would come to a solid wall. I would have to turn back and try another path it seemed. I continued trying and felt I would have to give up, then I saw a narrow path leading up a hill. I knew I would have to go that way. And when I got to the top of that hill, I looked across a Beautiful Valley and saw a passenger train, and I was glad for I knew I would be able to get home. When I got to the train the first thing I knew I was in a buggy with a young man, and I will never be able to tell the sweetness I felt in that ride. But it soon came to an end. All at once we came to a wide river and there was a covered bridge. When we got to the bridge, a shutter came down and cut us off. The young man was gone and I was left alone. I wondered what to do. I walked around the end of the bridge and looked at the river. It looked deep but I knew I had to go that way. I dreaded it but it was not as deep as I expected it to be. Then I got in the same road, it was a plain old road. When I got in this road, I looked ahead of me and I saw an old-like woman walking ahead of me. She had on an old-time slat bonnet like my mother used to wear. I thought if I could catch up with her she could tell me of my troubles. But when I caught up with her, I began telling her my troubles. She began kissing her hand and laid it on my cheek, showing the love she had for me.

When I came to myself, I never doubted she was the Church, for the church had shown me all the kindness I could ask of them. That vision caused me to go, and I went to some church every week-end, but felt to have no liberty to preach; until I got to the place I lost all hope of ever being able to preach. I feel

the Lord gave me endurance and I feel that it was his time.

I went to Old Pine Creek Church. As I went around the cemetery, a Scripture came in my mind. It was sweet to me. I was not in the habit of reading a text. Elder Cole passed by me and dropped the Bible in my lap. I turned to the text that was on my mind. I read it and then began talking I felt with another tongue, for it was altogether different to me. I looked over that crowd of folks and they all looked good to me. I spoke for around 30 or 35 minutes and felt satisfied the Lord turned me loose and I would go and preach the rest of my time just like I did then. Only I would preach longer.

That was the first Sunday. The next Sunday there was meeting at Old Salem Church. That was the longest week I thought I had ever seen, but when Saturday came I went. But not to preach. I knew there would be more people there on Sunday, so I refused on Saturday. There was an old Brother said to me, "Go with me to my nephew's." And I said, "Alright." That night after retiring, whether asleep or awake I cannot tell, but I was in a room and the man that kept that room had to keep everything just right in that room. I used to dance and I thought I had not tried to dance for a long time. I began dancing over the floor, and the man that kept the room began whipping me with fire. It came around my waist and began taking my breath. I looked back over my shoulder to see who it was whipping me. I saw no one but I was picked up like a feather, and there was liquid fire in front of me and I was thrown in that fire and consumed. And a voice came into me, "God is a consuming Fire." I wondered what that meant.

When I got to the Church that morning, I found out what that meant, for instead of preaching, if I ever opened my mouth I never knew it. I sat down crying, longing to get out of that church and never to be there any more. When I was leaving I was bidding every thing

goodby. But before I got out of sight of the church something took place with me. This sentence of Scripture came into my mind with sweetness, "We rejoice therefore in tribulations, knowing tribulations works patience, patience experience and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in our heart by the Holy Ghost which is given us." So I was made to rejoice and shed tears of joy. I was made glad the Lord had shut my mouth and taught me some sense.

The next Sunday was the third Sunday and I went to Pine Forest. And I went in the fear of the Lord, and he gave me liberty to speak; and I have been going ever since. I know I am about through for if I live until February 22, 1959, I'll be 82 years old. And I can't expect many more years. The Lord has been wonderfully good to me and my Brethren and Friends have showed me all the kindness I could wish for. They are bound to see something in me that I can't see in myself, for I see nothing in my vile flesh that is good.

I hope I have not set forth anything in this writing to give myself any honor, for if I have been shown anything, it is the rottenness of my nature. It makes no difference how much the Lord has shown me I still see nothing good in my flesh.

There was a period of time in my ministry that the sweetness of the Gospel seemed to be completely taken from me. I felt I would have to give it up, but in that time I had a dream. I was traveling a road that was muddy and I was so worried on my journey. I felt I had gone as far as I could go and had given up. Then I viewed a road in front of me that was so beautiful, I can't describe it. When I had put my feet in that road, I felt as light as a feather. I began leaping and jumping and quoting one Psalm after another in praises to God, and I wondered how long that would last. When I awoke I told my wife I had been seeing something wonderful to me. And from that time on for a few years I had sweet liberty continually for

a while, baptizing six or eight. Then I could see what that beautiful road meant.

The longer I live the more of my vile-ness I see in the flesh. And I can say of a truth, "In my flesh dwelleth no good thing."

S. L. Moran

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(Elder Moran is well remembered among the Baptists of Virginia. He united with Laurel Creek Church, Floyd County, Va., and later united by letter with the Salem Church (Head of the River) in the same county. He served as Moderator of the Smith River Association from 1932 until his death in 1960. He was ordained in 1916 and served five churches during his ministry.

The above was written by Elder Moran December 30, 1958, and we are glad to publish it in his memory.—J.D.W.)

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LETTER TO ELDER HUDSON

Rt. 2, Box 48  
Strong, Ark.

Dear Brother and Sister Hudson,

Thank you very much for your good letter. Many thoughts have run in my mind since receiving it. This thought came to me while reading it: "Be ye steadfast unmovable." "My strength is made perfect in weakness." (the weak in faith, and sickly and sleepy.) One surely needs the prayers of the strong in faith. I had thought on that scripture in 1 Corinthians about the weak and sickly, and feared that I might be classed as those.

I agree with you that we have many like that in this day and time, as it was in the days of the Apostle's ministry. I believe we are all harrassed by satan, but the Lord gives us more evidence, more strength, more courage, signs, and wonders to keep us. As you said, unless the Lord is our keeper, we would fall by the wayside and into the snares of the devil. The Lord is the only power that is able to hold them up, and keep them from falling. He is also able to increase their courage and enable them to suffer and endure what ever trials,

tribulations, persecutions that the Lord wills for them to suffer. He gives them to be faithful even unto death. I believe Stephen was given strong faith in the Lord.

Many thoughts that Paul said concerning the weak came to my mind. Romans 14:1-2: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things. Another, who is weak, eateth herbs." Romans 15:1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." I do believe the little children of God go through a carnal stage when they have need of the milk of the word.

As the Lord blessed the Apostles to preach the whole council of God, I believe that God blesses the Old Baptist Ministers to preach the whole council of God. I hope I will continue to believe that same precious gospel that has been preached from the beginning of time, all down through the ages, until the present time, as long as I live in this old world of sin and sorrow.

I believe the true gospel of our Lord and Saviour Jesus Christ, that he blesses his servants to preach, reaches all of them in what ever circumstances they are in. They are all fed from the weakest unto the strongest. The Lord measures out the gift of faith to each one, as it pleases him. He is the giver of every good and perfect gift. We are all dependent upon the God of all grace. "Other refuge have I none, hangs my helpless soul on thee."

May the Lord continue to bless you to feed this poor, hungering, thirsty little flock.

In hope of eternal life,  
Mrs. Lula B. Fox

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"THE CHILDREN WILL BE  
LIKE HIM"

Rt. 1, Box 127A,  
Riner, Va. 24149

Dear Brother Spangler:

We were so pleased to have you and Sister Spangler September 15th at Valley View. You preached on Hebrews 11—faith. The word was certainly proclaimed, and also by Brother Roy Agee. The songs they sang were so beautiful I could not sing, but just listened. Your voice was a sweet melody.

On Sunday our dear pastor, Elder Odell Thompson, and Elders Raymond Goad and Roy Agee were at the communion. His word was proclaimed again, and it never gets old.

I lost my last brother in May (Charlie Altizer). He wanted to join at Valley View and be baptized by Brother Roy. Brother Roy, my husband and I had the pleasure to see him own the name of Christ, and confess his sins, and say he had been a great sinner. How wonderful it was to see him praise the Lord. He would tell the nurses and friends of his experience, and he seemed so happy. He said he was going home—over there is the church, before he passed away.

O, if we could praise Him more: He knows we are dust. If we are His children we will see Him and be like him. This will be wonderful and glorious, and we will be satisfied forever.

Am sending \$10.00 for renewal of *Signs*, the rest to be used there. Hope you will continue to print the gospel, as it is so comforting to many, many saints.

Yours in His love,  
Sister and Brother Wells

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#### ACTS 17:24-25

*“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;”*  
(Acts 17:24-25)

We realize there are different angles of thought pertaining to these Scriptures, but we wish to present the thought

that God does not need any thing; and He certainly does not need any help from weak man. Notice the expression, “as though he needed any thing.” This reminds us of this Scripture: “If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.” (Psalms 50:12)

The text states that God gives to all life. God breathed the breath of life unto Adam and man became a living soul. God has created all things, and God is the giver of all life. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.” (Col. 1:16-17) In reading and believing this Scripture, we know that God is the creator of all things.

God is the supreme being and He is the eternal God. There is nothing that is co-equal with God. God created the devil. “—his hand hath formed the crooked serpent.” (Job 26:13) God did not have to explain to man why He created the devil. “I form the light and create darkness: I make peace and create evil, I the Lord do all these things.” (Isaiah 45:7) “Great is the mystery of godliness.” (1 Tim. 3:16) We know exactly what it has pleased God to reveal to us. “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever.” (Deut. 29:29) It is God’s business just why it pleases him not to reveal certain things to his people. Jesus said, “It is not for you to know the times or the seasons, which the Father hath put in his own power.” (Acts 1-17)

Many times we may be guilty of trying to reason out with natural understanding the Scriptures that are unclear to us. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Proverbs 14:12) “. . . for that which is highly esteemed among men is abomination in the sight of God.” (Luke 16:15)

Let us keep this thought in mind: God is a jealous God, and he will not give his glory to another. If God should share the glory that rightly belongs unto him, then he would be dividing it with another, and in turn he would be giving his glory to another. But the Scripture says that God will not give his glory to another. (See Isaiah 42:8)

God is a lawgiver, and he is a just God, an holy God, and he loves righteousness and hates evil. God is the only one who can overrule evil for good; He is able to bring good out of what appears to be evil. In order to present our thoughts to the reader, we call your attention to this Scripture: "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20) The brethren of Joseph meant evil against him, but it was the secret purpose of God for Joseph to go unto Egypt and to be raised up as governor of the land, and to bring his brethren there during this time of famine when they had corn in Egypt. Bible readers know the history of the travels of the children of Israel in Egypt and the afflictions that were put upon them. God told Abraham before Isaac was born: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Genesis 15:14) It is wonderful to meditate upon the marvelous works of God.

Let us not get away from the main thought that God does not need any help. It pleases God to show his power in a few. It also has pleased God to choose a few people out of fallen mankind. God does not have to explain to anyone just why it has pleased him to only choose a few. "... There is a remnant according to the election of grace." (Rom. 11:5) We know that we hear the world saying that it would be cruel for God not to give everyone a chance to be saved. Such a saying as this springs from Satan. God does not have to explain to anyone the purpose he had

when he created the devil. I am glad to know that God has all power. "... There is no power but of God: the powers that be are ordained of God." (Rom. 13:1) Satan had to have permission from God to afflict Job. Who made Satan and gave him the power he does have? Let us remember that God is holy and good. "... the Lord is upright: he is my rock, and there is no unrighteousness in him." (Psalms 92:15)

God gave Job the grace to bear the afflictions that were put upon him. Job was given the strength and the grace to have the patience he was blessed with. We read of the patience of Job. (see James 5:11)

God works in a mystreious way. As the Lord blesses us, let us go a little further with the thought that God does not need any help, and come to the thought of the work of convicting sinners and teaching his people. May the Lord bless us to hold to the truth and turn neither to the left nor to the right. First, God is the first cause of all causes, and he does not limit himself by leaving it up to man to carry out his purpose. Dear reader, please think of this carefully before reading any further. If God should limit himself by leaving it up to man to spread the gospel to all the world, and to convict sinners, to spiritually educate his people, etc., then God would be disappointed in man's failure to carry out his purpose. Jesus would be discouraged and dissatisfied if just one that he died for should miss going to heaven. But "He shall not fail nor be discouraged." (Isaiah 32:4) "He shall see of the travail of his soul and shall be satisfied." (Isaiah 53:11) "*All that the Father giveth me shall come to me.*" "And this is the Father's will which hath sent me, that of *all which he hath given me I should lose nothing*, but should raise it up again at the last day." (John 6:37-39) Keep in mind that all of the elect shall be saved, and not one shall be lost.

This reminds me of the dragon in the 12th chapter of Revelation that spewed out the flood after the woman. This is

the devil spewing out the flood of false doctrine after the church of God. The world just drinks up this false doctrine, but it does not hurt the church, and it never will. Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) All the assaults of satan and the powers of hell cannot hurt the church of God. "My father which gave them me, is greater than all; and no man is able to pluck them out of the father's hand." (John 10:29) What comfort it is to know that God is able to keep his people, and they shall be kept by the power of God: Notice these words of Peter: "Who are kept by the power of God . . ." (1 Peter 1:5) Jesus told Peter: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32) Peter was converted from this error of feeling that he could keep himself by his own power. If God does not keep us, we would all fall by the wayside. I trust we realize our enemies are too strong for us. (see Psalms 18:7)

It is true that God uses man as a way to carry out some purposes; As God sent the prophet to speak unto David, and this was a way to let David know how he had sinned against God. (See 2 Samuel 12) But let us be careful in thinking about this point. God did not use man as an instrument, or means or a way to convict Peter of this sin of denying Jesus. God did not use man as a means or instrument or way to convict Paul, as the Scriptures state that God did this directly by his Spirit. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12) Briefly, Paul received the knowledge of the truth by the direct operation of the Holy Ghost.

At this point, we will quote from Eld. Beebe: "It has been reported by some,

and believed by others, that we discard altogether the idea of God's using means or instruments for the accomplishment of his divine purposes. This charge is gratuitous and untrue. Although we do most positively deny the supposed power or efficacy of humanly invented means to facilitate the salvation of lost sinners, in the manner the doctrine is preached, believed and acted upon at the present day, we most freely admit, and firmly believe, that the all-wise and glorious God has appointed instruments by which he will accomplish his adorable purposes." (pg. 328, Vol. 1 of his "Editorials.")

After the close of Peter's sermon on the day of Pentecost, this remark was made: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37) What caused their hearts to be pricked? One may say that Peter's sermon was the means or instrument that caused their hearts to be pricked. As the Lord blesses us, let us carefully consider the matter: Now, does preaching cause one's heart to be pricked, or does preaching cause one to be converted? Before we attempt to comment, let us consider another sermon, and notice how this sermon was received: At the close of Stephen's sermon, we read: "When they heard these things, they were cut to the heart . . ." (Acts 7:54) Notice the difference in the reception of these two sermons. This is proof to show that one's heart is not pricked by the preaching, and neither does preaching cause one to be converted. Again, some were pricked in their hearts during Peter's sermon, and the people were cut to the heart during Stephen's sermon. Why, or what caused the difference in the reception of the two sermons?

Preaching will not have any effect unless the Spirit of the Lord applies it to the heart. "The preparations of the heart in man, and answer of the tongue, is from the Lord." (Proverbs 16:1) It is the work of the Spirit to apply the



preached word to the hearts of those that receive it. In other words, the preached word will not profit one at all unless the Spirit of God applies it to the heart. "For unto us was the gospel preached, as well as unto them: *but the word preached did not profit them, not being mixed with faith in them that heard it.*" (Hebrews 4:2)

In connection with this, consider the parable of the sower. (read Luke 8:5-15, Mt. 13:3-23; Mk. 4:3-20) Notice that the seed which was sown by the way side, upon a rock, and among thorns did not bear any fruit. The seed that was sown in those places did not profit them at all. Yet the seed that was sown in good ground did bring forth fruit. This ground was good because it was prepared to receive the seed. The preached word profits those who are prepared to receive it. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8:15)

What is the purpose of preaching? Jesus said, "feed my Lambs . . . feed my sheep." (John 21:15-16) The point I am trying to make is this: God does not have to use man as a means, or instrument to convict sinners. This is done by the direct operation of the Holy Spirit. Man thinks that he can help the Lord, but our God does not need any help, and I am glad to know that God did not leave this work up to man.

It is satan who is stirring up the doctrine that God depends upon man as a means or instrument to carry out his purpose. Our God is able to execute his counsel. ". . . My counsel shall stand, and I will do all my pleasure." (Isaiah 46:10)

Why does satan stir up the false doctrines? The motive is to rob God of the

glory that is due his holy name. The doctrines of grace advocate an Almighty God and a weak little man, and this doctrine renders all the honor and praise and glory unto the great name of God. There will not be any creature praise heard in heaven. We know that we are sinners saved only by the mercy and grace of God, and have been made to sing praises within our hearts for this Great Salvation. Salvation is by the grace of God!

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

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BLACK CREEK UNION

The next session of the *Black Creek Union* will be held, the Lord willing, at Sandy Grove Church the 5th Sunday and Saturday before in March, 1974.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 744,  
Bennettsville, S.C. 29512

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CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Upper Town Creek Church, Wilson County, N.C. the fifth Saturday and Sunday in March, 1974.

All lovers of the truth are invited to visit us.

W. W. Stallings, Jr., Clerk

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STAUNTON RIVER UNION

The Staunton River Union Meeting will be held with Danville Primitive Baptist Church the fifth Sunday and Saturday before in March, 1974, the Lord willing.

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

Eld. H. W. Wray, Mod.  
R. T. Holley, Church Clerk

Danville, Virginia March, 1974

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#### EDITORIAL

#### ONE MEDIATOR

*"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Hebrews 8:6)*

*"For there is one God, and one mediator between God and man, the man Christ Jesus." (I Timothy 2:5)*

The subject of the mediatorship of Jesus is deep and sublime. It involves the grace and mercy of God towards those who have sinned against him, who, consequently, deserve only the judgment and wrath of God. The coming of Jesus into the world was plainly an act of mercy on the part of the Father. For Jesus becoming the Savior and Redeemer of God's people, and the mediator between Him and these people, was certainly initiated by the Father. The condition of men was such that they could not in any way begin negotiations with God; so, if God had not been pleased to take note of them in mercy, they should have always remained in their state of condemnation and death.

In this writing we are to consider the fact that Jesus is the Mediator — the one Mediator between God and man; and that he is the *mediator of a better covenant*.

The meaning of the word "mediator" is: One who is a go-between; one who acts with the purpose of bringing agreement between persons at odds; etc. This has its usefulness in many walks of life, such as, between employers and employees; or between friends who have

had a misunderstanding. But the most wonderful and far reaching sense of mediatorship is Christ Jesus between God and God's sinning people.

It is easy to understand that a successful mediator must necessarily be qualified to meet both sides on equality with them; and he must be thoroughly acquainted with the situation on both sides. How eminently qualified was Jesus! He was *one with the Father*; and, being incarnate, he was *one with the people*. "I and my Father are one." (John 10:30) ". . . 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." (Hebrews 2:17)

It is evident, since Jesus said that he came to do the will of him that sent him, that everything Jesus came to do — and which he did — was the thought of his Father. In this there was, of course, perfect oneness of purpose and accomplishment, for Jesus and his Father are one. "I have glorified thee on earth: I have finished the work thou gavest me to do." (John 17:4)

To mediate between God and God's people necessitated the achievement of everything which was in the purpose of his coming into the world. Sending his Son into the world indicated not only God's willingness to be a party in the matter, but also his determination that it should be done.

There was a great gulf between God and his people. They had broken God's law, and were under its penalty. This meant that they were alienated from God, shut up in their prison; and, as far as they themselves were concerned, must remain there. For of themselves they had nothing to bargain with, nothing with which to claim leniency — they were miserable, guilty, and their condition was helpless and hopeless. God's judgments are inflexible, demanding complete satisfaction; and there was not one among all their number who could make satisfaction, for all were under

the same condemnation.

Was there no one to pity? Was there no one who cared?

Yes, there was One who had pity; and cared! Behold, at his time, God caused it to be proclaimed: "Thou shalt call his name Jesus, for he shall save his people from their sins."

But there was much involved in his saving his people from their sins: He must take upon himself the likeness of sinful flesh, (without sin, of course) that he should be capable of obeying the offended law. He must of himself have something to offer, for without the shedding of blood there could be no remission of sins. So he must suffer, he must die, in order to make satisfaction in the nature of his people who had sinned.

The manifestation of God's love towards his people, in that he willed that they should be redeemed, and in that he himself provided the only one who could satisfy the rigid demands of the law, even his own Son, is a most sublime subject for the contemplation and comfort of His people. That Jesus came into the world is not just merely a matter of dogmatic opinion: It is an historical fact. It is not a cunningly devised fable: the disciples were eyewitnesses of his majesty; and each subsequent disciple has the things of Jesus confirmed in his heart. How surely it is established in Christian experience that there is no other way of redemption and salvation.

We are told that Christ is the mediator of a *better covenant* — a new testament, which has positive declarations of mercy and grace towards those with whom it is made. This differs greatly from the former covenant. The former bestowed blessings upon the performances of men. But the record is that men failed in all of their obligations. The better covenant brought to full view the grace which had its moments of view in Biblical history; but it was not until "in these last days" that God was pleased to speak to us by his Son, rather than as he had formerly by the prophets.

The first, (or old) covenant served

its purpose of bringing all the works of men into their proper light, and showed the utter inability of men to comply with its requirements. This brought the full force of judgment upon all. (Yet we must be reminded that this judgment of condemnation is not applied to any in this life except those with whom the *better covenant* is made. Then it is with each as it was with the Apostle, "When the commandment came, sin revived and I died." But none shall escape this condemnation, though with many it will be in that day when there will be a separating of those whom the "sheep" and the "goats" typify.)

This experiencing of "the commandment coming, and sin reviving", is in preparation for the manifesting and applying of the new and better covenant, when Jesus, as the mediator of that covenant, speaks, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

It is apparent that this new covenant is the gracious work of God to those with whom it is made; and that it entirely supercedes the old. Not that the old is merely discarded in favor of the new, but that the new is given because the eternal will of the Father was that the sins of *his people* should be atoned for by his own Son. Only Jesus, as the one efficacious sacrifice, could satisfy the demands of the law. Thus He, first of all, fulfilled the law perfectly, not just merely destroyed it, by meeting the requirements of perfect obedience to it for each whom the Father gave him; and whom he fully represented. Justice demanded this obedience, and could not be satisfied otherwise.

Jesus accomplished in his coming into the world all that was necessary to completely redeem all of God's elect from all their sins. He was everything for them. He overcame death by his resurrection, and is declared to be the Son of God with power. He glorified the Father on earth in his perfect accomplishment of his mission to earth, and is received back at the right hand of the Father in heaven, to appear in the presence of

God for us. He is glorified with the same glory he had before his advent into the world, and in this perfection he makes intercession for us. This means that when one is brought under conviction through the operation of the Spirit of God, and justice demands condemnation and death, the blessed Saviour intercedes for him. He makes the sinner's cause, his cause. He presents the righteousness and atonement which he wrought for each of his brethren, as having made satisfaction for each. In this way He makes application of that which he wrought for them by his death, since it is a portion of his work as a priest after the order of Melchisedec to make intercession for them.

When a transgressor is brought before the courts of our land, he is represented by counsel; who may present evidence in favor of his client, plead for mercy, or take other actions. But he himself cannot satisfy the law on behalf of his client; and he is powerless to prevent the execution of the judgment of the court. But the condemned sinner has One who is far superior to this counsel; one who pleads no extenuating circumstances for his client, nor asks for mercy. Rather, he interposes: "I represented this man when I was made sin, and when I died the just for the unjust I suffered his penalty. I made complete satisfaction for all charges against him. And having done this, I conquered death by arising from it, showing that the man is completely justified." What a counselor! What a mediator!

He speaks directly with his Father, who is the offended one. He knows the infirmities and needs of his brethren; and having already made complete satisfaction for all demands against them; and as the Mediator of the new covenant which the Father has made, and which was secured by His conforming to all necessary demands to secure the new covenant provisions, Jesus presents all these things in behalf of the elect children; and their sins are remembered against them no more. The Father is

satisfied, and the sinner is fully justified before him.

Now we are to consider Jesus as the *One Mediator* between God and man. This precludes any other, either between God and us, or between our Mediator and us, because Jesus himself alone is between God and man. Who could be a better Mediator than he who has met all demands and completely satisfied the offended Father?

We think that it is the eternal truth that Jesus, as our Saviour, had one great and important work to do. He was to present all the elect "holy and unblameable and unproveable in his sight." (Colossians 1:22) To this end he lived, and died, and arose from the dead. We are on safe ground when we state that Jesus never lost interest in his assignment, nor in any way lapsed in its performance. We conclude, therefore, that he needs not any to remind him, or any to undertake to influence him, be they mother, priests, saints living or dead, ministers, or any one else. How well the redeemed know that even their worship must be in Spirit and in truth, and that they are dependent upon the grace and mercy of God for all things; and that God works in them both to will and to do of his pleasure. They know that even freedom in prayer is not at their own command. So, what influence could those who need grace have upon the giver of all grace?

How wonderful it is to have one in heaven to represent us as our Intercessor, as our Mediator, as our Advocate with the Father! And especially since we know that we need him at all times. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Hebrews 4:14) There is a coming boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. It is unto *the throne of grace!* We cannot go directly unto God of ourselves: It is through Jesus — for his name's sake, for we have nothing of our own to plead. How important, therefore, to every

member of the elect family, that they have Him who was once on earth, but now exalted, the man Christ Jesus, as their Mediator, their one and only Mediator, between them and their God.

We have no desire to be critical of anyone's faith, or system of religion. What we do desire, however, is that we may through grace contend earnestly for the faith once delivered to the saints; and to present, as we are enabled, to all interested parties, this faith honestly and plainly, that the name of our God might be praised, and His little ones comforted and built up in the most holy faith. We dare not to enlarge beyond revelation; that would be foolhardy. And we dare not refrain from speaking what we hope we have been taught, for that would be contrary to our calling, if we have one. We dare not go beyond our firm convictions in these matters, to follow others. We hope it is with us, as with the Apostle Paul, "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." (Romans 15:18)

"For there is one God, and one mediator between God and man, the man Christ Jesus."

J. D. W.

(Republished by request)

VOICES OF THE PAST  
"He being dead yet speaketh"

WHERE IS THE CHURCH?

New Vernon, N.Y., June 15, 1845.

An inspired writer has said, "As the lily among thorns, so is my love among the daughters." None who are born of God and taught by his Spirit can doubt that this figure is intended to describe the condition as well as the superior excellence of the church above the daughters. She is called the "Love, Dove, and Undeified" of her Beloved. The figure of a *lily* not only describes the modest beauty of the church, but shows, according to the instructions of our Lord, that her exceeding glory, although surpassing that

of the regal splendor of Solomon, is not the result of her own labor. She toils not to procure it, she spins nothing that would answer for warp or for woof; her life is derived from an invisible Root, and her head is bowed under the genial rays of the sun. But she is not only like the lily as that flower stands gracefully in the field, or among other beautiful flowers, but she is like the lily among thorns. How truly does the church of Christ answer to the figure in all its fullness of illustration! God has chosen her in a furnace of affliction, and she has ever, in her militant state, been among the rude briars and thorns. The earth, groaning under the curse of the righteous Creator, is destined to produce thorns and thistles, and while this world remains the temporary abode of the church she must encounter them. One of her most prominent sons prayed no less than three times that the thorn might be removed, but was referred to the sufficiency of the grace of God to sustain him and bear him through all the buffeting of Satan. To those who have discernment in spiritual things how admirably does the church contrast with that by which she is surrounded. All that the lily is of itself is merely grass of the field which today is, and to-morrow is cast into the oven, but God has so clothed her as to challenge comparison with the most exalted glory of the earth. All flesh is as grass, and all goodness thereof (that is produced by human power, or the flesh, for all that is born of the flesh, whether physical or mental, is flesh) is as the flower of the grass; the grass withereth, the flower thereof fadeth away, but the Word of the Lord abideth forever. While the flower thereof, that is, the goodness of the flesh, or grass, may adorn the meadow, but, in common with the grass with which it is connected, it cannot survive the dissolution of the flesh, or grass; but God so clothes it (the church) in the garments of salvation as to secure the glory as an inheritance which is incorruptible, undefiled, and cannot fade away.

“Defiled and loathsome as we are,

He makes us white and calls us fair,  
Adorns us with that heavenly dress,  
His graces, and his righteousness.”

Consequently the church is enabled through grace to sing, “I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isa. xli. 10.) She “is all glorious within, her clothing is of wrought gold, she shall be brought unto the King in garments of fine needle-work.” (Psalms xlv. 13.) All human beauty and creature excellency, compared with the church of the living God, which is the ground and pillar of the truth, is but as thorns. Zion is pronounced in the language of inspiration *the perfection of beauty*; it cannot, therefore be improved. Earth has no colors, nor has creation charms to lend which would not obscure her beauty. And although her peculiar excellency appears not to the eyes of an adulterous generation, for except a man be born again he cannot see her, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned; still all her attractions are clearly apprehended by those unto whom the Spirit of God reveals her. To them she appears as the New Jerusalem, descending from God out of heaven adorned as a bride for her husband. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Understanding these to be some of the general characteristics of the church of God, may we not inquire, Where may she be found at this day? We cannot consistently believe that Christ has no church on earth at the present day; and if he has a church now upon earth she must bear the lineaments which are drawn in the New Testament. We shall not find her at the corners of the streets, in harlots' attire, seeking for

lovers; from her lips will not be heard the silly boast, "I have peace offerings with me, this day have I paid my vows." (Prov. vii. 14.) She cannot be recognized in any other dress than the garments of salvation which her Lord has given her. The daughters spoken of, Isa. 3:16-26, with their haughty carriage, stretched forth necks, wanton eyes, and mincing walk, making a tinkling with their feet, with their cauls, and their round-tires like the moon, their chains, and bracelets, and the mufflers, the bonnets, and the ornaments, and the headbands, and the tablets, and the ear-rings, and the rings, and nose jewels, changeable suits of apparel, mantles, and wimples, and crisping pins, glasses, fine linen, hoods, and veils, are only the thorns by which the lily of the valley is surrounded. "There are threescore queens and fourscore concubines and virgins without number; my dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bear her."—(Cant. vi. 8 & 9.)

In order to demonstrate the existence of the church of Christ on earth at the present day, we must find a community of saints corresponding to the primitive pattern, of eighteen hundred years ago—a people whose only beauty consists in the comeliness which Christ has put upon them—a people saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them—(Deut. 33:29)—A people dwelling alone and not reckoned among the nations, with no governmental patronage from the powers of the world—a kingdom that is not of this world, nor visible to the world, because they are the sons of God; the world knoweth them not because it knew him not—A poor and afflicted people trusting in the name of the Lord—a persecuted people; for if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ's name sake. They are regarded as the offscouring of all things, accused and slandered

in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry; if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some of the outlines of the church of Christ. She is also characterized by her "*one Lord, one faith, and one baptism.*" Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and instructions of men. But blessed is she, for flesh and blood hath not revealed these things to her, but her heavenly Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the blood of Jesus. Nothing short of the true Bread which came down from heaven, that kind which Moses never gave, can satisfy her; but her neighbors, or the thorns among which she is situated, do not see why the bread that Moses gave is not good enough.

Christ's church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven. And if there be any who have not passed from death unto life, who fancy that they can understand and love the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of a man but the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and uncon-

scious corpse remains,) neither knoweth any man the things of the Spirit but the Spirit. And unless we be born of the Spirit, and that Spirit abide in us, we are as dead to all spiritual things, as the human body is to natural life after the animal spirit has departed. It is, therefore, quite as practicable to teach the tenants of the tombs the English grammar, or any science, as to teach the things of the Spirit of God to unregenerate men.

The church of God will be found in possession of doctrine which cannot be taught by every or any man to his neighbor, saying, Know the Lord; it cannot be taught nor learned in Sabbath schools, or what are called theological schools; nor can it be derived from reading the bible, or hearing it expounded, for the natural man cannot receive it; it is spiritually discerned. Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow-men is a branch of anti-christ; and the nature and attainableness of their faith proves that they have not the faith of God's elect, and that their faith stands in the wisdom of men, and not in the power of God. See I Cor. 2:5. The primitive church acknowledged Christ as the only spiritual King, the true and only Potentate, who only hath immortality dwelling in the light which no man can attain unto. That church cannot now be identified where Christ is not so regarded; nor is he so regarded by any church, sect, or people who hold that there is spiritual life anywhere else, or that the light in which he dwelleth can be approached. To approach is to make some advance towards the object; but this no man can do, as the members of the church of Christ know right well. The true church now, as in her primitive days, depends on God to raise up, qualify, send forth, and sustain the ministers of the gospel. Those who heap to themselves teachers, having itching ears, are not the church of Christ. To him who ascended up on high, who led captivity captive and received gifts for men,

they look for all the gifts which the church can need,—to him who reigns, being exalted a Prince and a Savior, to give repentance to Israel and remission of sins, and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion with everlasting joy upon their heads. To him who opened the doors of death, and rose triumphantly from the grave, who conquered sin and hell, they look for support, comfort, deliverance and victory.

Finally, the church of our Redeemer is *the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

(Editorial by Elder Gilbert Beebe, June 15, 1845)

#### MINUTES OF PRESBYTERY

Pursuant to a request of the Muddy Creek Church, Duplin County, N.C., made in their regular conference Saturday, May 26, 1973, a presbytery was convened on Sunday, May 27, 1973, for the purpose of examination and ordination of Brother Norman Brown to the high and noble office of deacon.

The presbytery was composed of the following brethren: Elders S. P. Jones, D. B. Stokes, and W. L. Everett; Deacons Lloyd Kennedy, Oliver Fountain, Stedman Brown, Clayton Brown, Norman Jenkins and John Houston.

The presbytery was opened by singing Hymn 285 in Lloyd's Collection and prayer by Elder Jones. Elder W. L. Everett was chosen Moderator and Brother Corrone Bryant, Clerk. The candidate and his companion were delivered to the presbytery by the deacons of the church.

The members of the presbytery being satisfied with the examination and answers given by the candidate, proceeded to deliver the charge led by Elder Stokes, after which the laying on of hands was administered. Brother Brown was then returned to the church as an ordained deacon of the Old School Baptist Order. He was then given the right hand of fellowship by the church and others present.

The minutes consisting of the work of the presbytery were then read and adopted. The presbytery was then dismissed with the singing of Hymn 300 in Lloyd's Collection and prayer by Elder Stokes.

W. L. Everett, Moderator  
Corrone Bryant, Clerk



## OBITUARIES

## PEARL T. FICKETT

Norfolk Primitive Baptist Church has lost a pearl of great value in the recent death of Sister Pearl T. Fickett. While she was not a member of the Norfolk church, no one could have been more faithful in attendance nor concerned with the welfare of the members of the church than Sister Pearl. Her walk and conversation gave ample evidence of a strong and abiding inner conviction and she was a shining and worthy example for us to follow. Her hope and trust were never stronger nor more abundant than in the months before her death. She was aware that her death was imminent yet she approached it calmly and with great dignity. Her courage and determination was an inspiration to all of us in the months that she suffered before she was freed by death to inherit that kingdom prepared for her and all those who await His glorious appearing.

Sister Pearl was born on November 29, 1897 in Franklin County, Virginia. She was the daughter of John Wesley and Mattie Elizabeth Jamison Turner who was a member of the Primitive Baptist Order in the Pigg Association. Sister Pearl united with Camp Branch Primitive Baptist Church in Pigg River Association as a young lady and was a faithful member throughout the remainder of her life.

In 1916, Sister Pearl came to Norfolk to work. She worked for the telephone company and later for the City of Norfolk from which she retired in 1968. She was married to Robert L. Fickett and their home was a haven of rest for the Old School Baptists as long as they were able to prepare for them. She is survived by her husband, Brother Robert, who was blessed to ask for a home in the Norfolk Primitive Baptist Church in August, 1973. We had longed hoped he would be enabled to come to the church while Sister Pearl was with us, but we would not question the reason nor way of our Heavenly Father. She is also survived by several sisters among whom is her baby sister, Alice Hatcher, who is a member of our church.

The members at Norfolk feel a great loss in the death of our beloved Sister Pearl. We are extremely thankful for her life and our long and valuable association with her. We bow in humble submission to the will of our Merciful Father who does all things well and look forward to that second coming and glorious awakening when we all shall be united with Him to sing ceaseless and undivided praises in that world which has no end.

Sister Pearl departed this life on June 18, 1973. Her funeral was conducted by Elders William L. Everett, B. D. Handy, A. P. Mewborn, and I. S. Connor. She was then taken to her home church and laid to rest in Camp

Branch Cemetery.

Done by order of conference Saturday before the third Sunday in September, 1973.

Corrone E. Bryant  
William L. Everett, Moderator  
Ruby Coward, Clerk

(Sister Wood and I were present at the home with Sister Fickett during the Pigg River Association held at Camp Branch Church, Franklin County, Va. in August 1935, when she united with the church and was baptized the next morning by Elder J. P. Helms.

Since the above obituary was written, Brother Fickett has also passed away.—J.D.W.)

IN MEMORY OF  
CARRIE BAGGETT JONES

Born August 21, 1886. Residing in Dunn, N. C. her full life. Her father was the late William Wright Philips, her mother was the late Rowena Temple Philips, both were members of Black River Church of Dunn, North Carolina.

She was married to Marion Payton Baggett in 1906. To this union was born, Margaret Louise Baggett, Charles Edwin Baggett, Marion Gray Baggett. Their father died December 1928.

Sister Carrie united with Black River Church the third Saturday in October 1908. Her daughter Margaret, was six months old when her mother joined the church. Sister Carrie's husband joined at the water, and both were baptized together. They were firm believers in the doctrine Salvation by the grace of God, filling the many duties of their church, and their family.

In 1931 she married A. W. Jones, who preceded her in death 18 years. She was the oldest member of Black River Church.

In many of her late years she was fondly known as "Ma Jones." She was a loving mother and a faithful wife, and all who knew her loved her.

She passed from this earthly life, July 23, 1973, making her stay here near 87 years. In her afflictions she waited patiently for her Lord, the God of Heaven to call her from this world, into the sweet and restful kingdom. She is survived by one daughter, Sister Margaret Baggett, who is also a member of Black River Church.

Sister Carrie's funeral was conducted at Black River Church, by her pastor, Elder C. D. Turner, assisted by Elder W. D. Godwin. Her body was laid to rest in Greenwood Cemetery at Dunn, N.C. under a beautiful mound of flowers, there to await the coming of the Lord Jesus, when the trumpet shall sound and

the graves shall open, then her body shall be raised with the great host of God's Saints. The elect family who shall be in the likeness of Jesus and be satisfied in the restful and everlasting kingdom. The following is a psalm, written by her daughter Margaret.

#### HOMAGE TO MY MOTHER

This Psalm I sing, this Posy I see  
Are thoughts and words, footprints of Thee,  
That help me through another day  
To see this life in your kind way.

The way of a Lady with a heart of Love  
The Soul of an Angel, the Touch of the Dove.  
With fingers so nimble - each task to enjoy -  
For others your thoughts did ever employ.

My thanks to God for a few years of splendor  
To know such a creature my heart I did render.  
No words can I think of in Homage to pay,  
But memories will guard me and this will I say,

"GOD BLESSED AND KEPT YOU WHILE  
HERE ON THIS EARTH, THERE'S NO ONE  
YOUR EQUAL — EXCEPT SPIRITUAL  
BIRTH - AND, IF IN HEAVEN I AM TO  
BE - YOU'RE STILL THE GREATEST MO-  
THER TO ME."

Done in order of Conference

Elder C. D. Turner, Moderator  
Sister Nettie Turlington, Clerk

#### MEMORIAL TO LULA P. ("MA") SHIELDS

Sister Lula P. Shields was born February 11, 1884, and was called to be with her Lord and Saviour on November 28, 1972 making her stay here almost 89 years.

She asked for a home with the Norfolk Primitive Baptist Church by presenting a letter from the Primitive Baptist Church in Roanoke, Virginia on May 21, 1916 just 8 years after the church in Norfolk, Virginia was organized. For 56 years some who attended meetings at the Norfolk Church could not help but love her and call her "MA" because, that is what she was to them. She greeted all who entered the meeting house with the sweetest smile of welcome, and outstretched arms of love, and one could not help but feel at home, and among friends.

November 30, 1972 the writer attended "MA" Shield's funeral and as I listened to the beautiful words of comfort and sure promises of our God that fell from the lips of Elder W. L. Everett and Elder A. P. Mewborn, I was made again to know for a surety, that, "Precious in the sight of the Lord is the death of his saints, and that it is far better to be with Jesus than to be in this world which is full of sin, sorrows, disappointments, trials and tribu-

lations. Trials and tribulations Sister Shields had all the days of her life and like all God's little ones, most of the time she felt was spent groping in darkness. However, I believe she was being led all the way, for Jesus said, "My sheep hear my voice and they follow me and another they will not follow."

Now to her sister, Sister Gladys Carter and any who is grieved at her being called home, may it please God to bless them with the peace that Jesus gives, for it removes all nature and turns the heart and thoughts to heavenly and divine things and makes one to know God is too wise to err.

Submitted in love,  
Ruby E. Coward

#### ERICK R. TEDDER

Our dear brother in the faith of Jesus Christ, Erick R. Tedder, fell peacefully asleep in Jesus Friday, June 29, 1973, at the age of 82 years, after a lingering illness of several months.

He united with Old Beulah Primitive Baptist Church, Johnston County, N.C., the 3rd Sunday in August, 1944; and was baptized the same day by his pastor, Elder W. E. Turner.

He is survived by his widow, Mrs. Nancy Barnes Tedder, and five sons and five daughters by a former marriage.

Brother Tedder was a very faithful member and was never absent from his meetings except in case of illness. He was faithful to his family and was a good neighbor. We shall miss him and his quiet manner, but we feel it is far better to depart and be with Christ. His funeral was conducted by Elders Wayne Mitchell, Harvey Holland and Curtis Raines. Interment was in the church cemetery.

Written by

Elder W. E. Turner

#### ELDER W. T. BROWN

Elder W. T. Brown was born August 5, 1885, and passed away January 7, 1973. His funeral was preached in the New Bay Primitive Baptist Church, of which he was Pastor, conducted by Elder Oliver Allen of Verona, N.C., Elder J. T. Prescott of Swansboro, N.C. and Elder D. B. Stokes of Jacksonville, North Carolina.

Elder Brown had been a member of the New Bay Primitive Baptist Church for many years. He was laid to rest in Hicks Run Cemetery to await the glorious resurrection. Elder Brown is greatly missed by the members of the church, a host of friends, as well as his family.

He is survived by two daughters: Mrs. Pearl Sandlin of Verona, N.C., Mrs. Mollie Batts of Greenville, N.C. and one son, Carl S. Brown of Pollocksville, N.C.; eleven grandchildren, and

seventeen great grandchildren, and two great great grandchildren.

In all of our sorrow, we confess that our loss is surely his eternal gain. God is too great to be unjust, too good to be unkind, to wise to make a mistake, and too righteous and merciful to change.

May he continue in mercy to keep us and lead us in life's uneven journey until that day when our page of life's book is turned. We beg it be in sweet submission to the greatness of God in His eternal wisdom, in all things both visible and invisible in time and eternity.

This letter is submitted in love according to order of Conference the first Sunday of September, 1973, agreeing that a copy be given to the family, a copy to the *Signs of the Times*, and a copy given to the New Bay Primitive Baptist Church to be placed in the church record.

His daughter,  
Sister Pearl Sandlin

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BEULAH GASKINS WILLIS

In memory of my dear wife, Beulah Gaskins Willis, born July 20, 1905. She was the daughter of the late W. L. Gaskins and Magie Thomason Gaskins.

We were married on the 22nd day of July, 1923, which made her 18 years of age. To this union were born three children: Charlie M. Willis, Jr., near the home; Mrs. Ruby Carawan of New Bern, N.C.; and Mrs. Stella Burroughs, near the home.

She had an operation in 1943. Two days later she had a stroke caused by a blood clot which laid on her brain. She never did get well, although she did improve to the point that she could do most of the housework and cook with one hand.

We joined Bethel Primitive Baptist Church the second Sunday of September of 1956. The same day we were both baptised by our pastor, Elder Carl Edwards.

She broke her hip the last day of September in 1968. From that time on she was confined to a wheelchair. She never complained. When asked how she was she would answer, "fine". She loved her church. Even though confined to a wheelchair, she attended church regularly until about 3 months prior to her death.

With all our ups and downs we lived together 50 years and 24 days.

She left 13 grandchildren; 4 grandsons, 9 granddaughters, and many friends. She was loved by all.

Her funeral was held in Bethel Church which she loved so much. The services were conducted by her Pastor, Elder Sam Jones and Elder Jake Prescott. Her remains were laid away in the church cemetery to wait until the

Lord speaks to come forth.

I am very lonely, although I could not ask for her to be returned to me to go through the suffering she once went through. I am sure my loss is her eternal gain.

Written by her sad and lonely husband, the best I can write with weeping eyes.

C. M. Willis

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A MEMORIAL TO A PRECIOUS DEACON

Our Heavenly Father in his infinite wisdom and mercy has seen fit to remove our beloved brother, Deacon Daylan Evans from the walks of life, from this low ground of sorrow, and gave him that peaceful rest until he sees fit to come and gather his jewels who have been redeemed in the Saviour's blood.

Brother Daylan asked for a home at Wilson Primitive Baptist Church June 1963, his wife uniting the next day and they were baptised together. Soon after the church realized the gift of a deacon and he was ordained along with this writer in August 1964. He loved his church and the brethren and always looked forward to having the church clean at meeting time. He was a very humble man and his walk and conversation with his many friends will be long remembered.

Brother Daylan was born October 26, 1915 and married Louisa Lamm December 25, 1936. The Lord blessed them with one son and two daughters who survive along with his wife and several brothers and sisters.

At close of our regular conference March 10, 1973 brother Laylan asked to speak to the church, he arose declaring the goodness of our Heavenly Father and the unsearchable riches of his grace. I believe he felt the presence of his Master for about ten minutes and became ill and passed away soon there after. We all miss him very much.

His funeral was conducted by his pastor Elder D. B. Stokes before a beautiful mound of flowers and friends at Wilson Primitive Baptist Church and laid to rest in Evergreen Memorial Gardens.

Preston Gay, Clerk

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MARY W. ROBBINS

Sister Mary Robbins was born in 1881 and was a longtime resident of Nash County, N.C.

She united with the Fall's Church in April of 1924. Sister Robbins was a faithful member of the Fall's Church and in regular attendance until the last year of her life, at which time she was bed-ridden. She was a faithful believer in the Doctrine of Salvation by Grace, and always enjoyed talking about the hope of eternal

life beyond this world of trouble and sorrow. We at the Falls Church will miss her, but trust that we as well as her family may be resigned to the will of a merciful God, and that we, as well as her family, may be resolved that the God of all mercy knows what is best for his people.

Funeral services were conducted from Gay-Yost Funeral Chapel by her Pastor, Elder D. B. Stokes, and she was laid to rest in Pineview Cemetery in hope of eternal life.

Surviving are three sons: E. B. Robbins of the home, Willard S. of Rocky Mount, and W. E. of Wilson; five daughters, Minnie Robbins of the home, L. T. Daughtridge of Raleigh, Mrs. Nolia E. McSwan of Charlotte, Mrs. W. Y. Pryer, Jr. of Greensboro, and Mrs. Iris Lesner of Norfolk, Va.

Conference August 10, 1973.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

#### ENNIS (NAT) WOODRUFF

Ennis Woodruff was born April 3, 1894 and the Lord called him home June 19, 1972, making his stay here on earth 78 years. He was the son of the late John J. and Mollie Taylor Woodruff of Nash County, N.C. Bro. Woodruff united with the Falls of Tar River Primitive Baptist Church second week end in November 1970. He was not well and spent most of his remaining years at the Veterans Hospital, Durham, N.C. He was unable to attend his Church but enjoyed so much the brethren visiting him. He loved the Doctrine of Salvation by Grace; never tiring of hearing and talking about our Lord and Saviour Jesus Christ. He always wanted to hear of the meeting and how the brethren were getting along.

He is survived by three sisters: Miss Bessie Woodruff; Mrs. H. A. Smith; and Mrs. J. T. Blanford; two brothers, N. D. Woodruff and Jack Woodruff. Brother Woodruff's funeral was conducted from the Chapel of Johnson Funeral Home by his Pastor Elder D. B. Stokes and W. L. Everett. He was laid to rest in Pineview Cemetery where we feel he is in the arms of Jesus waiting for the second coming of our Lord.

Resolved: That one copy of these resolutions be given to the family; one to the *Signs of the Times*, and one for the Church records.

Conference: February 1973

D. B. Stokes, Moderator  
Nina Pearson, Clerk

#### BROTHER TOM GRAHAM

Tom H. Graham was born near Lone Oak in Hunt County, Texas on March 19, 1903, the son of Frank F. and Mattie Hoover Graham. He passed on from his journey on earth at the Methodist Hospital in Dallas, July 14, 1973, aged 70 years, 3 months, and 24 days.

He was married to Alice Williams, January 17, 1921. To this union were born 3 children, William B. and Aubrey L. Graham, and Doris Graham Rivard. Brother Graham and his wife united with the Primitive Baptist Church at Dallas September 19, 1952, the two being baptized together by Elder W. W. Taylor. He had been in the grocery business in Dallas for 20 years before his illness of several months.

A short while before he died he awakened from a coma and began to speak these words: "I didn't know it could be so sweet to die. The Lord has been so good to me, oh, if I could only praise him more and more!" He passed on in perfect peace having the Spirit itself beareth witness with his spirit that he was a child of God. He loved his church and the doctrine and proved it by his regular attendance.

We, the ones left behind, if we be of like precious faith should not grieve after our kindred in Christ. For Christ has said concerning these loved ones: "They are not of the world, even as I am not of the world." This world is not their home, they are only passing through to a far better home beyond the veil where there will be no more sins, trials, tribulations, and sorrows but will be like Jesus Christ and will be satisfied.

Funeral services were conducted at Saints' Rest Church in Dallas in the presence of the family and a large number of friends by Elder C. M. Morris and the writer. The body was laid to rest in the Simmons Cemetery at Cash, Texas. May the goodness of God extend comfort and resignation unto those who mourn.

Elder Joe L. Hamrick

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., APRIL, 1974

NO. 4

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 4/74  
IT EXPIRES WITH THIS ISSUE

THANKFUL FOR ALL HIS  
BLESSINGS

Box #48

Duanesburg, New York 12056

Dear Elders Spangler and Wood:

The year has swiftly passed and we find ourselves at the close of another segment of time as measured by man, and on the threshold of a new year.

We are thankful for all that the Lord has blessed us with during the past year, both temporal and spiritual. We were thankful to be able to attend the Upper Country Line and the Salisbury associations again this year. It was wonderful to meet the brethren and hear the preaching from God's rich storehouse of spiritual blessings.

The Lord provided a way for us to have meetings at the various churches in our area. Also Elder Stewart McColl of Canada was able to be with us the 5th Sunday and Saturday before in September. It was wonderful to see the spiritual love and fellowship expressed at this meeting. Surely the North gave up, and the South kept not back. (Isaiah 43rd chapter 6th verse.)

We were sad at the loss of our pastor Elder Amasa J. Slauson on November 24th, but we are thankful for the years of his faithfully proclaiming the glorious gospel of our Lord and Saviour Jesus Christ, that he gave.

In the 1st chapter of Job 9th verse we read, "Then Satan answered the Lord, and said, Doth Job fear God for naught?" Naught in the dictionary means nothing. Job was a very wealthy person and Satan was trying to say that it was because of this that Job feared the Lord.

This is like what we see in the world today. We have all these salvation salesmen traveling to and fro saying if you don't do this or that you will be lost forever. The Bible doesn't say that.

The only reason most of the world, except for the elect of God, go to church is so they can get to heaven, they think. In other words they are not serving God for nothing. They are trying to work their way to heaven.

Not so with the elect children of God. They serve God with love. They love to gather at meetings and tell of the wonderful experiences of God's grace and mercy that they have encountered in their earthly travels. They talk of their trials and count them as dross compared with God's salvation for the poor sinsick sinners they feel to be. They would rather have one crumb from the Master's table than all the promises this world has to offer. God says "I will and they shall."

The elect have an inheritance reserved in heaven, and no one can steal it away. If you have an inheritance it is because there is a relationship. This relationship was made before time began, when God elected Himself a people.

God has placed a hedge about his people and, although Satan is allowed to buffet them, his bounds have been set. As in Job's case, Satan cannot, though try as he may, take their life. After things get bad enough God pro-

vides a way of escape.

If you go to men for counsel you will find only controversy, disillusionment and despair. Each will tell you what to do to be saved, but in the end all will fall in the ditch.

This is not so when the Lord appears with healing in his wings, then there is submission, faith and courage. For it is the Lord working in the elect making it possible for them to work out their own salvation with fear and trembling. For it is God which worketh in you both to will and to do his good pleasure. (Philippians 2nd chapter verses 12 and 13). It is not until the Lord starts a good work in the elect that they realize the condition they are in.

The children of God serve Him because of the love of God instilled in them. This is the evidence of the love of God in action. Another word for this is charity. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1st Corinthians 13th chapter 13th verse.) This brings us to the 4th chapter of Ecclesiastes, 12th verse. "And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken."

We are thankful that we were able to meet with the brethren during the past year and hope the Lord will provide a way for us to meet again. Am enclosing money order to renew my subscription to the *Signs* for another two years.

With hope and trust in God,  
Woodrow W. Bellinger

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"YET NOT ALONE"

2723 Main Street,  
Vernon, Texas 76384

Dear Editors of the *Signs*:

I am so thankful to be receiving the *Signs*. I have had quite a stay in the hospital, and took several numbers with me. Words can't describe the joy and comfort of my being blessed and privileged to read the Editorials and letters of those dear ones so gifted, inspired

and blessed to know the truth as it is in Christ our Lord and Saviour, enabling poor sinners like me to joy in a blessed hope that I have been given a taste of His mercy and goodness toward me.

I live alone, my husband passed away three years ago, and I am 84 years old. Yet I am not alone, if not deceived I have been made to feel the Comforter near me, though unworthy I be. God is not slack concerning his promises. And many times I cry aloud, "What wondrous love is this, O my soul," a love that never dies, and far better felt than told.

Blessed are they that hear his voice, and He knows every one of them, and they follow him. What a blessed assurance! O that I be given to sing his worthy praise my remaining days. And may you dear Editors be blessed to continue publishing and writing as given you from above, to the joy of those blessed to know the truth as it is in our Lord and Saviour.

I only meant to write a few lines and enclose a money-order for two years renewal, with the rest for the Indigent Fund. I haven't been able to attend church for some time; and I long to see and be with the dear brothers and sisters. Elder Haygood is our pastor, and though he and his wife drive a long distance to Altus, Oklahoma, to the Little Flock Church, they come out of their way to visit me; and I look forward to their coming every 5th Sunday.

In Christian love and hope,  
Mrs. David Thompson

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RE-READS THE SIGNS  
MANY TIMES

230 Marilee Row,  
Grants Pass, Oregon 97526

*Signs of the Times*,

Dear Elder Wood:

I am enclosing my check for \$14.00 for two more years. It was due in August, 1973. I have been sending my re-

newal in August every year for twenty-five years. I failed this time on account of my eyes as I am now past ninety, but my eyes are better now due to some chiropractic treatments.

My daughter was up and spent Christmas with us, and wants the *Signs* to be continued to her: Mrs. Lucile (or Theo. N.) Lukits, 736 So. Citrus Avenue, Los Angeles, Calif. 90036.

I see the *Signs of the Times* dates back to 1832, making the paper 142 years old. I have a book of the Minutes of the old Hiland Church of Kentucky. It is 162 years old, established March 17, 1812. This book is still in perfect shape. The writing is all in pen and ink, and is still readable. My grandmother and her two sisters joined that church in 1842 or 1843. I gave the book to my granddaughter here, and she said that she would keep it as long as she lives, then pass it on to someone who would take care of it.

I read every word in the *Signs* as soon as I get it, and have given a lot of them away. I re-read them many times, and I certainly do enjoy the wonderful writings of all you gifted writers. I especially enjoy Elder Gilbert Beebe's writings, some dating back to 1846. I would love to see some more of Elder H. M. Curry's writings. I heard him preach at Lebanon, Ohio, as far back as 1902. He was one of the greatest preachers I ever heard preach the word of God. My father, Elder I. R. Greathouse preached, and wrote for the *Signs* for over 50 years.

You published a little piece for me a few years ago, and I got letters from all over the United States asking if I was any kin to Elder Greathouse. I still correspond with some of these people.

Bye now. Love and best wishes, and may the good Lord spare you to continue putting out the best paper on earth for many more years.

Your brother in Jesus I hope,  
C. H. Greathouse

(We too would like to see some more of Elder Curry's writings re-published. If any one has one or more which we have not published we

would be glad to receive them for publication.  
—EDITORS)

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43 Northern Blvd.  
Staten Island, N. Y.

Dear Editors:

The January, 1974 issue of THE TIMES has just arrived, and our attention was attracted to the notice of the increase in cost of publishing, which is startling.

In view of the above, a check in the sum of One Hundred Dollars (\$100.00) is enclosed herewith as a donation to the General Operating Fund.

This is a small contribution, comparatively speaking, but we hope that it will further the publication of the very wonderful magazine, THE SIGNS OF THE TIMES, which has become an important part of our family reading over the years.

May the Good Lord continue to bless the editors, and others who may be involved in the various phases of the publication, and may it continue to carry the GOOD NEWS to its many subscribers, and others who may read it.

Very Sincerely Yours,

Annie Blanche Midgett  
(Mrs. S. L. Midgett)

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"FOR GOD SO LOVED THE WORLD"  
(John 3:16)

P. O. Box 13,  
Boones Mill, Va. 24065

Dear Brethren:

The design and intent of this article will be to show by the Scriptures that it is a capital truth that the application of redemption extends no further than to God's elect. (Psalm 111:9) Also, to mention the fact that those who are reprobates are the perpetual enemies of God. And, that the wrath of God abides on them. (John 3:36)

All for whom Christ gave himself a ransom are actually rescued from the dominion of satan, are brought to per-

fect liberty and can never be thrust into an eternal prison in order to satisfy for those debts which Christ paid to the uttermost farthing. This we must certainly maintain unless we would have Christ's payment go for nothing.

There are as many lords and gods in this world as there are idols. And, these idols spring from the imagination of carnal minds which cannot understand that a God loves all and every human in creation and has mercy for everyone the same, could never be the judge of anybody, and would, therefore, come short in being just. (see Romans 9:18)

But our God is just. He has not set all and everyone free from the dominion of Satan, therefore many are and do remain, "the children of disobedience" in whom that impure spirit worketh. (Ephesians 2:2) and who are forever held captive at his will in the snare of the devil. These shall suffer for their own guilt. (Rev. 20:10-15) Therefore Christ did not give himself a ransom for their guilt. He will have unbelievers condemned. (John 3:36)

To be a believer, or to know the truth, or to acknowledge it, is not a privilege at all, but is a blessing which belongs only to the election of grace. (2 Thess 3:2; Titus 1:1) It is extremely wicked and sinful to think or to say that there is an incomplete, or unresolved, or ineffectual will in God. (Psalm 115:3)

And the unholy lie on the tongue of liars which claim He obtained no more than a possibility for sinners to be saved, is blasphemy, for it falsely teaches that our thirsting after God and our desires after salvation, might be ineffectual, and so we could neither be sure of being heard (I John 5:14) nor have any hope which maketh not ashamed. (Romans 9:33; 10:11) We must then contend that Christ gave himself a ransom for all the elect, of whatever nation and condition, and it is the will of God that they all be saved. (Romans 8:28)

The purpose of God in his sending "redemption to his people" when he "gave his only begotten Son," was not

to save the entire human family, but, "whosoever believeth in him should not perish, but have eternal life." So what John 3:16 says, *is even as Christ explains in the following verses*, Christ gives life to sheep and not to goats. (John 10:27-28) Hence the Holy Ghost prosecuting the holy discourse which contains John 3:16, goes on and restrains the word "world" to those the Father gave him. (John 10:29-30) The term "world", generally in the common way of speaking, denotes any large body or multitude of people, and John 12:19 is written to furnish the man of God with heavenly proof of this fact.

The elect of God considered in themselves *before effectual calling*, are a part of the world lying in wickedness. (Eph. 2:1-2)

Nothing can illustrate the glory of God in the redemption of His bride to any who have not been saved and called with an "holy calling." (2 Tim. 1:9-10)

Those God saves and calls are made "new creatures" by new birth, and of such is the "household of faith" which so far as numbers, are at all times the *less* yet the *best* part of the world. Brethren, the Bible is written in perfect English. In English language there is the "synecdoche". And a synecdoche is a figure of speech by which a part is put for the whole. Example: "The factory employed an hundred hands." Here "hands" is a synecdoche for the *whole people* who work in the factory.

The saints being the excellent of the earth, and the light of the world, the just, a holy nation, purchased and washed in the new covenant blood—salt of the earth—what is more suitable, than that Wisdom should by a synecdoche in John 3:15 signify the *better* part as the *greater* part? The greater part only because God that dwells in you is infinitely greater than he that is in the world. It is therefore not without its emphasis, and yields useful instruction, when we hear the collective body of the elect designated by the name of "the world". For example: When Paul says that, "God was in Christ reconciling the



world to himself," he immediately sub-joins this with, "not imputing their trespassing unto them." (2 Cor. 5:19) This is to teach us that reconciliation and non-imputation are of equal extent. Hence mercy belongs only to "vessels of mercy afore prepared unto glory." For Daniel declares those blessed to whom God "imputeth not iniquity." (see Psalm 3:2) Christ is called "the lamb of God which taketh away the sin of the world."

But like the goat on which the iniquity of the children of Israel was laid, He taketh them away by taking them upon himself, by satisfying for them as if they were his own, and by taking them away from his people as to their guilt, by justification, and as to their dominion by sanctification. (see I Peter 2:24)

So therefore salvation can extend no further than to the elect of grace because, "Blessed is he whose transgression is forgiven . . ." So, dear brethren, any and every fruit of the Spirit precedes *final perseverance*. (Phil. 1:6) Sinners are saved "by grace through faith." (Eph. 2:8) Faith is one feature of every new-born child of God: "And this is the victory that overcometh the world, even our faith." (I John 5:4)

Whenever faith is given from God to the salvation of the soul, (Ephesians 2:8) life is set against death, pardon and peace are revealed with everlasting love which draws us nigh unto the Fountain of every blessing, and all happiness with delight and joy. Then our former heart-idolatry is cause for our shame, and we never saw the world so vain and evil as it now appears: and we have no desire to return to our native country, for now we "desire a better country, that is, a heavenly: wherefore God is not ashamed to be called *their* God: for he hath prepared for *them* a city."

In bonds,  
J. L. Bocack

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#### ELDER CURRY'S VISIT IN TEXAS IN 1901

Early last spring my mind became

strangely impressed to visit Texas, but it was not until the middle of June that the way was opened for me to go. On my way I stopped some weeks in the western portions of the state of Kentucky and Tennessee. It is in this region that the contentions over predestination and conditionalism have recently divided the Baptists. My appointments were made among those churches that remained in the ancient faith and order, refusing to follow the cunningly devised fables of certain men. I had heard and read many hard things of these people, but my visit among them disclosed the following facts: Their ministers seem to be humble, god-fearing men, walking in meekness in the commandments Jesus. They are not boasters, not heady, not high minded, but on the contrary they are grave, sober minded men, meek and lowly in heart, speaking the truth in love. As far as I was enabled to observe, they rule well their own house, and have a good report of them that are without. The members also bear the scriptural marks of the church of God. The women are modest, grave and sedate, chaste, keepers at home, and the men provide for their households honestly in the sight of all men. They all seem to be of one mind, living in peace, and striving together for the faith of the gospel. I felt while among them that I was indeed with the Lord's portion.

This remnant that is left is not as much in the minority as some people would make believe. A brother in Texas who attended the Fulton Convention went out to one of Elder Perkins' churches on Saturday, and that brother says there were more Baptists at Elder Perkins' Conference meeting on Saturday than there were at the National Convention.

From Tennessee I went to Arkansas. I visited four or five churches in that state, and found them walking in the faith and order of the gospel.

My first appointment in Texas was at Big Spring Church, in the eastern part of the state. This is a large church,

with a pastor who believes and loves the truth. My second appointment was at Mt. Vernon. Several hundred people met me here, the church has a membership of one hundred and thirty, and has the pastoral care of Elder H. B. Jones. There was a schism in this church a few years ago, about twenty members declared against the doctrine of Predestination and all those that believe it. These were hopelessly in the minority, so they were excluded from the church. The leaders of them have about all united with the Missionary Baptists. There is no ground between predestinarian Baptists and Arminianism for a new denomination, or a compromising body, to stand.

From Mt. Vernon I pursued my journey on toward central Texas, filling appointments by the way. Everywhere I was greeted by good congregations, frequently very large ones, of whole-soul lovers of the truth. I attended the New Harmony Association, in central Texas. The place selected to hold this about forty miles from Brownwood. My party reached the place on Thursday evening, after an all-day drive from Brownwood. We found several hundred people there pitching their camps. On account of the sparse population here, it is the custom of all to camp on the grounds during these meetings. Indeed, these people seem to be just as much at home on the road or in camp as they are in their own houses. After selecting our places and striking camp, we partook heartily of a well relished supper in true camp style, and then assembled under the arbor and listened to a wholesome gospel sermon. Service being ended, all repaired to their beds, for all were weary, many having driven one hundred and fifty miles, and had been on the road four or five days. Our slumbers were soon disturbed by the howling of wolves about the camp: not wolves in sheep's clothing, but real wolves, wolves in their own dress without any attempt at disguise, they were attracted not by the scent of religious lucre, but by the scent of the beef that

had been butchered for the occasion. New comers were arriving all night and all through the forenoon of the next day. Aged women sixty, seventy, and even eighty years of age, had driven long distances, having been on the road many days, and had camped by the wayside at night, to reach this meeting, many aged men had done likewise, many of them who were readers of the *Signs of the Times* had long known me, but had never expected to see me. These aged pilgrims took me by the hand, and with tears in their eyes and thankfulness in their hearts, welcomed me in the name of the Lord. As I was received by these godly people, I thought of Abraham, the friend of God, of old Anna serving God night and day, of Simeon waiting for the consolation of Israel, of Lydia, whose heart the Lord had opened, of Phebe, the servant of the church, and of many others of the cloud of witnesses with which we are compassed.

The meeting was formally opened on Friday morning by the Introductory Sermon. The sermon was preached by Elder Wood, a godly man who is fervent in the Spirit. In his discourse he said that he could not preach conditional time salvation, because it falls short of his case. The preaching on Friday was acceptable, and the day was spent in the fear and service of the Lord. After the service on Friday night, a number came forward and related the Lord's dealings with them, and were heartily received into the fellowship of the saints. Saturday afternoon was the time set for the baptism. At the time appointed a large crowd repaired to the beautiful Colorado River nearby, to witness the ordinance. As the people were gathering there in that wilderness place, a panorama of Bible scenes passed before me: John the Baptist preaching in the wilderness of Judea, and baptizing in Jordan, Christ, the Lamb of God, coming to be baptized, the Christ coming up out of the water, the heavens opening and the Spirit descending upon Him. But instead of John on this occasion, it was some of his faithful brethren perpetuat-

ing the same ancient doctrine and order, instead of Christ coming to be baptized, it was a company of His humble followers, his little children, whom He had given grace and faith to follow Him. Instead of imaginary scenes of two thousand years ago, it was a real occurrence before mine own eyes. I know that heaven must have been opened in the heart and consciences of those baptized, for I could see heaven in their faces, and felt it in my own unworthy heart. So Saturday passed away with much to praise God for.

Sunday came, which proved to be the last and great day of the feast. Elder J. C. Sikes was appointed to speak on Sunday morning. This man has suffered more persecution for the truth's sake than any other in Texas. He and I camped together during the meeting. All Saturday night he was pressed in spirit, and he wrestled with the Lord in prayers and strong supplications. If ever I prayed for another in all my life, I prayed for this poor man, who had by this time become a precious brother to me. Sunday morning as all were seated under the arbor while Brother Sikes was pleading with the Lord in prayer, and my whole being was engaged for him that the Lord would open a door of utterances to him, that he might preach the wonderful works of God, I felt in my heart that the Lord had liberated him to speak the gospel that day. I felt his liberation as plainly as I ever felt anything in my life. I waited in joyful expectation for him to speak. I felt the sermon coming before a word was spoken, as one feels the grateful rain approaching before even a drop has fallen. (The coming event surely cast its shadow before.) My feelings were not disappointed. The Lord filled Brother Sikes with the everlasting gospel. It came not only in gentle showers but in torrents, carrying all with it. The windows of heaven were opened, and the fountains of the great deep were broken up, and everything seemed to me to be flooded with the glorious gospel of the Son of God. Few times if ever in my life have I

been blessed with a more glorious hearing. It was a time that will long be remembered with me. May God preserve and sustain this dear minister of his gospel, and may God's people love and minister to him for the truth's sake. I feel that all that I have is his, because he ministered unto me most wonderfully spiritual things.

After Elder Sikes, Elder Harris, an aged and beloved man, spoke. He spoke fervently of the love of God, and spoke the truth in love and meekness. His words were lovely and profitable to me. I met many ministers whose names I have not mentioned, but with whom I feel a union of soul. May God bless them all, and lead them in paths of righteousness for his name's sake.

There were sharp contentions in some localities in Texas over Conditional Time Salvation, but the great majority of Baptists there will not accept that theory. Resolutions are being passed in some localities against the doctrines of Salvation wholly by Grace. Novices and strikers are risen up against the ancient order and doctrine of the church, who speak evil of the way of truth, but as the test comes these men are disappointed sorely to find themselves in the minority, when they naturally expected and coveted the majority.

My tour in Texas is fraught with many sweet remembrances, because it was attended by so many mercies. God gave me favor in the eyes of his people there, and their fellowship and many kindnesses strengthened and encouraged me.

H. M. Curry

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THE VOICE SAID, LOOK UP

Rt. 2,  
Ferrum, Va. 24088

Signs of the Times,  
Dear Brethren:

My husband, Dee M. Radford was operated on for cancer on his neck sometime in October, 1973, and has taken thirty-five cobalt treatments, and hasn't

recovered as yet. God only knows what we have been through. He has been so merciful to us.

During the night of February 8th, the night it snowed, I went to bed so cast down, calling on the Lord for mercy. Sometime during the night I heard a still small voice saying, Look up. I shed many tears of joy, and was made to glory in the Lord through this affliction.

I just wanted to share it with you of like precious faith.

Yours in sweet fellowship,  
Hattie Radford

(We were glad to share your joy, Sister Radford: Isn't it wonderful to know that the Lord's grace is sufficient for us in all our trials?—J.D.W.)

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#### MATTHEW 24:19-21

We find that Elder Beebe replied to the question that Sister Stough inquired of in the February issue.

His reply was as follows:

Although we have no special light upon the subject beyond the plain import of the words in which the subject is expressed by our Lord, we still have some view or apprehension of their design and meaning. Indeed we have never had any doubt that they were spoken by our Lord to solemnly impress the mind of his disciples with the importance of the admonition given them in this chapter, in regard to what should be their course when they should see the signs of the near approach of the impending judgments of God which, before the passing away of some who were then present, should take place.

The disciples in this chapter had asked Jesus privately to tell them when these things (namely, the destruction of the buildings of the temple, and the tempest of wrath should be poured out upon that Jerusalem which had killed the prophets, and stoned them that had been sent unto them, and whose approaching overthrow was to be far less tolerable than was the destruction of Tyre and Sidon, Sodom or Gomorrah,) should be. In answer to their inquiries,

our Savior informed them that it should be during the then present generation, and that it would be sudden, even as the lightning cometh out of the east and shineth unto the west. But to the saints signs should precede it, which he charged them to watch and heed; and the more fully to impress this charge upon them, and the importance of their rapid flight from the devoted place of destruction, he charged them, saying, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." The haste in which they were to fly from the ruin would make it more difficult for those described in the text, as any impediment causing unavoidable delay would be exceedingly hazardous, so that those who were not in a condition to fly speedily might be involved in the ruin. Those having burdens to bear that they could not leave behind, would experience the woe pronounced in our text.

They were also to pray that their flight should not be in the winter, or on the sabbath day; for then should be great tribulation, such as was not since the beginning of the world, nor should ever again be. The infatuated Jews, with all their abominable wickedness, were exceeding tenacious for the observance of their perversion of the sabbath day; and should their flight occur on that day, it might prove an impediment to the flight of the disciples from the place of ruin to a place of safety.

We submit the foregoing remarks to the consideration of brother Varnes, and to our readers generally.

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"WHAT WONDROUS LOVE  
IS THIS!"

Rt. 3, Box 295,  
Eden, N. C.  
December 16, 1973

Dear Brother and Sister Spangler:

This is a time of giving and receiving, and yet I wonder how many people are blessed to give and to receive in the true spirit of love. Christmas is a day which man has instituted. Just as the burnt offerings of the Bible were not required by our Lord, (Psalm 40:6) so also is this day that the world believes is the day of Christ's birth. When one looks around at the commercialization of this supposedly holy-day, it is very obvious that it is one of the institutions of man.

It warms my heart when I am blessed to view the brethren, and realize that the Lord still has a people here who are from time to time blessed to give and to receive in His Spirit. The Lord must intervene in both cases: He blesses the giver with the spirit of giving, and He also blesses the receiver with the spirit of receiving. The Scriptures tell us that it is better to give than to receive, and yet I feel that I have received far more from the love and the fellowship at the hand of a gracious and merciful God, than I have ever given, or could give. This great debt of love which I owe causes me to say with the poet, "What wondrous love is this?"

It is my desire that the Lord would bless this simple card and my small gift, as a token of my love for the two of you.

Brother Spangler, as a child I always looked forward to your coming by and shaking hands with me when I came to church with my grandparents. But then, in my early teens I began to feel so sinful that I desired for you to just pass me by — because I felt that surely I would contaminate anything I touched. I struggled for years with only the hope that someday I might be given a hope in the Lord Jesus Chrst. Even now I often fear that I'm deceived and that I have no right to the fellowship I've

enjoyed. But the small hope I have is more precious to me than anything else in this world, and I only desire to live at peace with the church while I sojourn here, in such a way as to never bring reproach upon her or cause any strife among the members.

I wish I could find words to tell the two of you of the love I have in my heart for you. As time passes I continue to think of the day when I'll have to go off to school. It grieves my heart to think of being away from the church even for a short time. I hope the Lord will grant me grace to live through it. I desire to live with the church and die there. It is my chief desire that the Lord would bless me to continue in this way until the end, and that He might then receive me at last.

May the Lord bless you both and keep you in His loving care, and may you continue to shine as monuments of God's love and mercy. If it be the will of God, please remember this poor worm of the dust when endowed with the spirit of prayer.

In bonds of most holy love,  
Mary Lee

(This may seem too late to be published, but this kind of love knows no seasons. — J.D.W)

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### SORROWS AND JOYS

Rt. 6, Box 1,  
Fayette, Ala. 35555

Dear Editors:

The year now ending has been one of mixtures of joy and sorrow for me — mostly sorrow, but the few moments of joy far surpass or out-weigh the long travel in darkness, groping about in the dark for some familiar object. But it seems that everything we touch is strange and unfamiliar, leaving us more befuddled than ever.

I do not know why it pleased God to leave us so completely in the dark for so long a time. Nevertheless His ways are far above our ways; and there

is no doubt in my mind that all things are as they are by His firm decree; and will work together for good to those who love Him, to those who are His chosen according to His purpose. When we are tried in the furnace as silver, many times we feel we will perish: the going is so rough and destitute of all we feel to be hoping or looking for. Yet we cannot give up the faint hope that He will return again soon, and bring light and food for our poor sinned souls.

Many times the past year I have been so overtaken with home-sickness, it seemed I had lost every care or desire to continue on. How I longed to be carried out of this world of sin and woe! And yet I was shown that God, and only God, held the keys of life and death in His hands: and regardless of what I would do or think, I would go at the appointed time, place and way that God had fixed.

Prior to this last thought it seemed that death was all I could think of. But then I began to become more reconciled to my lot as it was. This was not long before our Association began to convene. I seemed to get a crumb here and another there, until it seemed surely my cup was filled to overflowing during the time our home Association was in session.

I believe that when we have been tried as silver in the furnace, when all dross is burned away, it is nothing more nor less than seeing Jesus Christ our Lord and Saviour in His felt presence. Then the sorrows of by-gone days are not worthy to be compared to the joy we feel in our souls at His coming again.

May God give us grace to continue on until our allotted time comes, and give us a peaceful hour in which to take our departure, ever looking to Him for our sustenance, both now and forever. Amen.

Hallie Taylor

PS: I am enclosing check for two years subscription to the *Signs* to U. R. Taylor, Rt. 6, Box 1, Fayette, Ala.

Rt. 1

Martin, Tenn. 38237

Dear Editors:

May it be the will of the Father to give you strength as you continue the *Signs*. I hope I am one of that number the Father gave his Son before the world began. His dying testimony was, "It is finished." I believe he did just that. Christ said, "... I came down from heaven not to do mine own will, but the will of him that sent me, and this is the Father's which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day."

What can be more comforting to the poor sinner? Though while we are in this troublesome world, we can only see through the glass darkly, it is worth more than ten thousand worlds like this one.

I look forward to the coming of the *Signs*. I am acquainted with Elder Griffin, and have heard Elder Spangler one time.

I am enclosing check to renew the *Signs* for two years, with the remainder used as you see fit.

A little sister I hope,  
Asenath Jones

Rt. 2,

Elon College, N. C.

Dear Elder Spangler:

I have just finished reading the *Signs of the Times*. The articles written by my brothers and sisters are an inspiration to me, and I like to read them. Someday, if it is the good Lord's will, maybe I can write as they do. It must be His will for us to do anything right, even our thoughts.

I get so worried sometimes that all I can say is, "Lord help me." But that is enough if it comes from the heart. The Lord is good to me, and has been all the days of my life. I feel so bad sometimes about complaining about my little troubles here, and call on the Lord

to help me. If I should live a thousand years, my troubles would be nothing compared to what my Lord suffered on the cross. I hope He suffered and died for me; and sometimes I feel He did.

The Bible says that we know we have passed from death to life because we love the brethren. I hope I do love them, because this is the only real thing in the world to me. It is my desire that I will never cause my church any trouble.

If it could be the Lord's will to lead me on and to make me to understand; if it could be his will for him to be first in my thoughts all the days of my life. Does not the Bible say that except we hate our father, mother, brother, sister, wife, children, and, yes, ourselves, we are not worthy of Him. My quotation may be incorrect, but I believe it means that He must be first in our thoughts.

If you have the time, would you give me your views on the verses which say that, if your right eye offends thee, pluck it out; or thy right hand offends thee, cut it off. I realize you are very busy.

It is so good to receive the *Signs* for I enjoy it very much. Hope you and family are well. I hope to get to meeting next Sunday, if the Lord is willing. Am sending a little money for the Indigent Fund.

A sister in Christ I hope  
Mrs. Rosa S. Page

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#### LOOKS FORWARD TO RECEIVING THE SIGNS

Rt. 2,  
Carbon Hill, Ala. 35549

Dear Editors:

We are enclosing our renewal for the *Signs* . . .

The *Signs of the Times* is our much loved paper, and we look forward to receive it each month. The editorials and sermons from far and near seem to strengthen our feeble hearts and minds, giving us fresh courage to press on to-

ward the mark for the prize of the high calling of God.

I feel we should send a few lines along with our remittance. What a wonderful blessing it is to believe and to honor our God, thanking Him for all of this, for there is nothing like reading a good, sound Old Baptist paper. It astounds us to see the wisdom, knowledge, and depth of the articles. Man alone is not capable of writing such without God gives it to him: therefore it feeds our hungry souls. We pray that God will continue to give you Editors health and strength to continue the paper to us.

In bonds of love in Christ,  
James C. and Lillian Scott

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#### THEY MISS THEIR DEACON

1902 McCutcheon,  
Shreveport, La. 71108

Dear Editors of the Signs:

It is time to renew my subscription, so I am sending check for \$10.00 for one year's renewal. Use the other for the Indigent Fund in memory of Brother E. A. Tyler, one of our beloved deacons, who passed away in October, 1973.

Brother Tyler received much comfort in reading the *Signs*, especially since he was ill so much of the time, suffering from a heart ailment and asthma attacks, and not always able to attend our meetings.

We miss him very much, and our hearts go out to his dear wife, Lois, and his children, for they miss him so much. May God strengthen them and comfort us all.

We always felt that Brother Tyler was with us in spirit even when he was unable to be with us in body. He was a lover of the truth — a strong believer in predestination.

I just felt like writing a little about Brother Tyler as my thoughts are often of him and his family.

A little sister in hope,  
Kate Mathews

OLD SCHOOL BAPTIST CHURCH  
CLOSED FOR MONTHLY MEETINGS

With the death of Brother Charles E. Hellings, who was the last male member and deacon of the church, the Old School Baptist Meeting House in Hopewell, New Jersey is being closed for its regular service on the first Sunday of each month.

The history of this Church is long and rich in Historic lore. Brother Charles was very dedicated to the principles for which it was founded, and was looking forward to the 1976 Centennial Celebration.

The trustees will continue their faithful service in the preservation of this Historic House, where our founding fathers stood firm in their faith here which they had chosen for their new home of freedom to worship and live.

Sister Mary Hellings

NOTICE OF MEETING

The Maine Old School Baptist Churches will, the Lord willing, hold an all-day meeting the 3rd Sunday in May, at the home of James and Ruth Sevon, daughter of Sister Ruth Clark of the Whitefield Old School Baptist Church.

The Savon home is in Jefferson, Maine, Route 213 on the Damariscotta Lake Road. Route 213 branches off from Route 215, which is taken at a junction in Newcastle Village. Business Route 1 leads from Route 1 into Newcastle Village.

Elder D. B. Stokes of Jacksonville, N. C. is expected to attend the meeting. A cordial invitation is extended to all who may be able to attend.

If more instructions are needed, write to Mrs. Ruth Clark, Box 245, Newcastle, Maine.

Mrs. Ruth Clark

CONTRIBUTIONS TO THE  
INDIGENT FUND  
(To February 1, 1974)

Thomas S. Martin S. Martin, Va.....	\$ 18.00
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Danville, Virginia April, 1974

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**SIGNS OF THE TIMES, INC.**

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*“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

*For the scripture saith unto Pharoah, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

*Therefore hath he mercy on whom he will have mercy, and on whom he will he hardeneth.”*

*Romans 9:15-18*

**EDITORIAL**

**LUKE 15:1-7**

*“Then drew near unto him all the*

*publicans and sinners for to hear him, and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth 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 repenteth, more than over ninety and nine just persons, which need no repentence.”*

Over the last nearly fifty years many subjects have been discussed among the saints of God. I am glad to say that except in a few instances I have agreed with the general thoughts about the Bible. In none that I recall have hot words been exchanged in our conversations. Some of the time I did not agree nor disagree. I did not have any settled convictions about the subject under investigation. I could often, and did, tell them that their views sounded plausible but that I was not able to subscribe to them, although I did not have anything better to put in their place. This subject, together with others, has been like unto that. I would hear it expounded one way, and it seemed like trying a prisoner in court. I would think, well it must be that way for it sounds good. Soon I would hear it from another quarter by as lovely a brother as the first, and he had entirely another version of it. I knew that I was not in any condition to write on the subject or to attempt preaching on it. A man without convictions does not have any right to his opinion—in fact, he does not have any.

Recently, out of a blue bolt of sky lit beauty, it came flooding into my mind that this had to do with the Gentiles. Frankly, I was elated, because I

had been asked about it from time to time and had been without any comment, except to say that I did not have a settled mind in regard to it.

In nearly all public preaching in the Bible there were mixed congregations. Usually, they were some believers and some unbelievers; some that came because of hunger and thirst, and some to gainsay. This occasion was not any exception. The subject at the end of the preceding chapter was fraught with interest to the publicans and sinners, they desired to know and feel the savoriness of this salt. The motive of the Pharisees and scribes was entirely different. The desire of the first was to be taught; the desire of the second was to trap the Teacher and get Him into a snare whereby He would ridicule Himself. Clearly, it is seen where all the jeers and sneers and scathing insinuations and unclean innuendos come from upon the dear Man and His humble train of followers. It would seem that at first He paid attention to their murmur before He did the desire of poor sinners to hear Him. But that is not true. No doubt they thought so, but the people of God were given to know the mysteries of the kingdom of heaven even if they were spoken in parables, and they understood the goodness of God towards poor sinners, while the wrath of the Pharisees and scribes was intensified.

"What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" If these had understood the significance of what His question implied, their chagrin would have been multiplied over and over. It is necessary to note that they were in the wilderness, and He left them in it. True, the wandering lost sheep was also in the wilderness, but the wilderness were not the same. One was dense, but they that were in it did not know it; the other was dense, and the one in it knew that he was in it, and knew that it was dense. Both were sinners; one knew it, the other did not. If the ninety and

nine had known that they were in the wilderness, they could as they thought, have gotten out. The lone sheep was in the wilderness and knew that it could not get out. The condition of the ninety and nine was the condition of all of us while in nature. The condition of the lone sheep is the condition of us all when we were conscious of having strayed away.

The Jews as a nation were chosen to show forth God's care for His chosen people. No nation has ever been so signally blessed in natural resources as had Israel. The Lord had given them so many rich tokens of His care for them. He fed them; He fought their battles; He gave them favor after favor. It would seem that they would walk humbly in His presence forevermore, after being so graciously dealt with in the famine caused by drought. It would seem that they could never forget His sovereign and universal deliverance out of the land of the enemy at the Red Sea. When God called them to Sinai and they fled in consternation at the sound of His threatening voice, they persuaded Moses to go for them, and God had mercy and received him as an emissary from them, although they had grumbled and complained and questioned His every act toward them. Even though the Lord acknowledged that they could not hear Him and live because of their sin, yet His mercy was extended in promise that He would raise them up a prophet from among themselves, and they would hear Him. Every prophet that He called from among them, the Spirit of Christ in them testified that He would come among them. They told in the most minute detail His manner of coming, and yet not one of them as National Israel believed in Him when He arrived as their Prophet.

This unbelief was accompanied by the most sarcastic arrogance that has ever been known. There was a bicker and a murmur and a constant arraignment of God before their tribunal of so called justice, because their sins brought down upon them the consequences of their

sins. During all of these four thousand years God's care and mercy did not diminish. There were no overtures made toward the people that never had been a people unto Him. Even though they (the Jews) insulted Him to His face, and treated Him like a common criminal, yet He continued in mercy to take care of them.

The promise of God embraced the Gentiles. "I will call them my people, which were not my people; and her beloved, which was not beloved, and it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of God." (Rom. 9:25-26) "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." What shall be said of this? What a strange statement, what a mysterious phenomenon, what a blessing to the Gentile nation. Paul asks, Wherefore? Why this? Then he answers, "Because they sought it not by faith, but as it were by the works of the law." (Rom. 9:30-32) The Jews did not stumble that they fall, but through their fall salvation is come to the Gentiles. (Rom. II:II)

Their fall was manifested in their self esteem. In their eyes they had not whereof to repent; they had not done any wrong, because to them they had carried out the law of God. That law had said, Thou shalt have no other gods before me, and, Thou shalt not take the name of the Lord thy God in vain. These ninety and nine sheep called Jesus a breaker of these two laws, as well as His breaking the law of the Sabbath. This is, to them, the main reason for their kind of justice. They thought themselves just because of their zeal in carrying out the law of God.

The law of God condemned having any god other than the God of Israel. The law of God condemned the taking of His name in vain. The law of God

condemned doing any labor on Sunday. All of these the Jews charged the Saviour with violating. This charge of guiltiness by the Jews gave impetuous to their wicked nature, and whetted them into rejection and crucifixion of the Saviour, and into their feud with Him over His guilt and their self righteous justness. All of this was in God's mercy towards the Gentiles. Men may carp about how hard such a doctrine is, but the truth of the matter is that mercy and justice were both carried out—justice against Christ because of His agreement with the covenant of grace, and mercy for the Gentiles. Our natural mind, being as contrary to God's way of doing things as was that mind in the Jews, we are prone, as human beings, as natural men and women, ready to charge and arraign God before our tribunal of justice for such a hard way of doing things. But suppose, even as some say it should have been, that the sheep had all wandered into the mountains and were lost as the one? Where in the world would the Gentiles come in? What would have become of them? *What would have become of you?*

The good news of the gospel of the grace of God as it concerns us Gentiles is this, to wit, God had set His love on Israel as a special people. The continuation of that love was dependent on them. That is the covenant made with them. The mandates of that law applied to them. It was not given to anyone else; no other people were under it. Every penalty for violation was against them; every blessing for obedience was their's exclusively. This law they agreed to as a rule of conduct. Did it work? It did not. Strange as it may seem, their violations increased, and as they increased their arrogancy, obstinacy and self-righteousness increased. God had according to the covenant that He had made with them, held His hands outstretched to them all of the law day. Had they given heed? Had they received the prophets which God sent them? Did they bless, or crucify Him that came as the Lord? The answer is obvious to

every student of the Bible. This despotic attitude of theirs continued even after our Saviour left them and went after the one lost sheep. They had seen His miracles; they had witnessed that He lived and died as their prophets had predicted; they still flouted all this proof, and, when many attended the preaching of the word, it was to continue the jeers and sneers on the apostles that had been heaped on the Saviour. (I John 3:3; John 15:18-19)

"Then (the time had come. This adverb is one of time) Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *we turn to the Gentiles*, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth; and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." (Acts 13:46-18)

As the ninety and nine were left in their self righteousness, even so was the elder brother left out of the glorious meeting when the poor sinful prodigal arrived at home, and the rich man was left to die in his riches and go to hell, and as the Pharisee supposedly prayed (but in truth informed God of his own justness), and then the publican prayed and went down to his house justified; even so will justification come to every Gentile represented by the lost sheep, even every one chosen unto eternal life.

Sometimes I am asked, Did God not know what the men of Shinar were building until He came down? Did Jesus not know what things His two followers were talking about? Did Christ have to hunt for the lost sheep? (Gen. 11:5; Luke 24:17-19) My answer is, yes, to all such calling of God in question. It is not anything short of unbelief to ask such questions. As the Man Christ Jesus He did not have ability to work apart from His Father, and as the same Man

He did not have eminence, and as the same Man He had hurts and anxieties, thus I am not backwards nor reluctant to say that it was necessary for Him to hunt for the Gentile sheep. Let me hasten to add that in their experience and in their relationship to the covenant of grace that He found every one of them. Too, I want to urge that all sheep knew such a little amount about redeeming love that our God speaks in language that little sheep understand. Do you need that kind of talking to, or are you qualified (just) to be left in your satisfaction?

He found this sheep, which means, experimentally, that each of them were lost. He finds them all in a lost and ruined condition. As it is with every heir of eternal life, they were indeed in a waste howling wilderness, and in a desert land. (Deut. 32:10) They would not have gotten out had the Saviour not hunted and found them. (Luke 19:10)

I must urge upon you that you keep in mind His leaving the ninety and nine. Remember where He left them. Remember the self righteousness of them. Now look in amazement at His treatment of the lost sheep. We too were sinners, but when He finds us there is not a proposition made to us, to the lost sheep. It seems that I would be ashamed to go into the pulpit and preach Jesus, and come down before the congregation (and in the presence of God) and make a proposition to my hearers. He did not question this sheep nor make an "iffy" proposition to it. And that is not all. Wonder of wonders, that is not all! He did not remonstrate or repudiate or rebuke the sheep. Ah, how favored are our people by our Lord and Master! He held no consultation to ask if they would. That is Old Baptist doctrine all the way. That is good news to a lost and ruined sinner; it is as salt rubbed into a sore of ninety and nine just persons.

He picked it up and put it on His shoulders. Has there ever been any doctrine as good as this? He put it on His shoulders. Let us remember who this Man is. He has been born unto us; He

has been given to us. Aren't you glad that the government was laid on His shoulders? Aren't you glad that it will never end? (Dan. 2:44; Mat. 6:18) Aren't you glad that the peace of God's people is in His hand? Aren't you glad and happy that He orders it and establishes it with judgment and with justice henceforth and forever? And isn't it the best of news that (not my zeal, not your zeal, but) the zeal of the Lord will perform this? And I always want to know as much as I can about the integrity and veracity of one that makes me a promise. I am a poor lost and ruined Gentile sinner and I need a saving Man to take care of me. He is that Man. His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. He is all of this to every sinner of the covenant of grace, both Jew and Greek. This is He that left the ninety and nine in the wilderness and went after the one sheep. This is He, dear tried pilgrim, that has made your cause as His, even though it entailed Him going by way of the cross to find you.

When the sheep was found He laid it on the same shoulders that the whole government of the kingdom of God and heaven was resting on. He had all the power (and still has it all) that was engaged in governing, and engaged in saving His Gentile people. Will He make it?

He did not take the lost sheep back to the ninety and nine. Do not come at me that He did, for He did not. In the first place they did not care for Him because He received and ate with sinners. Not caring for Him nor His associates, there would not have been a welcome awaiting either. What did He do? Where did He turn? Not to the just ninety and nine, but to His friends and neighbors. Who were His friends? They were these, Jews and Gentiles, that He had befriended. They had received Him not because they had Abraham to their father, not because that they were Gentiles, not because of blood, not because of fleshly ties, not by the will of man,

but by the will of God which had been exemplified in giving them life in the new birth. As they loved Him because He first loved them, even so, exactly in the same way, they were His friends because He was first a friend to them. Equally so with His neighbors; at first they had resented Him coming into their country, but He was the Good neighbor and by His goodness in being their neighbor, they are His. He calls His people together to rejoice with Him. Why? Because He has found His lost sheep; He has found the Gentile church.

In the same way, no more, no other way, not any less, He is calling His friends and neighbors together today to rejoice with Him each time that He brings one of them into His fold. In conclusion, will you please note that no mention is ever made of the ninety and nine again? They were left by Jesus in the wilderness, and what God (and Jesus was God) does it is done forever. As the nation, National Israel, you will never see them visited by Jesus anymore, but you will see in the Bible, and you will see in the deliberations of God's people, and you will see in His visits among His friends and neighbors, both Jews and Gentiles, and this work will be such a strange work, and presented in such a parabolical manner, that all of them will be Jews inwardly, and Gentiles outwardly.

W. D. G.

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

**FALLEN ANGELS.**

Alexandria, D. C.

Our attention has been called to the subject of the "angels which kept not their first estate," &c., by brother Gaines, of Kentucky, who desires our views on Jude 6, and 2 Peter 2:4. It is rather a thankless undertaking to set forth our views upon a subject on which we must necessarily come in collision with the long established opinions and deep-rooted traditions of others, among

whom are to be found some friends for whose opinions and feelings we entertain sentiments of the greatest regard. When called upon, as in the present case, however, we feel bound to set before our readers such views as we have.

The celebrity of Milton's views, as given in his "Paradise Lost," has become almost universal. As few men of our age are found able to compete with that distinguished poet in eloquence of style or language, few have ventured the risk of their own popularity by offering a different view of the subject from that which he has given, while at the same time a child may easily detect and expose the fallacy of his reasonings concerning the angels. We have not been able to see, with Milton and others, either beauty or scriptural authority for the notion that the angels here spoken of were ever residents of that heaven above, where the saints are ultimately to rest, nor that they had an existence prior to that date in which God created the heavens and the earth, and all the hosts of them—to believe that they were once associated with those holy angels that sang the joyful anthems to the shepherds in Judea; nor to believe that in their creation they were created for or capacitated to enjoy the immediate presence of their Maker, or that he designed them for any other purpose than that which is and shall be fully accomplished in their case, to us seems to conflict seriously with divine revelation.

Can we rationally suppose that the place originally provided for one description of beings shall ultimately be occupied by another so essentially different, without relinquishing the doctrine of the immutability of God. Or, if the saints are finally to occupy a place originally designed for the devil and his angels, how can it be said in truth that the heavenly kingdom was prepared for the saints *before the foundation of the world*, when, according to Milton, it was not known that the place would be vacated until the world was

founded, and the decree of bringing his Only Begotten into the world, and that all the angels should worship him? Again, would not the saints feel sad in prospect of being placed where angels could not stay? If a higher order of beings, holy, happy, and in a place where temptation and sin could not enter, and such beings as could have no predisposition to sin, did fall from that estate, and were cast over the battlements of glory, would not the poor lambs of Jesus, who have all their lifetime been tormented with temptation and struggling against inbred corruptions, have great cause to fear that they also might fall from the height of glory and sink at last among the damned? But lest we be tedious, we will leave the negative part of our subject, and give our opinion of the angels.

By the angels that kept not their first estate, we understand the children of the devil. Satan is called an angel, and sometimes transforms himself into an angel of light; and as far as we have been able to discover from revelation all the names by which he is known in the scriptures are applicable to his seed. Hence Satan is called "The old serpent, which is the devil and Satan," (Rev. 20:2;) his children are also called "a generation of vipers,"—Matt. 3:7; also 23:33. So also is Satan called an angel, and in Rev. 12:7, his children are also thus denominated: "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and *his angels*."

The term *angel* also signifies *messenger*, and hence every emissary of Satan employed to disseminate heresy, to oppose the gospel of Christ, to afflict and persecute the children of God, are properly denominated *his angels*. It can be by no means difficult to perceive that the dragon and his angels, mentioned in Rev. 12, are designed to show the powers of darkness in array against the cause and church of Christ. Michael, the only archangel spoken of in the bible, is none other than Christ; his angels are those who are denominated "The

remnant of her (the church's) seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12:17. Admitting then, as we are compelled to do, that the disciples of Christ, in this case, are his angels, it is perfectly plain that the opposite angels are those unto whom Christ said, "Ye are of your father, the devil."—John 8:44.

These two descriptions of angels, in our opinion, include the whole human family; the chosen generation, or that seed which Jesus saw when he poured out his soul unto death; a seed that should serve him, and that should be counted to him for a generation; these constitute the one family, and are all in time born of a spiritual birth, by the Holy Ghost, and when discipled in the ranks of the followers of the Lamb, are known as his angels, keeping the commandments of God, and having the testimony of Jesus Christ. In the other division are found all who are without, such as dogs, sorcerers, whoremongers, murderers and whosoever loveth and maketh a lie. Rev. 22:15. These are called the seed of the serpent, (Gen. 3:15,) a generation of vipers, &c.; and these are known as the dragon's angels. The angels spoken of by Peter and Jude, we understand to be such as were found in the family of national Israel, and were there known as false prophets, children of Belial, &c. Their *first estate*, confining the idea to those angels, was intermixed with the people of God under the legal covenant; here they had an habitation in Abraham's house, claiming him to their father, as when they came to John's baptism, (Matt. 3) and as they asserted and Christ admitted. John 8:33-44. Both Peter and Jude, in the connection of our subject, are found exhorting their brethren to beware of false teachers, which admonition they enforce by the example of these angels; and then, going still further back, they mention the destruction of the old world, and the overthrow of Sodom and Gomorrah, &c., the judgment of which our Lord had said was

more tolerable than that which awaited Jerusalem and the other cities of Judea.

We shall be understood to believe that the first estate and *their own habitation* of these angels was in the worldly sanctuary under the ceremonial law. Here they had rights in common with the rest of Abraham's carnal seed, of which they were not dispossessed until the breaking up of that dispensation. The manner of their leaving their own habitation and losing their first estate is very clearly illustrated in Rev. 12. It had long been foretold that the day would dawn on Israel, when the children of God should, in a clearer light, discern between those who served God and those that served him not; at length the voice of one crying in the wilderness is heard; the morning star sheds forth a glimmering light; the day-spring from on high visits the benighted Jews. The people that sat in darkness discovered a light; and our Lord says, that which maketh manifest is light. To their great amazement, There appeared a great wonder in heaven—a woman clothed with the sun, elevated above the moon, &c., by which we understand the church of Christ, emerging from Judaism, and brought, by John's preaching and baptism, to view in her connection with Christ, into whose name John baptized them, and thus raised above that orb ordained to rule the night dispensation of the old covenant, whose borrowed rays were given through prophecy, types and figures, pointed forward to the day of our Lord Jesus. Above this moon the church was discovered in her connection with Christ her Sun, and eventually the Head of the church, or woman crowned with a crown of twelve stars. The church now looking forth as the morning. Cant. 6:10.

According to the similitude of the morning, from the appearing of John, who was the day star, or harbinger of the rising Sun, the light must increase; and as the light became more clear, other objects were also discovered. The seed of the woman is born, Christ appears in the flesh as the promised Mes-

siah, or as the archangel Michael; the Prince that standeth for the children of thy people. Dan. 12:1. The same light that revealed the Redeemer coming out of Zion to turn away ungodliness from Jacob, made manifest the dragon, as first personated by Herod, standing before the woman, for to devour the child as soon as it should be born. "And there was war in heaven." Not in the world of glory above, nor in the gospel church, but in that heaven where these things appeared, viz: Israel. Christ is now born, has taken his place at the head of his little flock at Jordan, where he was recognized by John and his disciples, as their head and ruler, their leader and king, by the descent of the Spirit like a dove, and the voice of the Father, who from his awful throne and majesty proclaims, "This is my beloved Son, in whom I am well pleased."

Immediately after this revelation of the Son of God, Christ was led by the Spirit into the wilderness, to be tempted of the devil; and on this occasion the war broke out. Michael, the archangel, contended with the devil; the dispute was then, and has continued ever since to be, about the body of Moses, *i. e.*, the law. Here the great Captain of salvation leads on to battle, followed by his angels; the dragon also marshals his troops. "And the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." In view of this glorious triumph Jesus said to his disciples, when they returned and said, "Lord, even devils are subject to us through thy name:" "I beheld Satan as lightning fall from heaven. Nevertheless, rejoice not that devils are made subject to you, (or are cast down,) but rather that your names are written in heaven; that you were not included in the number of the vanquished." Here then is where the

angels that sinned left their own habitation and their first estate. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony," &c.

In anticipation of this glorious victory, the prophet cries, "Awake, awake! put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the daughters of the uncircumcised and the unclean." Isa. 52:1. "Therefore, rejoice ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12. The vanquished legions of the old serpent are cast down, and are held under chains of darkness, unto the judgment of the great day. All the angels of Satan are thus bound in chains of darkness, and Jesus rejoiced in spirit that it was so, saying, "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Nor can all the Infant Schools, Sabbath or Theological Schools, Mission, Tract or even Bible Societies, with all their machinery, break asunder these everlasting fetters of ignorance of spiritual things, to which the devil and his angels are doomed; nor can all the preaching, praying or exhortations, anxious benches or protracted meetings, conducted by men or angels, ever make one of these fallen angels wise unto salvation; they are chained, and in fetters of darkness they must remain for ever. Those angels particularly alluded to by Peter and Jude, were in a special manner chained in darkness concerning the true Messiah, the spirituality of his kingdom, and particularly in regard to the ful-



fillment of those predictions of the destruction of Jerusalem, of their consequent judgment at that time, and of all those signs which should indicate the near approach of the judgment of that great and terrible day.

From all these considerations, let the saints throughout all subsequent time be admonished. The destruction of these false teachers and prophets among the Jews, as also the destruction of the old world, the overthrow of Sodom and Gomorrah, were all presented by these faithful apostles as examples of what should be developed in the last days, when perilous times should come; when false teachers should come among the saints, bringing in damnable heresies and doctrines of devils, when they should turn away from the truth, and be turned unto fables; (tracts, fictitious stories, dairymen's daughters, and the like,) and when they with feigned words, (professing great reverence for God, and extravagant love for souls, &c.,) shall make merchandise of the saints; but the apostle adds, "Their judgment now of a long time lingereth not, and their damnation slumbereth not."

"But oh! their end, their dreadful end,  
Thy sanctuary taught me so;  
On slippery rocks I see them stand,  
And fiery billows roll below."

(Editorial by Elder Gilbert Beebe, January 15, 1840)

BETHLEHEM CHURCH CENTENNIAL

Malvern, Alabama

This church was founded in April, 1874, with Elder Billy Bell and wife, Isaac Stewart and wife, Elsey Bond and Nicholas Edmondson as charter members, and Elder Bell as pastor.

This church has been an outstanding Primitive Baptist Church for a century, and on each second Sunday in May for a long time, the members have observed the Communion Service, instituted by our Lord on the night before his crucifixion when his blood was shed for the cleansing of His sheep out of every race, kindred and tongue. It has become a memorable day at Bethlehem; and may it continue until Jesus comes with all his holy angels.

Since the church will be 100 years old in

April, all are invited to attend this anniversary on Sunday, April 14, 1974.

J. J. Collins

(NOTE: The above is part of the notice sent by Elder J. J. Collins the present pastor of Bethlehem Church. For the names of their pastors and many of the names of the brethren who have been members there, and other information see the December, 1970, issue of the *Signs*. — J. D. W.)

OBITUARIES

FRED ALTON CONNER, SR.

A member of the Primitive Baptist Church which meets at Thompsons Grove, died and entered into eternal rest September 16, 1973. He became a regular hearer of the truth so that he appeared to others to be a partaker of grace, when as yet he knew only the form of godliness. In due time however he became seriously ill, and it pleased God to put his hand to work, and a discriminating line was drawn by the Master Teacher between natural and experimental knowledge, and what seemed to be a dying bed was made the place where this precious brother was favored with a sacred view of the love and sufferings of Christ while he heard the hymn, "Come thou fount of every blessing," sung in nobler, sweeter strains than humans can produce.

During the spell of sickness the ordinance of baptism was laid on this happy believer's mind, so his recovery his illness was certain, and his baptism took place on time in the same sweet Spirit in which he adorned his profession for the rest of his life — a living example of how those professing godliness should behave themselves in the house of God.

Brother Conner is survived by his widow, Sister Fannie Ethel Blankenship Conner. They were joined in holy marriage November 16, 1932, and to sweeten the blessing, three devoted sons, three loving daughters, and twelve grandchildren survive.

The writer visited often in the good home of Brother Fred Conner, where Brother Conner in his last sick days lingered in the loving hands of his faithful companion and his children. I know and am glad to report that this dear brother was aided in every manner that this world can provide: from the loving hands of a good home, to physicians and friends, until the Lord loosed him and bade him, "Come."

The truth is that Brother Fred Conner was the subject of some fears, but he never lost the sweetness of the blessing which made him "accepted in the beloved," and this all through the redemption that is in Christ Jesus, and through the righteousness which was imputed to him through the washing of regeneration.

The manner in which Brother Conner loved

his home, and gathered about him his loving companion and children, and brethren and friends, savored of Divine cleansing. No doubt he desired to remain with them, yet he was not afraid to die because he knew Jesus in whom he trusted.

At the request of Sister Fannie Conner this is submitted in blessed memory of our precious brother, with much love and sympathy.

J. L. Bocoek

#### BROTHER BUD AND SISTER GENEVA TART

We of Liberty Primitive Baptist Church bow in humble submission of a great loss of Brother Bud and Sister Geneva Francis Moore Tart. They passed this scene of life in August; he on the 11th and she on the 27th of 1973.

Brother Tart was born November 9, 1886, his parents were Bud Tart and Emily Jane Bayles Tart. Sister Tart was born March 24, 1886, her parents were Bradly and Harrett Jackson Moore. He lived 86 years 9 months and 2 days. She lived 87 years 5 months and 5 days.

They united in marriage September 5, 1909, and they were blessed with a respectable family of two sons and three daughters; Jack Tart of Dunn, N.C.; Lindsey Tart and Mrs. Frances Matthews of Coats, N.C.; Mrs. Pearl Lumney and Mrs. Juanita Harris of Raleigh, N.C. Also seven grandchildren and seven great grandchildren. His sister Mrs. Emma Stewart of Fugway-Varina, N.C.

The relatives and friends, along with the church, will sadly miss them. They were good neighbors and willing to lend a helping hand in need.

They joined Liberty Church in July, 1965. They were very faithful in the church for several years before they joined, and continued so as long as health permitted. This couple was loved and highly respected by those who knew them. Brother Tart for years even before he joined, proved his qualifications for church duties. The first Sunday in August, 1967, he was ordained deacon, and served well. The ministers performed this ceremony his pastor then Elder Lester E. Lee and Elder Dewey Turner.

Their funerals were conducted by their pastor Elder C. D. Turner and Paster Ralph Byrd at Cromartie and Pearsall Funeral Chapel. Their bodies were laid to rest in the Devotional Gardens under a mound of beautiful flowers, until the resurrection, to live with the Saints around God's throne, where there will be no sad farewell, and be like Jesus and be satisfied forever.

In September conference a committee was appointed to write these respects.

Copies to be sent as follows: One for the family, one for the church record, and one for *The Signs of the Times* for publication.

Brother J. H. Barefoot  
Brother James Young  
Sister Lovie Young  
Committee

J. T. COLLINS

Brother Collins died in Chipley, Florida, hospital January 4, 1974, after a long illness, at the age of ninety-one. He was born in Geneva County, Alabama, and served as Justice of the Peace, and most active in civic affairs. He was the son of Bill Collins, a pioneer lawyer of Alabama.

In early life he married Pearl Rice who was a member of Bethlehem Church for many years, while Uncle Tom was a true believer in Christ. He is survived by one daughter, Elizabeth, and seven sons: V. J., John D., C. M., T. D., Delphus, Mack, and Tom Alex, who served as his pall bearers.

His funeral was conducted at Bethlehem Primitive Church January 6, 1974, with Elder F. A. Collins officiating. Interment was in the church cemetery beside his lovely Pearl. A vast concourse attended his funeral. Truly a wonderful man was Uncle Tom.

J. J. Collins

JOHN R. BUTLER

Brother Butler died in a Dothan, Alabama, hospital July 30, 1973, after a long illness. He was a Baptist and a native of Thomasville, Georgia, but had lived in Dothan sometime. He is survived by his wife, Mrs. Frances S. Butler, three sons: James R., Gary Lynn and John W.; four daughters: Mrs. Grace Butler, Twyler Kaye, Deloris M. and Delilah J.; three sisters: Bessie Stewart, Rebecca Tucker and Elizabeth Nesmith; also five grandchildren. He was fifty-two years of age.

Funeral services were conducted in Ward-Wilson Funeral Home, with burial in Goodwater Cemetery, Wicksburg, Alabama, by Elder J. J. Collins and Minister Amos Neswith on August 1, 1973.

J. J. Collins

also

W. C. WILLIAMS

Brother Williams was born in Dale County, Alabama, and was a close friend of the writer his entire life. The date of his birth was February 3, 1891, and his parents were A. W. Williams and wife, pioneer citizens of the Wiregrass of Alabama. He was a deacon in the Baptist Church.

He is survived by his wife, Elizabeth, one son, Durell of Michigan, and six daughters: Loraine Hatcher, Bernice Snell, Agnes Smith, Juanita Beard, Johnie Smith and Bessie Shiver; three sisters: Emma Strength, Lillie Mae Gilley and Callie Williams. Also by fourteen grandchildren, sixteen great grandchildren and one great great grandchild; and many other relatives.

He was an active citizen of the Wicksburg area for eighty-two years, and died in Dothan hospital November 10, 1973. Funeral services were held in Pilgrims Home Church November 12th, and interment was at Goodwater Cemetery with Elder J. J. Collins and Minister Roy Herring in charge.

J. J. Collins

IN MEMORIAM

BE IT RESOLVED, That we, Dan River Primitive Baptist Church at Ruffin, N.C., hold sacred the memory of our dearly beloved brothers and sisters in the faith who have departed this unfriendly, sin cursed world into that heavenly New Jerusalem not made with hands, eternal in the heavens, where they will need no light from the sun or moon, for the Lamb is the light of that city.

We miss them very much especially in our Church services, but we believe by their daily walk and talk our loss is their eternal gain. Therefore we bow in humble submission to His divine will, and feel we should not grieve for them as for those who have no hope.

BE IT RESOLVED, That the names of those deceased be listed in this Memorial, and a copy sent to the *Signs of the Times*, and a copy on our Church records.

Received

- 5-7-1965. Brother John Hughes, died Feb. 19th, 1973
- 2-25-1933 Sister Lela Walker, died Feb. 23rd 1973
- 6-24-1939 Sister Lora Brannon, died March 17th, 1973
- 6-26-1932 Brother Hampton Adams, died May 7th, 1973
- 6- 1918 Brother A. M. Rice, died Aug. 24th 1973
- 3-22-1969 Sister Mary Spangler, died Nov. 25th, 1973
- 1955 or 1956 Brother Arch Spangler, died Dec. 20th, 1973

Written by request.

Elder D. V. Spangler, Mod.  
W. C. Vipperman, Clerk

IDA S. TURNER

Sister Ida Stone Turner, a native of Franklin County, Virginia, was born to the late

James A. and Nancy Elizabeth Hollandsworth Stone. She passed away January 1, 1974.

Surviving are her widower, Elder J. Thomas Turner, five daughters and three sons: Mrs. Eva Hill, Mrs. Clara Bryant and Miss Ester Turner all of Bassett; Mrs. Lula Fulcher, West End, N.C. and Mrs. Lillie Doyle of Martinsville, Va.; Lancaster Turner of Axton, Elmead Turner and Tommy G. Turner of Bassett. Surviving also are two sisters: Mrs. Lula Woody of Bassett and Mrs. Sadie Angle of Henry, Va., five brothers: Jesse Stone, Ernest Stone and Areunah Stone, of Henry, Posey Stone of Bluefield, W. Va. and Albert Stone of Stanleytown; nineteen grandchildren and seventeen great grandchildren.

She was a member of the Knob Primitive Baptist Church.

Funeral services were held at the Collins Funeral Chapel in Collinsville, by Elders P. E. Ingram, Cecil Turner and Leonard Brammer, and burial was in Roselawn Cemetery.

SISTER LILLIE CLAY

Sister Lillie Britt Clay (affectionately known as Mamma Lillie) departed this life on Oct. 20, 1973 at the age of 84 years. She was born in Union County, Arkansas on Sept. 29, 1899, and was the daughter of Rufus M. and Emma Mcgraw Britt. She united with Rehobeth Church in 1942.

Survivors include six daughters, Mrs. L. J. Hines, Mrs. J. D. Hicks, and Mrs. Frank Prothro, all of El Dorado, Mrs. Bruce Oliver, Gladsden, Ala., Mrs. Willie Sample, El Paso, Tex. and Mrs. Nelson DeNoon, Andrews, Tex., 11 grandchildren and 14 great-grandchildren.

I do believe that there is no better evidence on the earth of being a child of God in Spirit and in truth, than for one to love and hold in high esteem the truth as it is in Christ Jesus. He told his humble children on occasion: "Ye shall know the truth and the truth shall make you free, and you shall be free indeed." Sister Clay loved the truth and held to it above all things. The Lord himself declares to his people that he is the way, the truth and the life. I have had the great joy and pleasure of knowing her for about 25 years. She was, in my understanding a wonderful mother and certainly left behind a most precious family. I believe when ever a little humble child of God breathes out his last breath here in time, then all of his sufferings are over for ever. At that time the spirit goes back to God the Father who gave it and the body back to dust to sleep until the general resurrection.

Funeral services were held by the writer and assisted by Mr. David Prothro, (grandson of the deceased) and her body was laid to rest at Rest Haven Memorial Gardens to await the glorious resurrection.

Elder David Turner

#### DEACON JOHN WILLIAM McALISTER

Brother John William McAlister was born January 5, 1882, and died August 5, 1973. Making his pilgrimage in this life 91 years.

He is survived by his wife, Sister Agness Moore McAlister; five daughters: Sister Anna Marshall, Mrs. Thurman Young, Mrs. Forest Drennon, Mrs. Harvey Hopkins, and Mrs. Rachel Smith; three sons: Carl, Herman, and Knox McAlister; one sister: Mrs. Annie Jeans; two brothers: Robert and George McAlister; 32 grandchildren and 37 great-grandchildren.

Brother McAlister was added to the Lord's Church in the year 1909. Elders Bill Hunter and Kenneth Stevens had preached to an ingathered crowd on the front porch, at the home of Brother J. E. Sisco. Afterwards, Elder Jessie Towry gave the invitation and Brother McAlister came forward and related his experience of Grace. He was then baptized by Elder Jessie Towry and received into the fellowship of Bethel Primitive Baptist Church of Christ, in the Fisk community, Madison County Alabama.

He was later ordained a deacon of this church, to which he remained faithful to this church and to his office, and to the cause of Christ in this world. He was a loving father in Israel and a devout follower of the lowly Lamb of God. Before he began to build, he first sat down and counted the cost, he layed the foundation, he had the sufficiency, and by the Grace of God he finished it.

He was highly esteemed among the saints, and respected by all who knew him. And no man could rightfully say that Brother McAlister began to build, and was not able to finish. No one could say that he ever sent an ambassador, and desired conditions of peace. His hands were put to the plow, he never looked back. The life in Christ that he lived for 64 years, manifested him to be fit for the Kingdom of

God. He will be sorely missed by all the children of the kingdom that knew him. For to know him was to love him.

His funeral was conducted by Elders R. H. Hale and R. O. Simmons at the Ralston Chapel in Fayetteville, Tennessee, in the presence of a large crowd of brethren and sisters, and relatives and friends. His body was laid to rest in the Pleasant Grove Cemetery, located directly in front of the little church that he served so many years, there to await the call of his Master to come forth and experience ineffable glory, the sure mercies of David, never no more to return to corruption.

Written in much love,  
R. H. Hale

#### HENRY TALTON JOHNSON

We bow in humble submission to the will of our Heavenly Father in the calling of our beloved brother in Christ. Brother Henry Johnson was born August 22, 1928, the son of Wesley and Annie Johnson. Brother Johnson was united in marriage to Magdaline Morgan February 14, 1953. To this union two daughters were born, Mrs. Becky Adams and Janet Johnson of the home. Other survivors are his mother, Mrs. Annie Johnson, three brothers, Alton R. Johnson, J. W. Johnson, George P. Johnson, five sisters, Ila J. Barefoot, Eula J. Thornburg, Ramona J. Weatherley, Shirley J. Johnson and Eva J. Ivey.

Brother Johnson united with the church at Hickory Grove the third Saturday in March, 1972. He passed away June 1, 1973. He was in declining health almost four years.

His funeral was conducted by his pastor, Elder W. D. Godwin, his uncle, Minister Wade Massengill, and Minister Michael Whitley. He was laid to rest in the Johnson Cemetery to await the glorious appearing of our Lord and Savior. The many beautiful flowers and friends gave evidence of the love that was felt for Brother Johnson.

Resolved, that a copy of this be sent to the *Signs of the Times*, one to the family, and one for the Church as a permanent record.

Committee:  
Leacy Beasley  
J. Luby Royal  
Gertrude Royal

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., MAY, 1974

NO. 5

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5/74  
IT EXPIRES WITH THIS ISSUE

## EXPERIENCE

*"Thou hast beset me behind and before, and laid thine hand upon me."  
(Psalm 139:5)*

Have you ever been asked to tell or write your experience? Can you really and truly do it? I have been asked to do this by some of the household of faith. However, I am made to wonder if anyone can bring out these deep secrets of his soul, in connection with his hopes, his doubts, his fears or his faith.

These are the reasons I never answered such requests. I trust my efforts at this time will not seem vain or boring to the reader, and somewhere through it all, you will find praise and thanksgiving to a merciful, gracious God from this poor, sinful, undeserving creature.

I believe I have been comforted at times, by listening to or reading the portions of experience that the brethren and sisters are enabled to tell, but I also believe no one has ever told it all; not even poor old Job, whose long suffering and patience through his life's great experiences, were written in the Scriptures for our learning. The chastisement, followed by grace and mercy, was not just a book in the Bible, but his life time of being up and down, in hope and out again as he walked the steps ordained by a God

who loved him before Job knew him.

Once I asked a minister, who had just finished preaching a discourse on the sufferings of our Lord, with such clarity you could almost feel the whip and the thorns, When did the Saviour's sufferings begin. His answer was, "At the time of his birth," meaning of course, his whole life, from Herod's search till the end on the cross.

To me this is the path of experience of his children in this world; from the cradle to the grave. Can anyone of you who have hope, looking back, disconnect any event of your life from the experience that led to that hope?

Joseph was only a young Hebrew lad, envied by his brethren because he found favor with their father. We read an inspired account of the high lights of his life, that touched eventually all the lives of the Israelites, who followed him; but did you ever meditate upon the awful, fearful, personal experiences, as well as his life as a child of God, of that young lad into and through old age? He *lived* that life day by day until his death, and so do we all.

My dear ones, can you count the sleepless nights, the tears, the begging for a crumb or just a small sign? Have you looked around in the congregation and longed for the sign in your forehead, that shined so beautifully from the countenances around you?

Your tongue, does it betray you so that your heart is broken over the things you say? I resolve over and over again, never to say this or do that, but my resolutions fail and burst like bubbles.

Weakness, that is the word I must remember in speaking of my own experience, for I have been taught over

and over, that that is what I am: a poor, weak and lost sinner, unworthy of his love and lost in sin, without him.

As a little girl, I can remember hurrying to finish the tasks that my mother gave me, so I could sit on the floor at the feet of the ministers and other brethren, who visited us, and listen to them talk with my father on the Scriptures. I dreaded to be rushed off to bed and cut off from these wonderful conversations. I try to thank my God for this upbringing in the home of his faithful.

I was emotional, and dreaded at church for the minister to touch my heart enough to make my cry. (Ah! how I long for those tears when I am cut off, and oh so cold). I was ashamed for the other young folks to see me act like that.

Most of my friends were of another faith. I longed to be like them and take part in their activities, yet when allowed to do so I always had a guilty feeling afterward. I was kept from uniting with them through these years, and hope to have profited, at least in my feelings, at the feet of the dear saints in and out of my parents home.

When I was a young married woman, to my shame, something began tearing me apart. The very foundation of my life seemed to crumble. All at once I knew I was lost unless I got busy. I seemed shut off from life itself as I had known it. I felt I was losing my mind, for no one I questioned knew what to do, for I did not know what to ask. I searched through the lovely Bible my grandparents gave me as a graduation gift and all I found was condemnation.

The evangelist at a revival near by, seemed to be reaching my case. Even so, I was undone and torn with indecision, because this was so foreign to my upbringing. Finally at the waters edge I gave up to the admonition, that all you have to do is about face and repent and you would be saved; just change your life.

Ah, my dear ones, have you tasted

that bitter experience, "out of the frying pan into the fire?"

I started, as I thought, about "my Father's business". I plunged into works without faith almost day and night. The Arminian way of life led me to work and study to please the flesh, and for the praise of man. I do not recall during these "short" months of darkness, that I ever worried about my spiritual life. I neglected my duties as wife and mother and home maker, to attain the offices they were glad to give me. I was too busy, to worry about God and salvation.

Can you believe that a beautiful pair of new shoes, that were too small, was one of the means I trust was in the purpose of God, to stop my mad struggle to help him win souls? I have seldom suffered more in one day's time. It brings to mind the sands of the sea, the hairs of the head, the fall of a sparrow, and maybe a poor trembling worm of the dust, like me, in the mind and purpose of God. On this special day in my life, I believe I was made to look at that room of women, very fashionably attired, who were met to help the Lord in the salvation of sinners, and say with Solomon in Eccl., "Vanity of vanities." That was my last day as an Arminian, if my prayers, hope and faith are not vain. That very night I packaged my literature, my resignation to their auxiliaries, and a letter of request that my name be taken from their membership. This sounds easy to do, but it cut me off from my closest friends in the flesh.

Then my trials in the furnace of afflictions began in reality. No sinner can fall lower than I was carried. I still searched in the flesh for help. I sought here and sought there to no avail. The Old Baptists, I have been told, stood by and knew my plight. I feel those dear saints prayed on my behalf. Their own experience taught them of my suffering, but like Job of old the relief I sought I found not; sackcloth and ashes, tears and begging seemed to be my lot.

Dear ones, if you have toiled in this wilderness with me, you are as tired as I was of wandering and suffering. Some-

thing causes you to realize you are famished; as alone and helpless in your filthy pollution as the new born babe found in the field.

I longed to go back to the old church I had spurned, but was ashamed. Nevertheless, my husband and I went on a Saturday morning, the first ones there. Soon the old minister, near the end of his journey in this world with God's people, walked up the hill. He was my grandfather, Elder W. K. Smith. He sat on the top stoop just above us, to rest.

He had never mentioned my travels in that strange land to me, but now after hearing of my withdrawal, he laid his hand on my shoulder and said, "Ruby, I want to commend you for the step you have taken. It did my old heart good."

Then I poured out my fears of the God, that I knew only in wrath at that time. How I had gone too far, beyond forgiveness, traveling in my own righteousness and strength. I think from that day to this, one of the dearest passages in the Scriptures, were his next words, "The fear of the Lord is the beginning of wisdom."

Since then I have had to be taught from whence cometh my strength; that my righteousness is as filthy rags. I hope to have been made to wait upon the Lord and to stand still and see his salvation. I know that I die daily and have to be revived to eat and drink of his sustenance.

Even with doubts and misgivings, I have a dwelling place among his own in this world, and hope for the better one in the last time. I am still in the wilderness and desert, but even there are found oases, mountain tops, peace and love among the fears and weaknesses of this life.

We are not promised heaven in this world, but trials and persecutions, else are we bastards and not sons.

I said at the beginning, it is impossible for me to tell of the travail of my soul in relation to my Saviour. If indeed he is my Saviour, the communications have been locked in my heart, and I do not have the key. I know about

the secret closets, the Bethel spots, the fulfillment of love, hope and prayer. He has shown me *his* suffering for *my* shame and sin.

By experience, I have been shown that without Him I can do nothing, but with Him I can do all things. Once I was ashamed of my tears, but now, how I do pray for a broken and contrite heart. I long to be kept at the feet of his loved ones and that they will not be ashamed of me.

God has been merciful and gracious to this poor and undeserving sinner all the days of my life.

"Experience worketh hope, and hope maketh me not ashamed."

Mrs. Cisco Barron  
Spearsville, La. 71277

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#### THE DOOR BY WHICH CHRIST ENTERED

*"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber; but he that entereth by the door is the Shepherd of the sheep.: (John 10:1,2)*

Christ repeated the "verily" the second time to the blind Pharisees who said they could see. The false christs and false prophets and preachers who deceive the people by self-works and self-will, put on a cloak of pretension, and by it deceive the hearts of the simple. By deceptive and feigned humility they gain the confidence and often the money of their followers. In this they rob God of the glory, and try to take the glory to themselves. They are forever climbing up some other way, and trying to get others to do the same, and telling them that tomorrow may be too late. They leave the impression that if they don't follow them they are not in order, while they claim to be preaching the truth.

These depend on their works and their money, and that of others; they by-pass the door, they rise high on the outer wall, but they do not enter by the

door. Why? because such are not His sheep. They look big, they act big, dressing in sheep's clothing. They cannot enter by the door, and cannot come to the light to make their deeds known. They claim ten percent of wages, saying they need it for the Lord.

Now, our Lord does not need the help of men, because He said that if he were hungry, he would not tell them. All things are his to dispose of as He sees fit: He does not have to ask why or what, but just speaks and it is done, commands and it stands fast.

The prophets of old prophesied of the coming of Christ or the Messiah, and that He would redeem his bride. John was sent as "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Matthew 3:3)

We would think of John as the porter, because in the text it says, "To him the porter openeth." John said, "I am not that Christ." As it was prophesied of Christ, it was also prophesied of John's coming. No other one had been sent before any of the others who had come before Christ, because He said all that came before him were thieves — they were not the door. They being not the door, John could not go before them. But John said of Christ that He must increase, but I must decrease. I believe John knew that Christ's kingdom would be everlasting, but that he himself would live awhile and then die.

John came preaching in the wilderness, saying, The kingdom of heaven is at hand. John took no glory for himself, but said that there standeth one among you whose shoes I am not worthy to unloose. Now at this time, as was ordained before of God, Christ came, and John said, "Behold the Lamb of God!" The prophets all through the Bible had said that Christ would come, and this was the door by which he would come: the door of prophesy. He came through the pattern his Father set for him, because He said, "I came not to do mine own will but the will of him that sent me. And this is the Father's will which

hath sent me, that of all which he hath given me I should lose nothing . . ."

We see that he entered as the Chief Shepherd and fulfilled all that the prophets wrote of him and pointed out the way by which the Messiah should come, and enter upon his visible reign: his tribe, his works and miracles, the rejection of him by the Jews, and his title of a Nazarene, all pointed out as a door by which He should enter into his visible kingdom.

Now this Shepherd has come in at the door and the sheep hear him. He is not a hireling who would leave the sheep when the wolf comes, but as a shepherd of his sheep he has gone before them because they are his property. The sheep that go in at this door are his that he has called. He calls them by name and leads them out, and they go in and out and find pasture. As they go in, they go out of the world, so to speak, they are delivered from the law of carnal commandments and from the law of works of the flesh, into the law of liberty of the Church of God on earth.

As they go in at this door, the sheep have nothing to boast of only in the Lord, because He said, "I am the door." Thank the Lord! As it was in the day of Noah the Lord shut them in: and He opens and none can shut, and shuts and none can open. As has been said so many times before, Christ is the Way — He is the only entrance to the kingdom. "By me if any man enter in, he shall go in and out and find pasture."

Christ as the door came and entered by the Father's will, and fulfilled every jot and tittle of the law. He fulfilled every page of the volume — none were left blank. "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:7) Now this door is different from all others that ever came before him, or will come after him. All that are blessed to enter in by this door will sometime be enabled to see Him for themselves, and join in that blood washed through, and praise him forever who is the door of salvation to the Church.



The blood of bulls and goats and the ashes of an heifer sprinkling the unclean could not take away sin, for if this could have, Christ would not have had to suffer, but since these sacrifices could not take away sin, the door must be opened: the door must come and make the way of salvation. "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." The door must be opened and Christ must enter the door of suffering, the door of death, the door of evil mockery, and hang on the cross, to be made a curse for us: to be spit upon and beaten with cords. He who knew no sin was made sin for us.

Think of it my brethren and friends in the Lord, there would have been no life had it not been for this door. This door opened so wide that all of the Church went in with him, from the hinder sea to the former sea. They suffered with him, they died with him, they were baptized with him, and raised with him. ". . . the blood of Christ cleanseth us from all sin."

There will not be one hoof left behind, not one poor child who is helpless and cannot help himself. This door was opened for them. When he said it is finished, when the soldier pierced his side, the door was being opened for sin and uncleanness, the door and gateway to Heaven for poor sinners was opened. There is no way for men to open this door, and they cannot shut it. I think of Peter, how the chains fell off of him, and the gate opened of its own accord.

It makes no difference how or what we think, there is no other way, other than Christ the door. Oh how I want to praise Him for what He has done for poor sinners. I hope sometime to praise him in the fullness, and to fall at his feet and crown him Lord of All.

Eld. Leonard J. Brammer,  
Rt. 3, Box 269  
Martinsville, Va. 24112

## A BELIEVER SINCE A CHILD

843 Glendale Ave.,  
S Charlestown, W. Va. 25303

Dear Brother Wood:

Received my March issue and noticed that my subscription had expired, so am sending a check for another year, the remainder to be used as needed.

I feel in my heart that the Old Baptists are the most blessed people in the world, being made able by the Holy Spirit to believe in this true doctrine. Since a child I have believed in an Absolute and Sovereign God that predestinated all things and events.

How else could it be, when the scripture says He made *all* things for himself, yea, even the wicked for the day of evil, and that He works all things after the counsel of his own will. Another scripture says that *all* things work together for good to them that love the Lord. There are so many scriptures that prove it to be this way.

This is why I love the *Signs of the Times*, for the Editors have always contended for this doctrine. May the Lord always bless and inspire them to continue writing these sweet truths.

When at the throne of grace please remember to pray for me a poor sinner. Give Sister Wood my love.

A little sister I hope,  
Mrs. Lester (Verta) Haning

## LOVES THE SIGNS

531 Jenks Blvd.,  
Kalamazoo, Mich. 49007

Dear Elder Spangler:

I have a great desire to let you know how dearly I love the dear old *Signs*. I am glad there are some here yet who are not afraid to declare the whole counsel of God. A falling away has come and some will not endure sound doctrine. I have heard it said that if preaching predestination divides the Baptists, then it would be best not to preach it. I don't see how the gospel can be preach-

ed and leave it out. God's children cannot be established in grace and leave out predestination: you could not preach Jesus. God is absolute in all his ways. He said "I am the Lord and change not" — He declared the end from the beginning, saying, "My counsel shall stand and I will do all my pleasure," and, "As I have thought, so shall it come to pass, and as I have purposed, so shall it stand." "He is the same yesterday, today and forever."

He further states that He has chosen us before the foundation of the world, that we should be holy and without blame before him in love. "Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."

All these things: the blessing his people in Christ, the choosing them in Christ, and the adopting them in Christ, were all done to the praise of the glory of his grace, wherein he has made us accepted in the Beloved. He perfected his people in the Spirit, and with the one offering he perfected forever them that were sanctified. And one of the ancient writers said, "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." And, "The steps of a good man are ordered of the Lord." I am telling you that Jesus is Lord of Lords and King of Kings. Without him we can do nothing, but with him we can all things perform.

Elder Spangler, I am enclosing a dollar for the Fund, and thanks for listening to me. May God abundantly bless you with his rich grace, is the sincere prayer of one whose hope is in the Lord.

Mary M. Pearson

#### THE TWO WOMEN IN REVELATION

I hope I will be guided by the Spirit of God to write some of the thoughts I have been thinking concerning Revelation 18:3, 4:

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have com-

mitted fornication with her, and the merchants of the earth are waxed rich through the abundances of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and ye receive not of her plagues."

This "her" is the woman described in Revelation 17:5: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters." (Rev. 17:1) This woman is the spirit of Antichrist, and the many waters are many people. I do not claim to understand all about the kings that gave their power unto the beast: the main thing is that the Lamb overcame them. "These shall make war with the Lamb, and the Lamb shall overcome: for He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. 17:14-15) This whore is the spirit of antichrist that should come into the world: this spirit is upon all unbelievers, and many of the chosen people of God are yet among her.

When the voice said, "Come out of her my people," it was not said unto them to *come*, but *come out* of her my people. This call comes from heaven and will come unto every one that Christ died for, and this call will always have its effect.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25) This voice will reach every heir of promise. This word imparts eternal life to his people in regeneration, which is called being born again. After

regeneration the preached word, which is the gospel, is also a call to bring some of his people out from her. I believe that God will call some of his people while they are living their last moments on earth: although they may have their names on some church book among "her" this will not hinder the call of God when he calls, Come out of her.

This Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth, is the same Harlot that is mentioned in the seventh chapter of Proverbs: "And behold there met him a woman with the attire of an harlot, and subtle of heart. (She is loud and stubborn, her feet abide not in her house: now she is without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with impudent face said unto him, I have peace offerings with me, this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." (Proverbs 7:10-16) I will not quote the whole chapter, the reader may read for himself.

We see this going on in every town, deceivers waiting to delude someone to follow them. The last two verses of this chapter read: "For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Many of those for whom Christ died, may follow this woman to a certain point, but that voice that John heard, will say unto them, Come out of her my people. It may be their last moments on earth but it will never be too late.

I see another woman mentioned in Revelation, chapter 12. This woman is the church of God. "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: And she being with child cried, travailing in birth and

pained to be delivered." (Rev. 12:1-2)

To me the sun means the righteousness of God, the moon is the law, for we are not under the law but under grace. The crown of twelve stars makes me think of the doctrine that the twelve apostles preached. "And being with child cried, travailing in birth, and pained to be delivered." I believe that Christ, which is the hope of glory, must be born in every one that Christ died for, and there is pain and suffering in being born again, and in this deliverance there is great joy because a man child is born, which is Christ the Son of God. The virgin Mary was not alone in this birth — the woman which is the church has a part in this, as much so as we have a part in the resurrection of the dead.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 5-9)

These are the ones to whom the voice said, Come out of her my people, which is the church of Christ. We will be changed and then raised: we will awake with his likeness, we will not stand on the earth, but we will be caught up to meet the Lord in the air, to be forever with the Lord. Not one of the above stood on the earth with the wicked to be judged with the wicked, neither did they stand on the earth: they will awake in the grave with the likeness of Christ, and caught up to meet the Lord in the air, and be forever with the Lord.

“And I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.”

None of the ones mentioned among the dead that stood on the earth were saved: they had not Christ in them — they were dead, still under the curse of the law. He that hath Christ, hath life, and he that hath not Christ, hath not life. I hope I have presented this according to the Bible .

(Elder) J. R. Hollandsworth  
Rt. 4, Box 479,  
Bassett, Va. 24055

#### LET US NOT 'FROWN' AT OUR HARDSHIPS

Winston Salem, N. C.  
December, 1973

My dear Elder Brother and Sister  
Spangler:

May your lives from day to day ever be filled with Love, Joy and Happiness. “And the greatest of these is love.” But let us not “frown” when we are called to endure hardships, for we know our many conflicts, trials and cares, along with sufferings too, assures us by His blessed Word, that these are blessings too. “For our God chasteneth them He loves,” and thus our love for him is increased manifold, and helps us keep His first and great commandment to us: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and our neighbors as ourselves.”

Our God has kept us safe thus far, and He will surely lead us home. His promises were never known to fail. His

precious promise is that He would never leave nor forsake us. May we ever feel his presence near us, and may we never forget the precious sacrifice He made, as we view him on the cross for our redemption.

May we never forget God's love for us — how He sent his only begotten Son, and Jesus so willingly came down to do the will of his Father, giving himself a ransom for all his Father gave him. He assures us that He has lost nothing — not one of them. What a glorious and precious Saviour! Words fail us when we try to express the wonders of His love. “Greater love hath no man than this, that a man lay down his life for his friends.”

These are a few of my thoughts and feelings of what He has done for me. May your hearts be filled with gladness for all the many blessings of God's love toward you, as we say farewell to the Old Year, 1973, and welcome the coming of the New Year. And whatever He may have in store for us, may we say with thankful hearts, “Thy will be done,” I was thinking of you while “Sitting in my old wheel chair.” (Sister Austin has been much confined to her wheel chair for several years.—Editor) I love you both truly and sincerely.

Gertrude Adkins Austin

#### COMFORT DURING ILLNESS

Rt. 1, Box 96  
Glade Hill, Va. 24092

Dear Brother Spangler:

Brother and Sister Spangler it seems that my life is as a dream. I have always enjoyed attending church so very much. Before my health went down, it seemed the week-ends were so far apart. I was blessed to find food for hunger the natural things of life could not provide. If not deceived, I enjoyed the precious brethren expounding the wonder of God's gracious promises to his saints.

My earnest desire, I trust, is to be

humble, made submissive to God's will. I realize the Lord is my only helper. So much of my time I find myself begging, or I may say uttering, Oh Lord! give me strength to press on, if it be your will.

Your and Sister Spangler's visit was so strengthening to me, and dear Posie also. Just to see you dear ones pass my home — I look forward to just a wave from you, unworthy though I feel. Some of the precious Elders were in our home the First Saturday night. Words cannot express how I enjoyed hearing them express their views on the Scriptures.

Brother Spangler, although my health is poor, I feel the Lord has richly blessed me in so many ways. I feel to know that He has made me reconciled thus far. Paul writing in 2nd Corinthians 4:17 said, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," etc.

Dear ones if given a mind, remember us in your prayers. Come to see us again. We love you both we trust for Christ's sake.

Mrs. Posey (Elsie) Poindexter

PSALM 127

Rt. 2, Box 10,  
Star City, Ark. 71667

Dear Editors:

I know it is time to renew my subscription and I don't want to be late. I enclose \$5.00, with the extra for the Indigent Fund.

Some thoughts come to my mind in Psalm 127: "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." This only can be God's work in Spirit and in Truth. It is too much for my weak and unlearned mind to fully comprehend these things. Only as God wills can I pen a few thoughts that come to mind.

According to God's word, this is the spiritual house, the House of the Lord, built on the Rock a sure and solid

foundation. His work is a perfect work. I truly believe the Lord builds the house, and also that He keeps it. It is his handiwork, and it is done right and at the right time and place. He has all power in heaven and in earth, and none can say, Why doeth thou. He keeps the spiritual city and all therein: there is no mention of man's work. It is by God's will and purpose and His saving grace. Who but God could do these things? His little ones should be mindful of these things, for all the praise and glory are his.

If I have any understanding at all, I hope to believe that God's little ones are taught of his Holy Spirit — a God given spiritual conviction, not just a head knowledge. One must have this conviction within his own heart, giving him a degree of light in God's Word. His spiritual house is a gift that cannot be bought with gold. God is the giver of all gifts and He deserves all the praise. He gives strength to bear all the natural burdens in this old world. All of his little ones will praise Him in due season, for it is stated that, "His mercy endureth forever."

As long as this world stands He has promised not to leave himself without a witness. The Bible is being fulfilled at a rapid pace, and all in His given time. He is our hope and our all in all. He is merciful and often sees fit to bring his little ones out of the valley of darkness and into his marvelous light, and causes them to sing praises to His name as they stumble along, gathering a few crumbs as they travel. I believe one has to travel in this dark valley to ever appreciate the light when they get a glimpse now and then, and rejoice in His love. God's little ones live a life of joy and sorrow, for they are not promised a bed of roses.

All things, trials, afflictions, tribulations and sufferings are working for their good, though they may be grievous to this old flesh in nature. He has power to build and power to sustain the building at his own will and time. When the Lord in mercy visits the little ones,

he causes them to lie down in green pastures, beside the still waters.—It is blessed rest. May we all be kept mindful of the need of the Holy Spirit to guide and instruct us on our way. He brings peace in times of trouble, and when the dark clouds gather.

He watches over his flock, for he is the Good Shepherd and the Lord of Lords. He deserves all the praise and glory, for His will is done, not ours.

A sinner in hope of mercy,  
Mrs. Havis (Viola) Donaldson

### BROTHER HALL UNDERGOES TREATMENT

Bellevue, Washington

Dear Brother Vories:—

Today's mail forwarded on to us here, brought many letters but only one from those most close and dear to my heart,—the Lord's elect and chosen ones, YOU. It comes at a time most needed on my part for the days have for some time been so dreary and cheerless, almost as tho I was deep down in the valley of despair. I have received some encouragement and comfort from talking on the phone to a dear Church Brother and a new-like Sister not a member of our own little Church, but one of those who loves the Old Baptist Doctrine. They are the only two Old Baptists I know of in this great metropolis of Seattle and it's environs. The others nearest live in Olympia, our State Capitol to the south and one other Sister just south of that City. I talk to these two in Seattle quite often. My physical condition has prevented us from making a call in their homes, but we plan on seeing the Sister before long. The dear little Brother is totally incapacitated due to severe Emphysema and can drive his car but little on short necessary trips.

In the recent months while very much incapacitated from this Cancer illness and spending many sleepless (and painful) hours both night and day, it happens that there was a real "upsurge"

of my love for the Lord's people, every-one, everywhere. There was a burning desire within my poor heart to be out amongst them again. It was THE DESIRE OF MY SOUL, so-to-speak, and I was led to pray, many, many times to the Good Lord that He would see me thru this illness, to regain my strength and physical being sufficient to allow me to travel and be amongst them in this area and distant places too. It now seems that it could be His Holy Will that this will be so and I'm "spurred" on daily by the thought of being amongst them: and what an inspiration it is. I seem to have come to that place where the Good Lord has shown me just how dear and precious are His elect little ones. Heretofore, altho I have loved them dearly, yet they never seemed so much like precious Jewels, so perfectly prepared and polished and ready for their final call to come unto Him, unto that eternal City to dwell with Him forever and forever. Sometimes, I feel too unworthy and unfit to be amongst them and I search my heart and soul for more evidence that the Lord has "wrought upon me" to where I can compare my poor being anywhere near like them. Then I get some assurance of being fit to fellowship with them, but have to admit that if I am one of the Lord's elect, than I am the very least and unworthy one.

During these dark times, the good people of our little Churches have been good to write to me, telling of their interest in my recovery and of their prayers in my behalf. How good of them to think of me and to take time to write. Lots of our close friends also have sent cards and notes of encouragement and my relatives far and near also have written often and some have called on the phone. All this helps me along. (After giving some particulars concerning his treatments, he continued) Likely when shots are complete, I'll start regaining my appetite and strength and recuperating generally from effects of the Cobalt, and in a couple of weeks time will be back and going quite strong with

my fishing and driving around the countryside if our gas supply doesn't get too low. If all goes well like I anticipate and hope for, we will drive to Mossy Rock for our April monthly meeting over the week-end and then go to Naches (near Yakima) for their May meeting. Time will tell what will happen and I can only hope and pray all will be well and no more Cancer trouble for years to come, if ever again.

Now to your letter. I follow right along with you in your remarks about the Will of the Lord and my reconciling myself to it, tho being afflicted as I have been. I believe I can truthfully say that my FAITH in Him hasn't wavered one iota, and regardless of my suffering, which naturally is not my will, I have prayed and prayed regularly, "Not my will, O Lord, but Thine be done."

I enjoyed your words about that great and final event called DEATH. I think upon it a lot and even seem to get a mental picture of it,—that is quite consoling in that it accompanies a strong feeling that the Lord is right there with me. I have even gotten a dim preview or mind's eye view of the great event of the coming of the Lord riding on the cloud at the end of this time world and of the Saints rising from their earthly graves, etc. I thank the Good Lord for visiting upon me thusly a slight "look-see in my mind's eye" of that great event. It is something impossible to describe.

All for now other than to thank you so much for your kindness in writing this poor unworthy being. It was good of you and it has helped me so much.

May the all-powerful and gracious Lord abide with you and guide and uphold your every footstep during these terrible times when it seems that Old Satan is running rampant the world over, until such time that God will stop him. How good it is to know that God will not let him molest His little ones. Without this feeling of security, I doubt if I would want to stir out on the Highways or go into one of our Cities, day or night. People are turning into Devils

everywhere and in our city of Seattle (and elsewhere) there are rapings, muggings, robberies, hold-ups on streets, robberies of offices, stores, and a bank robbery most every day. I can't but feel we are definitely in the very last days of this old time world.

In Christian bonds and love. I hope.  
Wm. O. Hall

A NOTE FROM ELDER STEWART'S DAUGHTER

225 Emerson Street,  
Wonona, Miss.

Dear Brother Spangler:

I am writing for my father, Elder Louis Stewart. He wanted me to write you about his illness.

He had a heart attack on February 22, 1974, and had pneumonia shortly after going to the hospital. He was a very sick man, and it looked like for awhile he wouldn't make it. He came home from the hospital last Sunday (the 17th), but is still confined to bed, and not feeling well at all at present. He is having trouble with his kidneys and the doctor says he cannot stand surgery, so his pain is very intense.

He wanted me to write about his sickness and let you know this was the reason he hasn't written. Would you please write a short article in your paper and let all his friends know. Please ask them to pray for him and Mama. We feel that many prayers have gone up in his behalf.

May God continue to bless all of you.

With much love,  
Sister Nell Chriswell

(Though we have never met Elder Stewart, we feel to know him through his consistent support of the *Signs* through the years. His regular contributions to our Indigent Fund have been much appreciated, and we have enjoyed his notes and writings to us.

How good it is to know that Brother Stewart, and all of us are in the hands of our God, and that His grace is sufficient for all our need. Our prayer is that God's will be done in

all things, and if it is His will we know He is able to restore Brother Stewart's health that he might continue to contend earnestly for the faith among the brethren and friends. May God give us grace to run our race with patience and to ever look unto Jesus the Author and Finisher of our faith.

We know that a note from the brethren and friends would be appreciated by Elder Stewart.—EDITORS)

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PLEASE NOTE

Elder W. E. Turner of Wilson, N.C., is expected to attend the semi-annual communion of the Durham Primitive Baptist Church, Durham, N.C. the third Sunday in May.

D. V. Spangler, Pastor

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NOTE: Brother and Sister Cisco Barron of Spearsville, La., mentioned in a letter that Elder R. W. Rhodes, whom many of the brethren know, is in a nursing home and that his health is fairly good, though his hearing is bad and he keeps an aggravating condition he calls a cold. He doesn't go into the stand often, but seems to have a sweet, unusual gift in prayer, usually sitting on the front seat since he is very feeble. His children see that he gets to the meetings.

He would be glad to hear from any of the brethren and friends. His address is, Pinecrest Manor Nursing Home, Bernice, La. Zip Code 71222.—EDITOR

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MINUTES OF THE PRESBYTERY

A Presbytery met February 23, 1974 at the request of the Union Primitive Baptist Church, Indian Valley, Virginia at 1:00 p.m. for the examination of Brother Larry Hollandsworth for the office of a Deacon.

The solemnity began by song and prayer by Elder Leonard Key. Then a Presbytery was formed as follows: Elder B. O. Thompson and Elder Rufus Brown to question the candidate and Elder Leonard Key to delivery the charge, Elder Roy Agee ordination prayer.

Elder B. O. Thompson led in questioning the candidate from first Timothy, third chapter, eight through the thirteenth verse, followed by Elder Rufus Brown and the Presbytery. All questions were answered satisfactorily. Then proceeded by laying on of hands of the Presbytery as follows: Elders B. O. Thompson, Hale Terry, Rufus Brown, Leonard Key, and Roy Agee, Deacons Leonard Nichols, Asa Wells, and Brammer Nichols.

Elder Leonard Key delivered an impressive charge. Then Elder Rufus Brown made a mo-

tion that Brother Larry Hollandsworth be delivered back to Union Church as an ordained Deacon to go where the Lord sends him and be recognized in that name. Dismissed by Elder Rufus Brown.

Elder Hale Terry, Moderator  
Williard Cox, Clerk

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CONTRIBUTIONS TO THE  
INDIGENT FUND

(To March 1, 1974)

Herman Buckner, Okla.....	\$ 3.00
Mary Lee, N.C.....	5.00
M. S. Thomas, Va.....	100.00
Eld. Griffin, Ala.....	2.00
Ray Spencer, Va.....	3.00
Mrs. Alma Wheeler, Can.....	4.00
Jesse C. Pridgen, N.C.....	3.00
Neta Edwards, N.C.....	3.00
William Holloway, Md.....	10.00
Floyd Taylor, Can.....	1.00
Lona Herndon, Va.....	3.00
Mrs. Doc Hughes, Ga.....	1.00
Coley Strader, N.C.....	3.00
Ella Cline, Ohio.....	3.00
Mrs. J. I. Andrews, N.C.....	10.00
Mary Hellings, N.J.....	2.90
Prince Snow, Ga.....	3.00
C. F. Stallings, N.C.....	3.00
Clara Averill, Ill.....	4.25
A. B. Jones, Tex.....	3.00
Mrs. David Blackwell, Ind.....	3.00
Wm. O. Hall, Wash.....	1.00
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**SIGNS OF THE TIMES, INC.**

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

**“OUGHT NOT CHRIST TO HAVE SUFFERED THESE THINGS?”**

*“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”*

*(Luke 24:25-27)*

How impossible for anyone to really understand and believe what the prophets spoke unless his understanding is opened, though he may be well acquainted with their words. (see Luke 24:45)

When Jesus said unto the Jews, “Search the scriptures; for in them ye

think ye have eternal life; and they are they which testify of me,” he was showing them how wrong they were in their understanding of the scriptures; for, instead of their finding in them eternal life by external forms, ceremonies, and works, which they thought was the value of those writings, the prophets were in truth testifying of the coming and the work of Him who was then in their midst, and then speaking unto them. He sharply rebuked them, “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

The two brethren, in the connection of our text, were not yet brought to know the purpose and magnitude of the mission of Christ in his coming into the world; and they were greatly saddened that the chief priests and the rulers had delivered him, (whom they thought would be the deliverer of Israel from their Roman bondage,) to be condemned to death, and had crucified him. Their great anticipation was blasted, and it was quite enough to make them of sad countenance as they walked and talked of the things which had just come to pass. Early that morning certain women of their company had gone to the sepulchre and reported that they did not find the body of Jesus, but saw a vision of angels who said that he is alive. And others had given the same report.

It was because of these things, they told the stranger who had joined them in the way, that they were sad. These two did not recognize the stranger, for “their eyes were holden;” yet their hearts “burned within them” as he talked with them; and as he rebuked them, saying, “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all

the scriptures the things concerning himself." It was a little later that day that their eyes were opened as he blessed and broke bread while they were eating, and they knew who it was that had spoken to them in the way.

"Ought not" indicates an obligation, or the necessity of Christ coming into the world, and suffering, and entering into his glory. "He expounded unto them in all the scriptures the things concerning himself." Ought not presents the necessity not merely of his fulfilling all the prophecies concerning himself, but more specifically to fulfill his Father's will in preparing a body for his incarnation and sending him into the world, that, after accomplishing the suffering for the redemption of those chosen by the Father (the church), he should enter into the same glory he had with his Father before the world began. (And the amazing part is that he takes all the redeemed with him, having fully reconciled them unto his Father.)

"Now is my soul troubled; and what shall I say? Father save me from this hour: but for this cause came I unto this hour." (John 12:27) As we remember the sinner's lost condition, and know that he does not deserve even the notice of his offended God, we understand full well that the necessity of his coming "unto this hour," arose not from any obligation to the sinner, not because of the sinner's coercion, but rather alone from the love of God so freely shown in his mercy. Truly the subject matter of the whole Bible is the portrayal of what God has done for his chosen people; and is expressed by Jesus, "Ye have not chosen me but I have chosen you," and by John, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

In order for us to understand the "first-cause" of Christ's coming to suffer, faith makes us to look at things before the world began, as related in the word of God. If one is blessed with faith, which is the fruit of the Spirit of which he is born again, he comprehends all the

works of God from their decree in eternity to their completion. To him

"Faith is the brightest evedince  
Of things beyond our sight;  
Breaks through the clouds of flesh and sense,  
And dwells in heavenly light.

It sets time past in present view,  
Brings distant prospects home,  
Of things a thousand years ago,  
Or thousand years to come.

By faith we know the worlds were made  
By God's almighty hand:  
Abra'm, to unknown countries led,  
By faith obeyed the Lord.

He sought a city fair and high,  
Built by the eternal hands;  
And faith assures us, though we die,  
That heavenly building stands."

— Watts

From the pronouncement of God unto the serpent just after the fall, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel," to the coming of Christ, his ascension and promise of his second coming, we have a perfect unveiling of all things of which God is pleased to give an account concerning his Son and what he should accomplish in the world — sometimes in types and shadows, and sometimes plainly in him who was "a man of sorrows and acquainted with grief," as he came to "this hour". These things all manifest the love of God and his mercy and grace from the beginning; and at the same time show that the redemption of God's people is not of themselves, but is certain because of the atonement made by his Son. The work of God and the work of his Son is in perfect accord in all things.

All who concede that the Scriptures are the revealed word of God, but are skeptical of the doctrine, should read his word; for this is where this truth is found. There can be no other interpretation than this when the plainly correlative Scriptures are brought together, presenting a complete narration of Jesus Christ and his work on earth. "Thou shalt call his name Jesus, for he shall save his people from their sins."

We must look, however, to the things preceding the actual accomplishment of what Christ did, in order to find the

reason why he ought to have suffered. The conception of any action is always older than the action itself — there cannot be one without the other. Should we look only at the life and work of Christ after he came into the world, we would overlook so much that is inseparable from all that was necessary in the salvation of the Lord's people: for the coming of Christ for the salvation of his people was not just an after provision to meet unforeseen conditions. His coming was in the decree of God, who had the entire matter incorporated in an eternal purpose.

Prerequisite to the sending of his Son into the world there was, first of all, the *love of God towards his people*, and the *choice of them in his Son* "when as yet there was none of them;" then the *creation of the world and forming man of the dust of the earth*; then the *transgression of His command which brought condemnation and death to all men*: thus manifesting the need of *redemption of those previously chosen in his Son*; then the giving of the law which made *sin exceedingly sinful*; then the *preview of the coming mercy of God* in the institution of sacrificial worship; and the *many promises of God* unto his people made "at sundry times and in divers manners;" then the *incarnation of his Son* in a body prepared of the Father for the suffering of death — the only way God provided for the redemption of his chosen ones.

This is a brief outline of the foundation on which the coming of Christ and his work of redemption rested. It is easy to recognize then the importance of viewing the whole matter from the beginning to the ending, in order to understand why Christ ought to have suffered, and to enter into his glory. These things all evidence the love of God and his mercy and grace from the very beginning, and at the same time show that redemption is not of the people themselves, but is made sure and certain unto the beloved of God by the atonement of Christ; and that the work of God and the work of his Son is in perfect accord

in all things.

It is right therefore for us to feel that Christ ought to have suffered and then to have entered into his glory; yet it involves the most solemn thoughts and feelings we may ever have — that God should give his only begotten Son to suffer for such sinners as we are.

The subject involves much more than Christ being just a substitute for sinners in his death; as is so often expressed. A substitute for a guilty person could never clear him of guilt. We know of no time or circumstance in law in which a substitute could pay the supreme penalty for another; yet is it true that Christ died the just for the unjust: so we must understand the relationship of the Saviour and those he saved.

We are informed in the Scriptures that God's people were chosen in Christ before the foundation of the world — they therefore had their spiritual existence in Him then, their life being hid with Christ in God. "This is the record, that God hath given us eternal life, and this life is in his Son." Jesus said, "Thine they were and thou gavest them me." God's people (the church) being in Christ before the world began, had a close, vital relationship with him and with the Father: so close that God has been their dwelling place in all generations: from everlasting to everlasting; (Psalm 90:1,2) so close that the church had eternal life in Christ before the world was brought into existence. It was this close, vital and *continual* standing of the church in Christ that brought about his subsequent coming into the world for the purpose of redeeming his people who were fallen — it being his sole right to redeem them since they were his own.

This actual existence of the spiritual life of the church in Christ is not to be forgotten, while we are noticing that the earthly nature of the individual members had no existence until they were created in Adam with a natural life which was mortal: that is, subject to sin against God. Sin they did, and fell under the curse of the law which God

gave them. Thus the children of God (chosen before in Christ) are born of the flesh and nature of Adam, and know nothing of their spiritual, eternal life which was hidden with Christ in God, until it is manifested in them when they are called of God, quickened and born of the Spirit: it is then that the whole matter of their choice (election) in Christ, their fall, and their redemption, is so wonderfully made known to them.

When we read, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," (I Timothy 2:13, 14) and, "The rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh . . .," we have presented the oneness of Adam and his wife, Eve; and when we are informed by the Apostle in his epistle to the Ephesians that we, "Are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church," we have presented the oneness of Christ and his church. It is plainly stated that Adam was not deceived, but the woman was; yet Adam went into the transgression with her; and there was no separation there. Was it not because she was bone of his bones, and flesh of his flesh?

Again, since we are members of his body, of his flesh, and of his bones; and since our life is hidden with Christ in God, it was for the same reason, in the purpose of God, that Christ was made sin for us who knew no sin, dying the just for the unjust; and so there is no separation there. In Adam the chosen in Christ fell with all others, but the Father sent his Son to partake of their flesh and blood, in order that he should suffer for them in their flesh, bearing their sins in his own body on the Cross. It was this vital oneness, not only in his partaking of their flesh and blood, but

in their lives being hidden with Christ in God, that gives answer to his asking, "Ought not Christ to have suffered these things, and to enter into his glory?"

All that Christ did when he came into the world was for the benefit of his people: to clearly manifest that there were a people of the genealogy of Adam who were nevertheless beloved of God before the world began — before they had their natural existence — and for whose redemption his Father sent him into the world, (they being alienated from God by reason of their transgressions against Him,) in order that, as a part of the whole continuing will of God, they in their persons should receive the spirit of their adoption as children of God, the hope and assurance of eternal life, being sealed with the Holy Spirit of promise.

The New Testament which Christ gave, which was but dimly seen before his coming to give the perfect light of the doctrine of God our Saviour, manifested that those before loved of the Father should be adopted from their earthly family, purified and made fit to be the sons of God: their death swallowed up in victory, their bodies redeemed from corruption to bear the image of the heavenly; and when their mortality shall have put on immortality, they shall be in actual possession of the eternal life given them in Christ Jesus before the world began. Then will be the fulfillment of the redemption of the purchased possession.

Yes, Christ ought to have suffered and enter into his glory, because He came to do his Father's will.

We have just hinted at some of the wonderful things contained in this subject, but we hope sufficiently to stir up the pure minds of those who read it.

(This was written some years ago)

J.D.W.

## VOICES OF THE PAST

"He being dead yet speaketh"

I Peter 4:4-7; Genesis 6:5-7

We have always regarded the passages proposed for consideration, among the most obscure and hidden parts of the scriptures and what we now venture to write upon the subject is humbly submitted to the consideration of Brother Benedict, and our readers generally, with much hesitation and trembling. Brethren will read our remarks carefully, and compare them with the infallible standard of truth, and wherein they may find our views at fault, kindly point out to us the more excellent way, and their faithful words shall not break our bones, but be an excellent oil.

In the first passage proposed, the apostle, after having spoken of the two distinct elements personally identified in the christian, namely, the flesh and the spirit, and having drawn the line between them according to the doctrine of Christ, that that which is born of the flesh is flesh, and that which is born of the spirit is spirit, proceeds to enforce the exhortations with which all the apostolic writings abound, to mortify the deeds of the flesh and crucify the old man with his lusts, and put on the new man which, after God, is created in righteousness and true holiness. These exhortations are urged in our text and its connection from the consideration that Christ has suffered for us in the flesh, that we are crucified with him, that the body is dead because of sin, that we are dead, and our life is hid with Christ in God, and although dead with Christ, nevertheless we live; yet not we, but Christ liveth in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us, and given himself for us; see Gal. 2:20, "Forasmuch then as Christ has suffered for us in the flesh, arm yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer

should live the rest of his time in the flesh to the lusts of men, but to the will of God." He then particularizes the manner in which those saints had formerly wrought the will of the Gentiles, in the abominations which now characterize the ungodly.—"Wherein they think it strange that ye run not with them to the same excess." &c.

When the saints are called by grace, and become followers of God, as dear children, the world thinks it strange that they should thus renounce and turn away from their idolatrous and fleshly pursuits, their doctrines and commandments, and become a circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The world has instituted so great a variety of worldly religions, so carnal, so popular, so agreeable to every fleshly passions, and so pleasant to every fleshly palate, that they can see no necessity for singularity, or for embracing an unfashionable kind of religion.—They are offended that their splendid delusions should be rejected, exposed, and forsaken; and therefore they speak evil of the saints. For if any man will live godly in Christ Jesus, he shall suffer persecution; they shall say all manner of evil against you falsely for Christ's sake. But they are amenable to him who is ready to judge the quick and the dead. They are held strictly accountable to him, and whosoever shall offend one of them, shall find that it were better for him, that a mill-stone were hanged about his neck and he cast into the midst of the sea. By the *quick* and the *dead* are meant the living and the dead. It applies to quickened sinners, for God shall judge his people; and it also applies to sinners, who are dead in sins, for God shall judge the world in righteousness at the last day, by that man whom he hath appointed. And to christians it applies, both in regard to the inward and the outward man, the body that is dead by reason of sin; and the spirit which is life because of righteousness, see Rom. 8:10.

We come now to the sixth verse, on

which Brother Benedict desired us to dwell more particularly, it reads thus.—

*“For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”*

There must always of necessity be a cause for the production of an effect, a cause is therefore stated for the preaching of the gospel, namely that they, unto whom it was preached might be judged according to men in the flesh. Here we find the cause in the purpose of God and not in the resolutions of mission boards, nor in the wisdom, power or contributions of men. It was, and is preached to answer the precise end for which God designed it, and the accomplishment of that object it cannot fail to secure. But, it was preached also to them that are dead. If we understand this declaration to mean, those of former ages, under the old dispensations, it was true; for the gospel was preached, in types, and set forth in shadows of good things to come, from the days of Abel, in the firstling of the flock, the unblemished lamb which he offered in sacrifice to God, and by Noah, in the building of the ark, and the souls which were saved, as by water, in a figure of like signification to that of baptism, under the gospel dispensation; and those unto whom it was so preached are literally dead. And they are judged according to men who are now in the flesh, unto whom it is preached, but who have no ear to hear, heart to love, receive or understand it.

Thus when Abel preached, Cain was wroth and slew him, thus showing his carnal or fleshly propensity, the latent enmity of his carnal mind was roused, and the murderous lusts of the flesh broke forth. Men now in the flesh answer to their type, “Wo unto them, for they have gone in the way of Cain!”—When Noah, who was a preacher of righteousness was engaged in building the Ark, he was resisted, mocked, and ridiculed by those unto whom he presented the figure of salvation; so, under

the present dispensation, Stephen testified of men in the flesh, As their fathers did, so did they always resist the Holy Ghost. Not that they could, or ever did hinder the accomplishment of the Spirit's work; but they opposed, and contended against it.

But all these references and illustrations seem to be designed to enforce the admonition and exhortation to the saints, who are called on to crucify the old man, with its affections and lusts, and to arm themselves with that mind, which the adorable Redeemer evinced when he suffered in the flesh, for us, that he might bring us unto God. If we are subjects of the new and heavenly birth, we have in our carnal, corrupt and depraved nature, all the elements of men in the flesh. Our fleshly minds, are the same in all respects, as the carnal minds of other men, not subject to the law of God, neither indeed can be; and so far as they are concerned, they are judged according to men in the flesh. To Christians it was said, “If ye sow to the flesh, ye shall of the flesh reap corruption,” for the fleshly soil is incapable of yielding any other crop. Paul is very clear on this point in the eighth chapter to the Romans, “Therefore brethren,” says he, “we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live.” The two natures which struggle in every saint on earth, are opposite each to the other; the contrast is presented under the names by which they are designated, as flesh and spirit, old man, and new man, outward man, and inner man, corruption, and incorruption, mortal, and immortal, death and life, sin and holiness, &c., and each is traced in scripture to its seminal or progenitive origin. That which is called flesh, is of the earth, earthy; was made of the dust of the earth, subsists on the productions of the earth, cleaves to the earth, and is destined to return to the earth; it is earthly, sensual and devilish, and all its productions are according to their cor-

rupt source.

The new, spiritual, inner man, is born of God, its life is hid with Christ in God, and only appears when Christ who is our life appears; it is heavenly and can only subsist on heavenly food, on him who is the true Bread. Eating the flesh, and drinking the blood of him who came down from heaven; nor can it subsist on any other food. It is a life which we live in the flesh, but it is not the flesh, nor is it of the flesh. It is eternal life, it is immortality, and it shall never perish. It is born of God, and cannot sin, because it is born of God. It is born of the spirit, and therefore it is spirit. And when this earthly house of our tabernacle shall be dissolved and fall, the spiritual, immortal, eternal life shall survive; it cannot die. The dust in dissolution shall go back to its original element. And when that judgment which came upon all men unto condemnation, and which has passed upon us, as judged according to men in the flesh, shall have been executed, a glorious resurrection of the bodies of all the saints awaits them. That spiritual, divine and heavenly life, which we now have in Christ, shall quicken, animate, and stamp immortality upon our rising bodies, so that though now judged according to men in the flesh, though now imprisoned, and held fast for the time being, in the bondage of corruption, so that we have to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?" we can, through grace triumphing over the flesh, with the apostle add, "I thank God, through Jesus Christ our Lord. So then with my mind, (the spiritual heaven-born man,) I myself serve the law of God; but with the flesh, the law of sin." Thus while in our flesh, we are judged according to men in the flesh, we live according to God in the spirit. After God, this new man has his creation in righteousness, and true holiness; created in Christ Jesus unto good works, which God hath before ordained that we shall walk in them. According to God; that is, according to his purpose, design, and spiritual sustenance afford-

ed, we live. And as our immortal life is an emanation from God, it aspires to holiness, purity, and Godliness; above all things, desiring to show forth his praises and to glorify God in our bodies and in our spirits which are his.

In regard to the text, Gen. 6:5-7, we have neither time nor space to treat largely upon the subject. God saw that the wickedness of man was great upon the earth, and expressed his determination to destroy both man and beast, by a deluge of water. The manner of making this announcement, was in language calculated to impress our minds with a sense of that abhorrence with which God regards the transgressions and sins of the sons of men, as sin is the very opposite to holiness. But we cannot understand the terms, *repented him*, and *grieved* in the text, in the ordinary acceptation of the words, or as when used in relation to finite beings. Repentance, when applied to God, cannot mean a change either in his nature, or any of his attributes or perfections; for we are expressly informed, that with him there is no variableness, nor shadow of turning. He is of one mind and none can turn him, and he has himself declared, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." Nor are we at liberty to construe the term grief, in this case, so as to imply that God is a being of excitable passions, such as we possess. The most brutish darkness ever charged on sinful man, was in that they had supposed that God was such an one as we are; or in likening or comparing him with ourselves. His ways are not our ways, neither are his thoughts like our thoughts; for as the heavens are higher than the earth, so are his ways and thoughts higher than ours. Any interpretation given to any portion of the scriptures, which conflicts with any other portion must be wrong, for the scriptures are in perfect harmony. We, being finite, and consequently limited in our understanding, may fail to comprehend many portions, and perhaps all the inspired writings of the Bible; but that does not

prove a defect in the scriptures, but weakness and inability on our part.

In this passage, and in what is said in the book of the prophet Jonah, of God's dealings with Ninevah, we understand that nothing more is intended than to show a change of providential dealings with men. God had borne long with the abominations of the old world, and as Peter has said, "Once the long-suffering of God waited in the days of Noah." God had manifested a long forbearance toward them; but their iniquities were now full, and according to the holy standard of all God's administrations, namely the counsel of his own will, according to which he worketh all things, the time had come for him to make known his wrath upon the vessels of wrath fitted to destruction; and he, in vindication of his own holiness, displayed his righteous displeasure against their abominations, unstopped the bottles of heaven, and poured down on them the deluge, and swept them from the earth on which he had permitted them so long to dwell; and, at the same time made provision for the salvation of his chosen servant Noah, and his family, as embraced in covenant provisions of mercy; and hence it is said, "And Noah found grace, in the eyes of the Lord."

The whole figurative import of the subject, embracing the wickedness of men, the justice and mercy of God, is to set forth in a figure, the sublime and glorious doctrine of Salvation by grace, and by grace alone. For God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. There was no redeeming quality. Not one thought, not one imagination, not a work, at that, or at any other time, but were evil, and evil continually. Upon the ground of human merit none could be saved. Grace, and grace alone could reach the case of man; but all did not find grace, neither did all desire grace. It is probable that the ante-deluvians hated the doctrine of grace then as bitterly as all the arminians of the present generation now do.

But Noah found grace, because God had grace in store for him, and that grace secured him and his family in the covenant of salvation, from the waters of the flood.

From the plain import of our figure, let us then understand that a day of retribution awaits the ungodly world; when God, whose mercies have hitherto been showered down upon the just and upon the unjust, will be withheld; when death and hell shall deliver up their dead; when He will judge the world in righteousness, and turn the wicked into hell with all the nations that know not God, when only the subjects of his grace, embraced in the covenant of life and peace, embraced in the rainbow that encircles the throne of God and the Lamb, shall be brought into the Ark, and therein lifted above the earth and finally lodged in the Mount of Jehovah's holiness, where there are pleasures forevermore. May it be our privilege through abounding grace to the chief of sinners, to sing the song of the redeemed in that great day, for Jesus' sake. Amen.

(Editorial by Elder Gilbert Beebe, February 1, 1855)

## OBITUARIES

### CATHERINE MARY MacKENZIE

Catherine Mary MacKenzie, wife of Joe MacKenzie, died in the Lloydminster City Hospital February 9, 1974 at the age of 76 years, 5 months and 15 days. Born Catherine Duffus, daughter of John Duffus and Mary Bullis, pioneer residents of Thamsville, Kent County, Ontario. She attended public and high school in that district. She proved an apt pupil and graduated at the age of 15 years. She then started to study music. At the age of 17 years she and other members of the family moved to Winnipeg, Manitoba, and then to Vancouver, British Columbia.

On account of illness in the family she had to give up her music lessons and teach school, which she taught for forty years. During the Summer and Christmas vacations she traveled extensively attending Old School Baptist Associations and church meetings. Many years ago while attending an association in New York, the Good Shepherd acted so wonderfully within her heart that she asked for a home with



them. She was received and baptized by the late Elder Dodson.

We came to know each other through the columns of the *Signs of the Times*. We had so much in common about God's plan of salvation and other matters, we decided to get married. She read an old Family Bible every day, and sometimes she would get me to read a chapter. I also would occasionally read her some of my favorite old letters written by Elders who are now asleep in the dust.

There are no Old School Baptist elders in this Province, so I had a Presbyterian minister conduct the service. I told him she was a member of the Old School Predestinarian Baptist Church, and that I wanted him to read out of Ephesians, which he did. I also suggested they sing, "The Lord's my Shepherd," and, "On Jordan's Stormy Banks I Stand." She had the countenance of a saint in death, like she had in life.

Her remains were laid to rest in Lloydminister City Cemetery, there to await that great day that is known to God alone. Six kind neighbors acted as pallbearers.

Sister Catherine had many relatives in the flesh — how many in the Spirit I do not know. "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 in white robes, and palms in their hands."

If any Old School Baptist who knew her, wish to write me a note, my address is

Joe MacKinsey,  
Marshall, Saskatchewan,  
Canada

#### LESLIE DANIELS DUKE

Brother Leslie Daniels Duke of Charles Town, W. Va. died December 15, 1973 at his home. He was born in Bakerton, W. Va. March 29, 1889, and was the son of Robert M. and Mary McGarry Duke. He was united in marriage to Mabel Newton, who died November 17, 1971. To this union three children were born: Mrs. Catherine Enright, Silver Spring, Md., Mrs. Margaret Ochi, Rockville, Maryland, and Robert N. Duke, Charles Town, W. Va.

Brother Duke was a retired farmer, and had been employed by the Standard Lime and Cement Company from 1927 to 1956. He lived on a farm at Bakerton before moving to Charles Town in 1948.

He united with the New Valley Old School Baptist Church near Leesburg, Va. October 6, 1946 and was baptized by Elder H. H. Leferts October 16th. He, along with the late Brother C. R. Hollandsworth, was ordained a

deacon on Saturday, March 31, 1950. Brother Duke served as Clerk of New Valley Church for a number of years until his death. He served the church well in both capacities, being a consistant attender of the meetings until he was incapacitated about five years before his death.

Funeral services were held at the Melvin T. Strider Colonial Funeral Home, Charles Town, by his pastor, Elder John D. Wood, and burial was beside his wife in the Edge Hill Cemetery, to await the second coming of the Lord, when his hope assured him that he would be conformed to the image of his Saviour at the resurrection of the dead.

John D. Wood

#### VIOLA B. HORNE

It has pleased our gracious God to remove from our midst a dear one, Sister Viola Horne. The church at Cypress Creek feel our loss is her eternal gain. She was afflicted with a terminal illness which she was blessed to bear with the most patience and humility. Her funeral was conducted at Cypress Creek church by her pastor, Elder Harmon Brown and Elder D. B. Stokes. She was laid to rest in the family cemetery under a mound of beautiful flowers.

Sister Viola was born October 7, 1915 and died December 25, 1973. She was married to the late Jethro Horne, and to this union were born four sons and one daughter; namely; J. B. and MacArthur Horne of Willard, N.C., Earl and Danny Horne of Teachey, N.C. and Mrs. Edna Carlson of Fayetteville, N.C.

Sister Viola was faithful to attend church as often as she could. She was received by the church October 16, 1953 and was baptized by Elder Eddie Humphrey.

May the Lord comfort and reconcile all that mourn her passing.

Ordered in conference February 9, 1974 by Cypress Creek church that this obituary be written and one copy be placed in our Church Records, a copy be sent to the family, and one to the *Signs of the Times* for publication.

Elder Harmon Brown, Moderator  
Sister Velma Horne, Clerk

#### MINNIE MORAN

In loving remembrance of a dear sister in Christ, Minnie Moran, who was born May 7, 1903 and died May 10, 1973. She was married to Elmer Moran March 20, 1921. They were blessed to live together fifty-two years. They united with the Primitive Baptist Church at Salem on October 20, 1957.

It is with sadness that we attempt to write

but it is the request of her husband who has missed her more than anyone can tell. We all went to many good meetings together and are made sad when we think of missing her presence and the loss of a dear member. She was in bad health for several years and was blessed with love of a kind and patient husband who did everything he could for her comfort and pleasure.

Written by request of her husband.

Grace Sowers  
Mamie Walton

#### ROBERT LESLIE FICKETT

Robert Leslie Fickett was born June 26, 1884 in Chicago, Illinois, the son of George Warren and Nellie Maria Fickett. Very little is known of Robert's early life, and there are no known survivors in his immediate family. He served several years as an engineer of the U. S. Marines during World War I, and after. Near the end of his service, he met and married Pearl Turner.

It was shortly after his release from military service that he and Pearl traveled west to California. This was during the depression of 1930, when it was so difficult to obtain work. The following interesting account was told by Robert to his brother-in-law, Brother Andrew Hatcher of Suffolk, Virginia.

He said they had an old car which ran rather slow. When they reached the mid-west and the cattle country they found the country dry for lack of rain. They stopped to talk with the owner of a large cattle ranch. This farmer told Robert there had been no rain for a long time, nor enough wind to turn the wind-mills to draw up drinking water for his cattle, that unless they should have either wind or rain very soon his cattle would die. Robert asked him if he had prayed for rain. They told him they did not know how to pray. Robert told him that if he could not pray for rain that he would. When he had finished they heard a squeaking sound and one of the men said the wind-mill was beginning to turn. The wind continued to increase until the pumps had filled the watering tanks. The sky became cloudy, and it began to rain.

Robert and Pearl continued on their way west until they reached California. When they were within a few miles of the unemployment agency the car ran out of gasoline. Robert said he had only thirty cents. They were hungry, and he was undecided whether to use this for food or for gasoline. He finally decided to use it for gasoline, which enabled them to reach the employment agency. But there was a long line of men waiting at the office, and he could see men leaving by another door without being hired. The man asked what

kind of work he could do, and when he told him, he said, "I believe we can use a man like you." Pearl also began to work for the telephone company.

Brother Robert said he would not tell this experience to just anyone, as they would not believe him. "But" said Brother Hatcher, "I believed him, because one could not look in his face and doubt it."

From the above account it is evident that Brother Robert was a true believer in God and His sovereign power over His creation. However, he was very quiet and slow to unburden himself to many, which caused some to question whether he had any definite spiritual convictions. On one occasion while my wife and I were visiting them, he told a story of a certain man who came before the beautiful pearly gate, supposedly the entrance into Heaven. Robert said this man felt unworthy to even stand before that beautiful gate, but looking to one side, he saw a small opening into a little garden, and he slipped around to that entrance. As he said this, tears came to his eyes, and I said to myself, Ah yes! I know who you are talking about! Robert was a deep thinking man, a quiet man of wisdom and unusual understanding. His observations of world conditions and the workings of human society always revealed his understanding of human nature and grace. Over the years he had the same desire as his wife, Sister Pearl to convey the older sisters and brethren to their meetings anywhere, even though he usually remained in the background, not revealing his own desire to be baptised. In his last days he was confined to the Naval Hospital in Portsmouth. His dear wife was also treated there. After her death he gained a little strength and told Brother B. D. Handy of his desire to attend the next meeting at Norfolk Church. He was favored to do so and was baptized by the pastor, Elder Wm. Everetts, assisted by Brother Handy, September 8, 1973. After his baptism, while talking with some of us he said, "I have wanted to do this for many years. This is the happiest day of my life!"

Following his baptism he became more feeble, and fell, breaking his hip. He soon developed pneumonia and very shortly, another of God's precious "no-bodies" quietly slipped through that little side entrance into the Garden of peace and rest, to be with his Lord and Redeemer.

Written by request.

W. J. Berry

(See the obituary of his wife, Pearl Fickett in the *Signs of the Times* for March, 1974.)

## ALICE MAE (WOOTEN) ABRAMS

It is with a mixture of joys and sorrows, that we attempt to write an epic of memorial for our beloved sister, Alice Mae (Wooten) Abrams. We are indeed sad at her death, but we rejoice that she had a beautiful hope in the mercy of God. Sister Alice Mae was born January 6, 1911, and after a final brief illness expired October 31, 1973. Her funeral was conducted at Autrey's Creek Primitive Church on November 2, 1973, by her pastor, Elder Joseph Sawyer, and Elder A. P. Mewborn. The numerous friends, relatives, and brethren, bearing many beautiful floral designs, gave evidence of the precious love she shared with so many people. Her nephews served as pallbearers, and the other ministers present served as honorary pall bearers. She is survived by her husband, Richard: her son, Maynard, his wife, Evelyn; grandsons, Daniel and William; five brothers, Curtis, Luther, W. Walter, Johnny, of Macclesfield, and Woodrow of Tarboro, N.C..

From our earliest memory of her, even when she lived in the home of her precious parents, Allen B. and Elizabeth S. Wooten, she was concerned about the people she loved, and this gift never left her. She was reared in a God fearing home, both her parents being a member of Autrey's Creek Church, and she always showed respect and love for the Lord's people.

On June 23, 1932 she married a local boy, Richard Abrams, and it was a beautiful marriage, surely only those "Whom God hath joined together" could share such a wonderful life for 41 years. They did not need to tell people of their love, for it showed continually in the good life they were blessed to share.

Alice Mae was not a very healthy girl, but she was not a complainer, and the first fear of death came to this lovely couple as she gave birth to their darling son, Maynard. Her doctor and Richard did all for her that nature could provide, but it seemed that she would surely die. The Bible teaches us that for this cause "shall a woman go down in the valleys of the shadows", and the shadows were indeed dark for this little family. But Richard was taught to pray, He like all of the Lord's people, pray only "when necessity is laid upon them", and as he prayed, God spoke to him, made his faith and hope strong that she would live, and she did. The balance of their shared life this family were blessed to show thanksgiving to the Holy Master for the precious gift of life.

Richard united with Autrey's Creek Church third Sunday night in September, 1969, and as his pastor called me, he was filled with joy for Richard and Alice Mae had indeed been faithful to the church for many years. But

even as he told me of his joining, I was overwhelmed with a mixture of joys and sorrows, for I had a dream that when Richard was baptised, our precious sister would come to my arms asking for a home with the Lord's people. Now I knew my dream was not real, for I had a funeral scheduled for the time of baptism. But our Lord works and none can hinder, for the funeral was completed, and I arrived at the water just as Elder Coker finished his opening prayer. He then requested that I announce an "open door", and I cannot describe the wonderful joy I felt as our sister came to me with outstretched arms, she was received by the church, and as Elder Coker baptised them, it was so beautiful that it renewed the hope of many who were blessed to behold that sweet moment.

Her time of membership with the church was short, but was such a joy to her, for it gave a feeling of belonging to the Lord's people, and it made her a willing servant. Her experiences with the church were beautiful and on the day when she was struck with the disease of her death, she attended the Black Creek Association, and was blessed to rejoice as ministers were blessed to bring news from her Heavenly Father's home. Again Richard was made to pray, as did her pastor, and many others who loved her so much, but this was God's time to call her away from the sufferings of all the earth, and to call her home. We shall always miss her welcoming smile, warm and firm handshake, as she greeted the Lord's people, but David hath declared, "Precious in the sight of the Lord is the death of His Saints", and "Lord, when I beheld thee in righteous, and awake in Thy likeness, I'll be satisfied". So we cannot wish her back, but long to join her in the beauties of that "Morn without clouds."

Written by two who loved her and hope to share God's wonderful love with her.

Bettie C. Albritton  
A. P. Mewborn

Written at the request of Autrey's Creek Church as she sat in regular conference.

Elder Kenneth Windham, Mod.  
Deacon J. B. Coker, Clerk

## DEACON C. W. VASS

Dear Editors and Believers of the TRUTH in Christ Jesus,

For some while I have desired to attempt to pen down a few lines to you as fond memory lingers within my breast of our beloved and highly esteemed brother, Deacon C. W. Vass, who was called from our midst a little more than a year ago. I trust to have expressed the sincere feelings of our Brother when extending

heartfelt greetings to you and all among God's creation who are lovers of the doctrine of salvation by grace; those who have been delivered from any hope of being able to work out their own salvation with the efforts of their sin-polluted heart and hands, but rather a people who feel to have experienced the artful work of God's grace within their very being revealing unto them their depraved condition in nature, thus creating within the depths of their heart a precious hope anchored within nothing more or less than the atoning blood of Jesus Christ; the elect family of God, those chosen in Christ before the foundation of the world. These were the people our beloved Brother had a yearning to meet and converse with, those of like precious faith.

Though I feel to be somewhat weary and worn at the close of the day I am impressed to undertake these few lines. As I ponder over the many years of acquaintance with our dear Brother and am given to visualize the footsteps wherein our brother was blessed to tread, and the manner with which he was given to tread therein, I cannot help but feel that I speak at this moment in behalf of a host of believers in Christ who had the privilege to share in sweet moments of fellowship, whether many or few, with this one in his travels and sojourns upon this earth. Our Brother was privileged to travel quite extensively among the Old School Baptist from Canada to Florida, covering many states of our nation westward as well as north to south. To have never stood in the pulpit I know of no one more widely known among Old School Baptists, and I venture to say I knew of no one more highly esteemed among true believers. Our brother was not loved for his walk in nature but rather for that evidence of the implantation of the holy spirit within his breast, thus enabling him to esteem others better than self, giving him a sincere desire for unity and peace among brethren, and utmost instilling within a godly conversation wherewith he was so ably blessed to ascribe praise and honor to his redeemer.

Though our Brother never ministered to the Saints of God from the pulpit, many of you will recall that bestowed upon him was the gift of poetry. Brother Vass was impressed from time to time to attempt to pen lines of verse to share with his brethren during moments of visitation when opportunity seemed to be prevalent. No doubt he himself received a great deal of inspiration in those moments for I feel he was amazed at the thoughts that penetrated his heart, for surely only such could be a gift from God and thus it brought comfort to his poor fainting spirit of a sweet hope that he had truly been born again of the spirit of God. Many of his writings of poetry have been printed in the "Signs" and "Zion's Landmark"

through-out the years. I do feel Brother Vass was blessed to write words that were a comfort to God's little children made so by the applications of the Holy Spirit within the hearts of the readers, thus a gift was bestowed upon him somewhat of a peculiar nature to be found among Old School Baptist. Placed in my hands several months ago by his beloved widow, Sister Catherine C. Vass, are several of his inspired writings which were never sent to you for publication. I am enclosing one of his poetic writings to be printed along with these remarks. I trust to mail the others to you periodically.

Written in behalf of all believers who shared sweet bonds of love and fellowship with this one; a member and deacon of Flatty Creek Primitive Baptist Church and the Kehukee Association and I feel a Brother in Christ to the redeemed family of God. "Precious in the sight of the Lord is the death of his saints."

One who loved and esteemed him dear,

Johnny Ray Gardner  
Williamston, N. C. 27892

#### THE CRUCIFIXION OF CHRIST

(Matt. 27:35) (Heb. 12:2)

The Saviour to the cross was nailed,  
And He endured the same;  
His enduring the cross much availed,

Though He despised the shame.

The Roman soldier spilled His blood  
When he did pierce His side,  
Yet, He shed His own precious blood,  
When on the cross He died.

For His own life He did lay down,  
When with a kiss betrayed;  
By an apostle of no renown,  
For a goodly price payed.

Christ's the only Mediator,  
Between our God and men,  
The Daysman and the Creator,  
Who saved His own from sin.

Dressed in the robe of righteousness,  
The King of saints to see;  
They'll behold His gloriousness,  
To vast eternity.

To what more could they now aspire  
Beyond this vale of tears?  
And what more could they then desire  
When He for them appears?

O may I have a part with them  
"Who fill the heavenly train?"  
And in the New Jerusalem,  
With Christ for ever reign.

C. W. Vass

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., JUNE, 1974

NO. 6

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 6/74  
IT EXPIRES WITH THIS ISSUE

## THE CROSS OF CHRIST

It is with the deepest reverence and a serious question in my mind as to the propriety of my action that I attempt to put in writing a bit of my meditations on this most solemn and sacred of all subjects, THE CROSS OF CHRIST. A few years ago, our dear Brother Bill Davis, now gone to be with the Lord, said he wished I might sometime write something on the Cross of Christ. I did not ask him just what he had in mind, but as I recall our conversation, I believe I have some idea, and if the editors consider what I may write to be worth the space in our paper, I should like to dedicate it in loving memory of Brother Bill and his wife, our beloved Sister Evelyn.

As I meditate on this most wondrous subject, the Cross of Christ, I am not thinking of the wooden crossbeams which our dear Redeemer wearily dragged up Calvary's hill, but rather of the cross under which He was born into this world, which cross He bore throughout His pilgrimage here, culminating finally in His crucifixion, resurrection and ascension to the right hand of the Majesty on high. I've heard it said from the pulpit that the childhood of Jesus was no different from that of any other child; that until He reached "the age of accountability", He did not even know He was a peculiar or special child. I do

not believe a word of it! I cannot recall any instance in the Scriptures where He ever laughed or engaged in any form of merriment. I do not recall His ever participating in worldly pleasures or pursuits which other children employ. I believe that from earliest childhood He lived in the shadow of the awful and glorious cross for which He became incarnate. I believe He knew He was born into the world that He might be "made to be sin", to bear sin's awful penalty and to die under its awful curse. While yet a child, when He tarried in the temple and His parents on the way home missed Him and went to look for Him, He asked them "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Jesus knew His Father's business and His business was to expiate sin and to redeem a chosen race for Himself. His parents, even His mother to whom the angel had revealed His identity "understood not the saying which He spake unto them", but He understood!

Every cross has two beams, one pointing in one direction, the other in exactly the opposite. So it was with the Cross of Christ, and again, I am not referring to the wooden cross of Calvary. The wooden cross on which our dear Redeemer shed His holy blood was but the outward manifestation of the inner cross which all His life existed within His soul and which motivated His every mood, word and deed. One beam of this cross pointed to Calvary with all its shame, degradation and suffering; and even worse than that was the knowledge that He must be "made to be sin", that detestable thing which He despised and hated with all the intensity of His holy nature. There He hung, the Son of God

between two criminals, a spectacle for the most vicious and vile of human beings to behold, to ridicule, to mock, to spit upon and to dare Him to come down from the cross. As His holy nature writhed in anguish under the awful blackness of the sin He bore, He cried out in desperation "Father, if it be possible, let this cup pass from me". I do not think the "cup" was the physical suffering He endured or even so much the shame and reproach which fell upon Him, but rather He prayed to be delivered from the revolting, loathsome sin He bore. But He knew this could not be and instantly He submitted Himself to His Father's will. No human being has ever been or ever will be required to endure such an agonizing ordeal, though we might be crucified, beheaded or burned at the stake as some of the disciples and apostles were. Even the non-elect, though they suffer the tortures of hell, will bear only the consequences of their own sin; but the Man Christ Jesus was sinless, undefiled, no guile found in His mouth "YET THE LORD LAID ON HIM THE INIQUITY OF US ALL". But I think the very depths of His agony came when, forsaken and deserted by those who had loved and followed Him, the very ones for whom He was suffering, He must also be forsaken by His Father. HE MUST TREAD THE WINEPRESS ALONE! It was then He cried out in bitter anguish of soul "My God, My God, why hast Thou forsaken me?" This was His darkest hour; this was the hour of which He spoke as recorded in John 18:37 "To this end was I born and for this cause came I into the world."

This was the hour when Isaiah's prophecy was fulfilled: "He shall see the travail of His soul and shall be satisfied." All these things our blessed Lord knew lay ahead for Him as He climbed the arid hills of Judea and trod the sandy shores of Gallilee, a man of sorrows and acquainted with grief", as He went about comforting those who mourned, assuring the poor in spirit that theirs was the kingdom of heaven,

giving food and drink to those who hungered and thirsted after righteousness. All these things He fully realized He must suffer, and knowing to its very utmost the awful cost, He paid it without a murmur "FOR THE JOY THAT WAS SET BEFORE HIM." This joy is the key that unlocks the great mystery and the wondrous spender of the Cross of Christ. THE JOY THAT WAS SET BEFORE HIM! Let us for a moment consider this joy: first of all and paramount in His every act was His great joy in executing His Father's will in every detail. This was the delight of His soul. "Lo, I come to do Thy will, Oh God" He declared, and again "I delight to do Thy will, Oh God." This was His primary joy. This was fulfilling the eternal covenant between the persons of the Godhead, that the Son be bruised, rejected of men, forsaken of the Father and later received up into glory. This was the joy of a warfare accomplished, a battle won, a bride redeemed from the bondage of an holy law which she, being unholy, could not keep. He would fulfill and keep that law in her stead. He would deliver her not only from the penalty of sin but also from the dominion of sin, and finally from the presence of sin. He would clothe her in His own righteousness so that He could look upon her in all her beauty and tell her tenderly "Thou art all fair, My Love; there is no spot in thee." He would be satisfied with her and she would be satisfied with Him. Having accomplished all these things, having finished the work His Father gave Him to do, having glorified His Father on the earth, He sat down at the right hand of the Majesty on high, literally took His seat, His rightful seat as the Redeemer member of the Godhead. He sat down because He was satisfied with His own work and the Father was well pleased. There He is today to appear in the presence of God to vindicate her whom He had redeemed at so great a cost. Oh, the joy that was set before Him! I believe that even in His darkest moment He was acutely aware of the glory which

would be revealed in His people because of the awful price He paid. These two extremes constituted His cross and He freely endured the one that He might fully obtain the other.

Beloved in the Lord, if we are His, if we are even in the slightest degree being conformed to His image, we, too, have a cross to bear. To be sure, our cross is not comparable to His, but I do believe, yes, I know, the new creation in us which is "Christ in you the hope of glory," grieves and groans because we fall so short of being what we long to be. Indeed sometimes we "sigh from this body of sin to be free, which hinders our joy and communion with Thee," as the hymnist expresses it. But how blessed is the assurance that although we are so unrighteous in ourselves, His righteousness is fully and freely ours. These two extremes constitute our own cross and we will carry this cross until the blest moment when the Lord calls us home where we shall forevermore be free from the presence of sin. May we all be blest, with the Cross of Christ in our view, to press forward in deep gratitude, devotion and praise to Him, who with Himself, freely gives us all things.

Mildred V. Dykes  
1114 Mt. Hermon Road  
Salisbury, Maryland 21801

#### A LETTER BY ELDER CURRY

Starhill, Ala., May 16, 1899

Dear Brethren:—I send you a letter for publication, written by brother Curry, to sister Fannie Jenkins. I think it wholesome food for those that are spiritual, and worthy of all consideration of the saints of the most high God.

Yours in hope,

J. E. Fincher.

Pleasant Plains, Ill., July 16, 1898

Mrs. Fannie Jenkins — My Dear Sister:—Your very kind letter came to hand duly. Allow me to thank you most sincerely for affording me such pleas-

ure. You and brother Jenkins, together with others in your country, have been on my mind so often. I have lived a good part of my time in the spirit with you all down there, both in your joys and sorrows, and still feel joined in soul to the faithful in Christ, in your community. Your report of the languishing condition of Zion, pains me, but when I remember that it was said of Jesus, "He shall see of the travel of his soul, and shall be satisfied," then I am satisfied. Christ is undoubtedly satisfied with the condition of things in his kingdom; if not, would he not make the necessary changes required to bring about the satisfactory condition of affairs? Has he not all power both in heaven and in earth? All things are yours, saith the holy word of God, and ye are Christ's, and Christ is God's.

"What more can he say  
Than to you he hath said,  
Ye who unto Jesus  
For refuge have fled?"

"All things work together for good to them that love God, to them who are the called according to his purpose." God has ordained that the faith of his people be tried; he has also ordained those very things that are to try it. In the days of Elijah, they digged down the altars and killed the prophets, and so they do now. This discouraged Elijah, and so it discourages us. But is God discouraged at it? Nay, verily. He has reared an altar that none can dig down. This altar is in the heart, an altar of his own raising, and at which he alone presides; an altar which is his own peculiar care, and which wicked hands can never touch. He has also anointed a prophet which none can kill. Jesus, the risen Savior, is that prophet. He is far above all principality and power, and every name that is named, and he has said, "As I live, ye shall live also." Elijah was discouraged, but what did God say to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace." O yes, the election of

grace. It is the election of grace that saves the church, that saves the individual, that raises the despairing, and cheers the desolate. Elijah, although a prophet of God, was ignorant of God's way of doing things, ignorant of the true condition of things around him. He thought that he was left alone, but he was in the midst of God's reserve. So, my dear sister, you in your loneliness and deep concern for Zion, may be in the midst of God's reserve, a hidden number, whom God has reserved to himself. In the days of the apostles there were those who said they were Jews, who were not, but did lie. So it is now, for there is nothing new; that which hath been is now, says the inspired record. May God reconcile us to his will, and subdue us unto himself. . . .

Give my love to brother Jenkins, and say to him that he has a half interest in this poor letter, and a warm place in the writer's heart. Remember me to all the faithful ones. Tell them I am still a stranger in this world, trying as God gives the ability to proclaim salvation by sovereign grace. Write again to me.

Yours to serve in the gospel of Christ,

H. M. Curry

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#### FROM ELDER ALEX McCOLL

In the summer of 1973 I had a most memorable experience. I had the opportunity to visit with the brethren and friends of the Baptist Churches of our faith and order in North Carolina. Without a doubt this trip will remain a beautiful chapter in my book of memory.

After prayerful consideration, my wife and I found it necessary that I would take our two younger children with me, while she would remain at home with our two older children. Our good God of Providence cared for us all and we were safely united as a family again.

Why was the experience such a lovely one for me? There are many reasons, but only a few can be mentioned:

The hospitality and kindness of the Lord's people to me and mine, the op-

portunity to feel and experience, "The tie that binds our hearts in Christian love," the realization again that the Lord's people are taught in the "school of Christ:" the high privilege and joy in believing in a crucified Christ, the wonderful experience of going in the service of the King of Kings and Lord of Lords, the great joy of seeing the Holy Scriptures opened up to the account of "our Jesus the friend of sinners."

If memory serves accurately, I visited ten different churches and spoke eleven times. The very scriptures that I trust were given me, tell of our total depravity, of the work of our Lord Jesus Christ and of the glory that shall be revealed in us. With humility I would suggest that you read the following scriptures:

*Psalm 130:30.* "If thou Lord shouldst mark iniquities, O Lord, who shall stand?" We surely believe that it is a wonderful thing that a man realizes that if God should charge all of our iniquities against us, not one of us could stand to enter into the New Jerusalem, for all have come short of the glory of God. But we are given to see Jesus that one man who hath perfect blessedness, who walketh not in the counsel of the ungodly nor stood in the way of sinners, nor sat in the seat of the scornful, but his delight was in the law of the Lord: and in his law did he meditate day and night. Jesus was the only man found without sin, and no guile was found in his mouth.

As it says in Isaiah 53:5, 6, "All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all." Here we are given to see Jesus who was without sin of his own, charged and held accountable for all of our sins.

How blessed we are!

*Psalm 16:2, 3:* "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is my delight."



Here in this "golden psalm of David" we see Jesus telling that his death, burial and resurrection were for his people. His kindness in paying the great debt was indeed to men. The saints in the earth are set apart by God the Father in election, their sins are expiated by the blood of Christ in redemption, they are sanctified by the Spirit of God in effectual vocation. They are scattered up and down in the earth, and yet His love, grace, goodness, and kindness reaches them in the present state of things, notwithstanding all of their imperfections in themselves and their despicableness in the eyes of others. They are in high esteem by Christ and are made kings and priests unto God by Christ. Christ's delight was with these sons of men before the world was.

How blessed we are!

*Songs of Solomon 2:13*: "Arise my love, my fair one and come away." Here we see the Lord's people being called by Christ out of nature's darkness into His most marvelous light. As Paul says in 2 Timothy 1:9, "Who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Here we see our dear Jesus calling his people away from the temporal pleasures and dangers, to dwell in him, to take the spoiling of their goods joyfully, and finally to their eternal rest with Him.

Note he says, "my fair one." In *Songs of Solomon 4:7* Christ is also speaking to his people when he says, "Thou art all fair, my love, there is no spot in thee." How inexpressably wonderful it is that His people are fair in His eyes, and he is not ashamed to call them brethren, and confess them before the presence of His glory with exceeding joy.

The iniquities of the Lord's people are imputed unto Him, and His righteousness is imputed unto them.

How blessed we are!

*I Corinthians 6:19, 20*. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." What a beautiful truth and what a solemn exhortation! "Love so amazing, so divine demands our life, our soul, our all."

Note we are to glorify God in our body and in our spirit. We should read His word, assemble ourselves together, sing the songs of Zion, submit to believer's baptism, partake in the ordinances of communion, show kindness to one another for Jonathan's sake, etc. for then I believe we do glorify him in the body. How pleasant it is to be in the service of the King!

How blessed we are!

*I Peter 1:3-5*. "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 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." Is it not a wonderful privilege to praise him because of the lively hope, (which is an anchor of the soul both sure and steadfast,) which He has given us that he finished the work for us on the cross, that it is the work of God that we believe on him whom he hath sent, and that one day we shall see Him, be like Him, and be satisfied.

As children of the heavenly king we should sweetly sing our Maker's praise as we journey to Zion's hill.

How blessed we are!

*I Corinthians 14:10*. "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

This scripture "got hold of me" for about two days, and has remained ever a sweet morsel in my memory. I remem-

ber being in sweet meditation out under a grove of trees, feeling little of the burden of the Lord's work as our Lord Jesus felt as "the government is upon his shoulders."

Think of the beautiful scriptures which have *five words*. I will mention only a few which are precious to me. I hope you will be given to think of many more: "The Lord God omnipotent reigneth." "Salvation is of the Lord." "By grace ye are saved." "Underneath are the everlasting arms." "If God be for us — Who can be against us?"

Think of the words with *five letters*: Enoch, Moses, David, Hosea, Peter, Jesus, and Mercy. Cross, Blood, Water, Grace, Truth.

Are not the scriptures beautiful when they are opened up to us?

How blessed we are!

*Romans 8:31*: "What shall we then say to these things? If God be for us, who can be against us?"

What are these things? Are they not as outlined in *Romans 8:28-30*? All things work together for good to them that love God, to them who are the called according to his purpose." His FOREKNOWLEDGE, his PRE-DESTINATION, his CALLING, his JUSTIFYING, his GLORIFYING.

The above angers the natural mind, but those who are given an understanding (which is a knowledge of the Lord Jesus Christ) can say to these things, "If God be for us, who can be against us?"

"How firm a foundation  
Ye saints of the Lord,  
Is laid for your faith  
In his excellent word?"

*Isaiah 12:3*. "Therefore with joy shall ye draw water out of the wells of salvation." The bucket is faith, which is the gift of God, the water is grace which we receive "and grace for grace." The wells of salvation are in the Father (the fountain of living waters), the Son (the fountain in the garden and the well of living water), in the Spirit (well of living water). "If such the sweetness of the streams, what must the fountain be?"

The above scripture in *Isaiah 12:3* is a prophecy and promise to the Lord's people, I believe also it is their prayer much of the time.

How blessed we are!

*Hebrews 13:1*. "Let brotherly love continue." This love is the love of our Elder Brother, the Lord Jesus Christ. "Greater love hath no man than this, that a man lay down his life for his friends." (*John 15:13*) This love Abraham saw by faith in *Genesis 22:14* when he called the name of that place "Jehovahjireh", which means, "The Lord will provide." Will provide what? Why, of course the Lamb of God that taketh away the sin of the world. This love we feel with Paul when he said in *Galatians 2:20*, "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." "Let brotherly love continue," is a promise and prophecy to the Lord's people inasmuch as his love will continue in them as long as his saints are in the earth, and it will continue in the perfect state of heaven when they are perfected even as He is perfect. It is also a prayer of the Lord's people that His love will continue in them and among them. How empty our visiting, our preaching, etc. would be without the brotherly love of our elder Brother.

May that brotherly love continue in us and among us so that we may have joy in assembling together and in visiting with those of like precious faith in our neighboring countries.

*Genesis 24:31*. "And he said, Come in thou blessed of the Lord, wherefore standest thou without? for I have prepared the house and room for the camels." Here we find Laban running out to the man at the well, the eldest servant of Abraham's house. "Come in thou blessed of the Lord, wherefore standest thou without?" I say unto you, dear reader, if you feel to be an old sinner, if you feel to be unworthy of the least of God's notice, if you feel you are lost without Christ, if you feel you have some little evidence that Christ shed his

precious blood for you, if you feel that you love the truth, if you feel that you love to be with the Lord's people, come in and embrace these beautiful truths. Come to your friends in the church and tell them your desire, bring your tithes into the storehouse and tell your best friends what great things the Lord hath done for you whereof you are glad. Is it not a great pleasure to mingle with those of like precious faith?

How blessed we are!

2 Corinthians 9:15. "Thanks be unto God for his unspeakable gift." Often during our trip I wondered, Why me? Why are all these benefits of providence and grace bestowed upon me, and upon those who feel as I do much of the time? Why is it that there is so much love manifest even among strangers in the flesh? Why are such individuals and groups of people here and there spread up and down and across our continent, of one mind, one faith, one hope and one charity? Why are such of one mind in wanting the Lord Jesus Christ to have the pre-eminence in all things? to have his name exalted, to have their desire fulfilled that they will see Him, be like Him and be satisfied?

The answer to the above questions seemed to be answered in this scripture in 2 Cor. 9:15, "Thanks be unto God for his unspeakable gift." This unspeakable gift is the gift of the Father of the Lord Jesus Christ. He was the eternal word that John said was made flesh and dwelt among us; yet no man unless he is born again can come to know Him whom to know is life eternal. Because of the gift of the Lord all things we have and enjoy are made for us, indeed they must be provided for us. "Glory to God in the highest and on earth peace, good will toward men," said the multitude of the heavenly host at the birth of our Lord.

I believe, as well, as we feel thankfulness unto God for the unspeakable gift of his dear Son, we feel a sweet foretaste of our heavenly home. There we shall join with the great multitude which John said no man can number

of all nations and kindreds and people and tongues, and stand before the throne and before the Lamb clothed with white robes, and palms of victory in our hands, and cry with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

"And when we are there ten thousand years,  
Bright shining as the sun,  
We shall have no less days to sing his praise  
Than when we first begun."

I have written at much greater length than I intended. I would exhort that you read the scriptures and be in prayer, and take every opportunity to visit among those of like precious faith, whether they live near or far. If you have been called to preach the unsearchable riches of Christ, preach Christ and him crucified, and go at every opportunity whenever and wherever the Lord makes way for you.

Many, many thanks to all of you who showed kindness unto me and mine for Jonathan's sake. May we ever continue to say, "Thanks be unto God for his unspeakable gift," both now and eternally, is my prayer for Christ's sake.

Pray for me and mine.

In sweet fellowship,  
Elder D. Alex McColl

#### TO SIGNS READERS

Dear Readers:

Naturally the future is dark and is uncertain. The daily papers are full of disquieting news. Natural man can understand natural things, and so natural papers are a tremendous industry.

A paper that does not deal in natural news can only be understood and received by those highly favored few who walk in the Spirit. There are at this present time a few who know that the hearts of all men are in the Lord's hands, and that all events are under his divine control. Sweet mercy enables such people at times to leave all their cares in His hands, knowing that what He does is ever best.

People whose souls are drawn out to the Lord, and who hunger and thirst for heavenly things, are extremely scarce, and can best be described as "few". To that few there is a promise: "Thy shoes shall be iron and brass, and as the days so shall thy strength be."

May these words, because they are the everlasting truth, set you at ease in every condition, and enable you to bear all that Satan and all his children can say or do against you. May the Lord continue to bless you from time to time with liberty of mind to think on mercies past and the many great and precious promises, and find in them abundant matter for comfort and for prayer.

Salvation is a mighty and a majestic work. Majesty must effect it, by which I mean it must be done by Almighty God. Man can no more put a finger to it than a baby has power to create itself. May we all remember well the dear Lord Jesus, and thus trace all of our help to its proper source. Ezekiel saw dry bones that he could not make live, and they could not make themselves live—only the Spirit of Life from God can make alive.

Sometimes I feel like Manoah's wife, "The Lord would not have showed us these things if He meant to destroy us." You know, dear ones, He has helped in every need so far, and I desire while life or breath remain to bear witness to the faithfulness and loving kindness of God, and have a good hope through grace that when this life is over, I shall be with Him in heaven.

"Till then I would thy love proclaim  
With every fleeting breath,  
And dying, lay in Thy dear arms,  
The Antidote of death."

Dear readers, if the Lord has been pleased to set an hedge about you and me, then all of our doubts and fears, our unbelief and sinfulness, and old Satan himself, cannot break the tie that binds our hearts in Christian love: Ten thousands suns are not bright enough to compare with Jesus.

You know, dear brethren, that those who love the Lord will die in the Lord.

Now I know that the "flesh" in God's children "lusteth against the spirit," and that they even bear about with them something which deserves the dreadful name of a "body of death," but the Spirit of God must, by the spirit of adoption, set these things right in the breast of even as many as the Lord our God shall call.

May every good and perfect gift be multiplied among you.

In gospel bonds,  
J. L. Bocock  
Boones Mill, Va.

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#### THE SIGNS IS PRECIOUS TO BROTHER BLACK

29 Elysian Street,  
St. Thomas, Ontario, Canada

Dear Elder Spangler:

It is my hope and prayer that you and Sister Spangler are both enjoying the blessing of good health, and that you are given strength to continue the work of publishing our family paper, *The Signs*, for many years to come.

Now that I am alone and in a very lovely home for the older people of the District, the *Signs* is even more precious to me, as I am unable to go regularly to the meetings, and in the winter months depend on visits from my friends and letters received.

This morning while waiting for the new *Signs* to come, I was looking over some old letters. One in particular was from Elder R. Lester Dodson in 1945 on the death of my oldest son in Italy during the war: his son was there at the same time. You and Elder Griffin were Associate Editors at the time. Other letters from Elder S. H. Durand were dated from 1914 to 1917. He baptized me in 1915. Others of more recent date from Elders J. D. Wood, W. W. Taylor, and Arnold H. Bellows who was my wife's uncle.

I can remember the very words spoken to me many years ago by the visiting Elders who came to our home. Elder

Chick, then Editor of the *Signs*, and Elder Vail and Elder Eubanks, who once preached on the first five verses of the 42nd Psalm — a very beautiful text. The 23rd Psalm has always been a great comfort to me and to millions of others in this world of sin and darkness.

I hope I am not tiring you writing as I have, as this was not my intention when I started. I wanted to tell you and Elder Wood how much I enjoyed the *Signs* this winter when I have been unable to go out: especially the December issue with your Editorial and Elder Gilbert Beebe's of 1846. Also the January issue starting the Volume 142 by Elder Wood, as he has done for many years. I hope that he and Sister Wood are still blessed with good health to carry on the heavy duties entrusted to his care in getting out the *Signs*.

The Editor's Notice in the January issue drew my attention, and enclosed is a postal money order for \$100.00 in memory of my dear wife, whose Obituary you published in January, 1971. I am in my 88th year, and if not deceived or deceiving, I am still in hope of God's mercy and love through our Lord and Saviour Jesus Christ. So many of the letters tell my experience better than I could myself.

With love and fellowship in the Truth.

J. W. Black

BROTHER GILBERT TO BROTHER  
GLADDING

R. R. #7  
St. Thomas, Ontario  
N5P-312

Mr. Quincy Gladding,  
Westminster, Md. 21157

Dear Brother Gladding:

I read your letter in the *Signs of the Times* and felt to try to write you a line. It's good to hear of those whom we have known over the years, and to hear of their welfare and travel.

I remember the first time I met you

and Sister Gladding. I believe it was at the Southampton Meeting House. I came into the yard: you gave me a cup of cold water; and no doubt you have given me a cup of cold water spiritually as we have met since that time over the years, —or a word fitly spoken.

How quickly the years have passed. I see you are 83 years old, and I am passed 69. We have been blessed to meet at the different places you mentioned. It always seemed when I went with Elder and Sister Ruston, that everything fell into place and the way was made open for me to go. I miss Elder Ruston very much. How wonderful it was that before his time to go, two young elders were raised up in this place. My mind goes to the Paraphrase, "And thus revolving years brought round, that season due, that happy time, which all His wishes crowned."

Sister Ruston, at last report, was better than she had been for some time. She is in the Bobier Nursing Home in Dutton. Her son, Dr. Frank Ruston's wife is a first cousin of mine, and they keep me informed. I get to see her but not as often as I would like as I haven't been well off and on since last September. I have so many colds, and at my age I do not come back like I used to.

You spoke of your hope being small. I too feel the same way about mine, yet hope is the "anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." As you say, salvation is all of grace. Elder Ruston used to quote, "I have done nothing to merit esteem or cause my creator delight." Isn't it true!

I must close, and may this find you well. I have been a member here over 30 years, and feel to say it has been the best part of my journey through the wilderness of this world, and too, I like to think of all the wonderful people I have met through these years.

Deacon Duncan McColl is in Victoria Hospital, London, Ontario, and not very

well.

Your brother in a precious hope  
Eldon Gilbert

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THE HOUSE NOT MADE  
WITH HANDS

Meadows of Dan, Va. 24120

Signs of the Times:

I was awakened around 3 a.m. this morning with this song on my mind:

"There is a house not made with hands,  
Eternal and on high,  
And here my spirit waiting stands,  
Till God shall bid it fly."

My mind was carried back to Long Branch Church, and as this song was sung at the closing of the Saturday meeting, I believe many hearts were tuned to this lovely hymn. It was one of the most sacred times I ever witnessed, and the singing was beyond describing.

Have you thought lately on this house not made with hands? it is beyond description. "Tis He by his almighty grace, that forms thee fit for heaven." No man or woman on this earth can form a person fit for heaven. If we could do this, I would start on myself immediately. It is God that does this wonderful work, and it is all by grace. We walk by faith and not by sight who live upon His word. So as our minds are placed upon this house not made with hands, we see this building started below in a poor sinner's heart, and finally fitted for that home on high.

No sinner has ever been sent back empty that has come pleading for mercy. What a wonderful building this is! no one can describe it. Unless we are born again we cannot see this kingdom or this building not made with hands. I cannot describe what I saw at this meeting, but it is written in my heart by God's finger, and no person can erase it, and I would not take all the world for what I saw. This is the food that I love.

A helpless sinner,  
Mrs. Pauline Spencer

HOPEWELL OLD SCHOOL BAPTIST  
MEETING HOUSE AND CEMETERY  
PROTECTED BY TRUST FUND

Motivated by a real concern of the last members and trustees to preserve the Old School Baptist Meeting House and Cemetery in the center of Hopewell, a TRUST has been formed for its preservation.

Founded in 1715 the Church received its charter from King George Third of England. Two centuries and a half later with only one active member left, the "Old School Baptist Church Historical Trust" is being put into effect to preserve both the Meeting House and Cemetery.

The graves in this very old cemetery, enclosed by its wrought iron fence along the main street, show weather-worn stones of Revolutionary war soldiers, of first families who settled in Hopewell, and the monument of John Hart, a Signer of the Declaration of Independence.

Two of the original members of the Trustee Board, now deceased, were Charles E. Hellings and Lester S. Van Dyke, who with the other Trustees devoted much time and thought to the preservation of this historic landmark in Hopewell, when they could foresee a time coming when there would not be any church members.

Trustees now on the Board are:— James R. Arrington, Samuel K. Hunt, J. Russell Riley, David L. Smith, Ruth A. Blackwell, and Mary L. Hellings, the last active Church Member to see the carefully formulated Trust, set up by Mr. Smith, now being put into effect.

Mary L. Hellings

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ELECTION

The carnal mind rejects and despises the doctrine of election. It is natural to say that it would be unjust for God not to give everybody an equal chance to be saved. "It would be discrimination!" "God is no respecter of persons." (Acts 10:34) The saying is that it would not

be fair not to give everybody the opportunity to make the decision to either accept or reject Jesus Christ as his personal Savior. The Scripture is quoted that God is no respecter of persons, and actually means that God has a people in every kindred, nation, and tongue. God has a people among both Jews and Gentiles.

As the Lord blesses us, let us first consider the thinking of carnal man. Just who is man to attempt to charge God with injustice? "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 honour, and another unto dishonour?" (Romans 9:20-21)

Who is man to attempt to bring God down to the level of weak, puny man? Man thinks as a man, and understands as a man. God made man to be the highest form of creature upon this earth. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and *subdue it*: and *have dominion over* the fish of the sea, and over the fowl of the air, and over *every living thing that moveth upon the earth.*" (Gen. 1:27-28) Let us not forget the fact that God is the creator, and we are the creature. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Col. 1:16-17) God makes us and shapes us in the way that is well pleasing to him. "Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came

to me, saying, O House of Israel, cannot I do with you as this potter? saith the Lord, Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. 18:3-6)

The wisdom of God established this world. God is all wise. God has known all things from the beginning. "Known unto God are all his works from the beginning of the world." (Acts 15:18)

God declared the end from the beginning. (Isaiah 46:10) Therefore God has a purpose in all things. He does not need to learn anything because he has seen all things from the beginning. "There is no new thing under the sun." (Eccl. 1:9)

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (I Cor. 13:11) On this earth we pass through the stage of childhood into adulthood. Our thinking has been as a child and then as an adult. But that is as far as man goes upon this earth. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Romans 8:7)

Man goes to school to learn earthly subjects. One increases his natural wisdom by going to school. But there is not an institution where one can get Spiritual wisdom. This wisdom comes from God. "But of him are ye in Christ Jesus, who of God is *made unto us wisdom*, and righteousness, and sanctification, and redemption." (I Cor. 1:30) "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Cor. 2:9-10) Jesus said, "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)

Without the Spirit of God, the knowledge of Spiritual things that man has

is just outward. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb, The dog is turned to his own vomit; and the sow that was washed to her wallowing in the mire." (2 Peter 2:20-22) "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for *with their mouth they shew much love, but their heart goeth after their covetousness.*" (Ezekiel 33:31) "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. 13:23) The above Scriptures prove that man by all of his efforts, work, learning, research, etc. just *cannot change his nature.*

Through all of the external learning, man may have a good head knowledge, but he still thinks and understands as a man, and cannot think as God does. "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." (Isaiah 55:8-9) Therefore it is but natural for one to bring God down to the level of man in his thinking. There is no searching of the understanding of God. (see Isaiah 40:28)

As the Lord blesses us, let us consider the nature of man: The nature of man is to run after evil. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psalms 14:2-3) "As

it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." (Rom. 3:10-12)

It is natural for man to make clean the outward part and appear righteous unto man, and hide his wickedness. This shows the carnal nature of man. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto man, but within ye are full of hypocrisy and iniquity." (Matt. 23:27-28)

The nature of man is to do evil. (Jer. 13:23) There must be something done for him to cause him to do good in the sight of God. Since man cannot change himself, then God does this work by his Spirit. "And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were *by nature* the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ. (by grace ye are saved)." (Eph. 2:1-5) Notice the expression, "by nature". By nature there is no difference between the sheep and the goats,—the children of God and the children of wrath.

"I have surely heard Ephraim bemoaning himself thus; thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou are the Lord my God. Surely after that I was turned, I repented—" (Jer. 31:-



18-19) This Scripture shows that God must turn one before he can repent. Repentance is a gift from God. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31) (see James 1:17 for proof that every good gift and every perfect gift comes from God.)

Let us come to this point: Since the nature of man is to reject God, to choose evil rather than good, our case is hopeless unless a higher power takes hold of us. If it were not for the mercy of God, our end would be everlasting destruction from the presence of God. But God through his grace and mercy, saw fit to choose his people and let the others perish in their sins. The love of God just passed them by. Why? It is not for us to question. That is God's business. We are people and cannot understand the ways of God, and we do not have the wisdom to understand God. "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9:11-15)

God chose those He loved out of mankind to make up the bride of Christ. Jesus said, "You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain . . ." (John 15:16)

In closing, we wish to thank Almighty God for blessing us to see the doctrine of election so plainly. I came from another denomination and then believed the matter was left to man to either accept or reject God. But now the doctrine of election is my meat and drink. I do believe it is the doctrine of God that comes down from heaven and is reveal-

ed to his people. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." (Eph. 1:9) "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2)

Do you desire evidence that you are included in that blessed number that God has chosen? The children of God have the desire to walk in the footsteps of Jesus. Do you desire to do that which is right in the sight of God? ". . . for to will is present with me . . ." (Rom. 7:18) Paul is saying that he had the desire in his heart to do that which was acceptable in the sight of God. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." (Psalms 37:23-24) If you have the desire in your heart to do that which is good then it is sweet evidence that God has placed that desire in you.

The wicked have pleasure in unrighteousness. (see 2 Thess. 2:12) They do not have the desire to do that which is acceptable in the sight of God. Therefore they do not mourn over their sins, because they do not have the tender heart that the children of God have.

The children of God are an afflicted people. The wicked do not know anything about the troubles of the children of God. (see Psalm 73:3-5) ". . . I have chosen thee in the furnace of affliction." (Isaiah 48:10) This shows the travels of the children of God. ". . . In the world ye shall have tribulation . . ." (John 16:33) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12)

Dear reader, have you traveled this path?

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

## ISAIAH 40:1-2

*"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her Sins."*

I would like to write a little to the house hold of faith, as I feel to see it from the scripture as stated above, and it is my humble prayer that the God of all grace and mercy will direct my mind to do so, for I hope to well understand that no one has ever written anything to the comfort of God's little children only as God has directed their mind, for all comfort comes from our Heavenly Father. I do not believe there has ever been a gospel sermon preached, that has not been preached for someone, but we believe also that the one to whom it is preached has been given a hearing ear or it would mean nothing, for there is a natural ear, and a spiritual ear. We read in the Bible where the Apostle Paul wrote, "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1st Corinthians 2:14)

We read in the first chapter of Hebrews that our fathers of old were spoken to by the prophets, and we also read in the second epistle general of Peter Chapter 1 verse 21, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Now may we, if God willing, think for a little while about the first verse of the scripture above where it reads, "Comfort ye, comfort ye my people, saith your God." It is well to notice the words used when we read the Bible, for here we find the words *my people*, which set forth a possession. Yes, God's chosen people were his before the world was: chosen in Christ, he (Christ) being the chief corner stone, and also foundation of that building not made with hands. Man has

no part, as many in this world believe, in the building of the Church of the living God. We are just poor unworthy creatures, wholly dependent upon the grace and mercy of our Eternal God.

Now may we, if God willing, go on with what the prophet said in the second verse. "Speak ye comfortably to Jerusalem." The Jerusalem spoken of here, as I understand, is the same as was spoken of by John on the Isle of Patmos, when he said, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Revelation 21:1) The word her in this scripture denotes the bride of the Lamb, the chosen ones of his mercy, and again not by any thing that we have ever, or ever will do. I have felt for a long time that it is a great blessing from above that we have been given to see the depravity of our nature, and to well understand that only by the grace of God will any one ever reach the heavenly portals of bliss that await God's chosen people. Believing that God's work was a finished work, in the sense of his (God's) decreed plan before the word was, for all things that have ever taken place or will ever take place.

Yes, her warfare is accomplished, and her iniquity is pardoned. Now all this took place before the world was made, but the salvation of the saints of God was not finished until Jesus, the only begotten son of God, came in this world, and suffered, bled and died for the sins of his chosen ones. We read in St. John chapter 19, verse 30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." We read in Hebrews chapter 10, verse 14 "For by one offering he hath perfected forever them that are sanctified." This means, to my mind, that not one of those whose names are written on the Lamb's book of life will ever be lost. I hope that I am one of them. It seems to me that the prophet Isaiah set forth the thought that none of them would be lost when he wrote the words, as found in Isaiah chapter 33,

verse 20, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Now dear ones of like faith, do we not hope that we are one of the stakes spoken of? Yes dear ones, the scripture reads that she (the bride of the Lamb) hath received of the Lord's hand double for all her sins.

We believe that Jesus bore in his body the sins of all his chosen ones. What a great blessing when we are blessed with a mind to behold just a little now and then of the great love Jesus had for his elect, as Peter said, "Elect according to the foreknowledge of God." Now one may be able to explain spiritual things by using natural things but they do not mix.

If it be God's will, may we think for a moment about someone that has committed a crime and been put in prison, and later on pardoned of the crime. He is still guilty, and that guilt will stay with him. Now may we think of ourselves, how guilty we are of many things that we have done, and the desire of the flesh. Even though perhaps we have never done many things that our natural minds have desired, I feel we are just as guilty in the sight of God as if we had done the things that our minds desired. Now when our blessed Lord came in this world and bled and died for the sins of his chosen ones, he bore in his body all the sins of his chosen ones, he freed them of every thing and therefore they received double for all their sins. Do we not as we journey here in this wilderness of woe hope that the blood that Jesus shed here for his elect, was shed for us that we may be at rest when we leave this world.

The poet wrote."

Then why, soul, complain and fear  
The crown of glory see!  
The more I toil and suffer here, ..  
The sweeter rest will be.

Arthur R. Warren  
Rt. 1, Box 36  
Berlin, Md. 21811

**BLACK CREEK UNION**

The next session of the Black Creek Union will be held, the Lord willing, at Old Beulah Church the 5th Sunday and Saturday before in June, 1974.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
Box 744,  
Bennettsville, S.C.

**NOTICE OF MEETINGS IN JUNE**

The Maine Old School Baptist Churches will also, the Lord willing, hold meetings the 4th weekend in June, (Saturday and Sunday) 1974, at the home of James and Ruth Sevon, daughter of Sister Ruth Clark of the Whitefield Old School Baptist Church.

The Savon home is in Jefferson, Maine, Route 213 on the Damariscotta Lake Road. Route 213 branches off from Route 215, which is taken at a junction in Newcastle Village. Follow Business Route 1 leading from Route 1 into Newcastle Village.

Elder Curtis Rains is expected to attend this meeting. A cordial invitation is extended to all who may be able to attend.

If more instructions are needed, write Mrs. Ruth Clark, Box 245, Newcastle, Maine. 04553

Mrs. Ruth Clark

**STAUNTON RIVER ASSOCIATION**

The Staunton River Primitive Baptist Association will convene its one hundred thirty-third session at the Danville Church, the second Sunday and Friday and Saturday before July 12, 13 and 14th.

From all directions visitors should follow Highway 29 to the intersection with Highways 41 in Danville, Virginia, and travel about one and one-half miles of No. 41 to directional signs to the church, which is located on State Road 1515.

We welcome all lovers of the doctrine as set forth by the Primitive or Old School Baptists.

Burnell B. Williams, Assn. Clerk

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#### EDITORIAL

When Jude wrote to those that are sanctified by God the Father and preserved in Christ Jesus, and called, desiring that mercy, peace and love be multiplied unto them, he was well aware that there was much being advocated by men as the doctrine of God our Saviour, which was in fact only "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

When any deny in whole or in part the doctrine of God and His Son Jesus Christ, they are denying both God and His Son.

Jude and all other writers of the New Testament were given to know the truth, and were very much concerned that only those things taught by Jesus, and referred to by Paul to Titus as the "doctrine of God our Saviour," should be contended for in the churches.

Jude therefore wrote, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." "Earnestly contending for the faith once delivered," has a deep and abiding significance.

How beautiful is the expression "the common salvation" to all those who have been brought into the love and fellowship of the Lord's people, when they find in visiting churches of the same faith and order, that the Spirit has taught each one of them that salvation

is of the Lord, and they can talk freely of their reason of a hope, and say "Amen" to the conversation and preaching they hear.

Jude found it necessary, saying that it was needful to exhort the brethren that they contend earnestly for the faith once delivered to the saints. He meant: contend only for that faith. Since the same things that caused Jude to write the brethren, still exists in the world, it is necessary for those who know the truth to still contend earnestly for the faith once delivered.

Jesus was the Rock on which the church was built, and He taught the doctrine in its completeness. And he gave unto his disciples the keys of the kingdom of heaven and they knew the Truth, so that when the churches were gathered together they were founded on what Jesus taught. Anything not according to the teaching of Jesus was "bound", that is, not the doctrine of the church, and only things in accord with the doctrine of Jesus were "loosed", that is, the doctrine of the church.

So often there were men who "crept in unawares" (ordained unto this condemnation,) ungodly men who taught for doctrine the commandments of men, turning, as Jude wrote, "the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

It was of these "spirits" that John wrote, "Beloved, believe not every spirit, but try the spirits whether they are of God, for many false prophets are gone out into the world." (1 John 4:1)

Paul wrote to the Galatians of these same spirits, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." etc. (Galatians 1:6-8)

Peter in his second epistle wrote, "But there were false prophets also

among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And 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: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (Peter also wrote many other things in this second chapter concerning these false prophets.)

Paul wrote to Timothy, ". . . but shun profane and vain babblings, for it will increase unto more ungodliness. And their word will eat as doth a canker: of which is Hymeneus and Philetus: who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And, let every one that nameth the name of Christ depart from iniquity." (2 Timothy 2:16-19)

And to Titus Paul wrote, "But speak thou the things that become sound doctrine," etc. And to Timothy. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." To Timothy again, "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. *the pillar and ground of the truth.*" (1 Timothy 14, 15)

It is evident therefore, since the church is the pillar and ground of the truth, that the doctrine of the "apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord," is the only doctrine or teaching that is proper in the church of our Lord and Saviour. And we are assured by the Apostle in 1 Corinthians 3:10, 11, that,

“according to the grace of God which is given me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that which is laid, which is Jesus Christ.”

From these, and many more references, it is seen that the Apostles had only one thing to preach, which was Jesus Christ and Him crucified and all that Jesus taught them, confirming them in the Spirit.

We are convinced that *every gospel preacher* is made mindful of these things, and are concerned that they preach no other doctrine. Paul wrote to Timothy (2 Timothy 2:6) that the husbandman that laboreth must be first partaker of the fruits. How true this is: he must first know the truth before he can contend for it. Again, how often Paul’s admonition is also a part of their experience: “Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.”

But as there were those in the days of the Apostles who brought in “damnable heresies”, and taught for doctrine the commandments of men, so has it been from their day until ours. It was because of these things that Jude admonished the brethren to “contend earnestly for the faith once delivered to the saints.” The exhortation is just as needful today.

We are not so much concerned as to what men believe and trust in personally, but when the name of Jesus is given as the authority for much contrary doctrine, then we are concerned. And when we remember that the church is the pillar and ground of the truth, then we would make it known that there is often a great difference between some things advocated as the gospel, and the things which the Scriptures teach, and the church is established upon.

We know that to the natural way of thinking, there are many things contrary to the gospel which seem plausible

and right, but those whom God has quickened and brought out of darkness into His marvelous light, know what it was to be enmity against God and not subject to His laws, neither indeed could they be. But, when one is born of the water and the Spirit and has entered into the Kingdom of God, all enmity is taken away, and the mind of Christ is given. Then there is rejoicing in all things which God has revealed of His way of dealing in mercy with those that He loved from the foundation of the world, and provided himself the only way His justice could be satisfied, and His people justified.

These are all-important things which God has provided in the experience of his people. They know that they could not quicken themselves when dead in trespasses and sins, nor take away the enmity of their carnality against the laws of God. But how they love their God who has done so much for them! All their hope rests upon Him and his mercy. These all know the truth, and the truth has made them free, and strangers to the household of faith they will not follow.

J. D. W.

## VOICES OF THE PAST

“He being dead yet speaketh”

LUKE 21:24; ROMANS 11:25

Although deeply conscious of our inability to give a full and satisfactory solution of the subject proposed, we will not withhold from our readers such views as we have. The passages proposed read thus, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

The part of the subject more particu-

larly to be considered is, "the fullness of the Gentiles," &c. We presume that the two passages relate to the same things. The first is in the words of our Lord Jesus Christ, and was spoken in connection with solemn predictions of the destruction of Jerusalem, and the dispersion of the Jews. The other is spoken by Paul in connection with his admonition to the Gentile church, in which he uses the figure of the true olive tree, as representing Abraham and his seed, and the wild olive as representing Gentiles. The natural branches, which represent the natural or fleshly children of Abraham, were broken off, and Gentiles of the wild olive are grafted into the true olive tree. In Luke 21:24, our Lord predicted this breaking off of the natural branches, and intimates also the purpose of God in regard to the gathering in of the Gentiles. And in the same connection, verse 32, told them that that generation should not pass away until these things should be fulfilled. That is, as we understand, some that were then living of that generation should live to witness the truth of his prediction, the destruction of the temple, and of Jerusalem, and the scattering of the Jews, and also the Son of man coming in a cloud, with power and great glory; and in verse 31, "When ye shall see these things come to pass, know ye that the kingdom of God is at hand."

All these signs, or many of them, had been developed when Paul wrote his epistle to the Romans. On the day of Pentecost, Christ appeared in a cloud, with power and great glory; and immediately thereafter the gospel was preached unto the Gentiles, and Paul was himself especially commissioned to preach among the Gentiles the unsearchable riches of Christ, and the church at Rome was among those Gentiles who should be taken from the wild olive, and grafted into the true olive. Hence Paul was a faithful witness of the fulfillment of the Savior's words.

As the natural branches of the true olive, or natural descendants of Abraham according to the flesh, the carnal

Jews had been hitherto recognized under the old covenant dispensation, and were partakers of all the privileges of the family tree, which distinguished them nationally and ceremonially from the Gentiles, until the middle wall of partition was thrown down, their temple-worship and daily sacrifices abolished, and they, as a nation, scattered to the four winds of heaven, and intermingled with the Gentile nations of the earth. Then they were broken off from the true olive, and the Gentile converts to the christian faith were brought in. From that time, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he 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."—Rom. 2:28, 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

From what we have presented, it will be seen that Abraham, whom God has made the father of the faithful, in the figure, is brought to view by Paul, as the good olive tree, and the natural, fleshly children of Abraham are the natural branches of that tree, which were broken off. This is according to Rom. 9:6-8, "Not as though the word of God hath taken none effect. For 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." Thus we see that the children of the flesh, as natural branches of Abraham, are broken off, and the children of the promise are grafted in from among the Gentiles. As in the allegory, Abraham had two sons, the one by a bond maid, and the other by a free woman. He that was of the bond woman was born after the flesh, perfectly according to nature. But he that was born of the free woman, was by the special promise of God, and every way con-

trary to nature. But the son which was born after the flesh and according to the common laws of nature, was cast out, or broken off, because he could not be heir with the child of promise. Now, says Paul, the children of the promise are counted for the seed; consequently, they which are the children of the flesh, are not the children of God. The same apostle says to the Gentile saints in the churches of Galatia, "Now we, brethren, as Isaac was, are the children of promise." "So then brethren, we are not children of the bond woman, but of the free."—Gal. 4:28-31.

We will now pass to consider that part of our subject named in Luke, "Until the times of the Gentiles be fulfilled;" and in Romans, "Until the fullness of the Gentiles be come in."

As the first of these expressions relates to times, and the other to seed, we will consider them separately, and in their order. We have shown that God had a people among the Gentiles which were to be brought in; which must come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God, with Abraham, Isaac and Jacob, and the natural children cast out; so for every purpose of God there is an appointed time for its fulfillment. When Isaac, the promised seed and heir of Abraham, was to supersede Ishmael in Abraham's family, this is the word of promise: "At this time I will come, and Sarah shall have a son."—Rom. 9:9. That promise could not be fulfilled before its time. The impatience of Sarah and Abraham, no more than their efforts, could hasten the fulfillment of the promise. Neither could the time of the bringing in of the Gentiles be anticipated. The law and the prophets must continue until John; and the sceptre must remain with Judah, and the law-giver between his feet, until Shiloh came. But when the fullness of the time was come, God sent forth his Son, made of a woman, &c. This gathering of the Gentiles must be preceded by the coming of Christ; for it was unto him the

gathering of the people should be. He should gather them with his arm, and carry them in his bosom. He should say unto "the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory."

When Christ sent out the seventy, the time for bringing in the Gentiles was at hand, but was not yet fully come; for the natural branches were not yet broken off; the middle wall of partition was not yet thrown down; the handwriting of ordinances were not yet blotted out; the enmity, even the law of commandments, which were against the Gentiles, was not yet nailed to his cross; therefore, the seventy were forbidden to go in the way of the Gentiles, but to go rather to the lost sheep of the house of Israel. And when the commission was given to the apostles to go into all the world, and preach the gospel to every creature, they were instructed to tarry in Jerusalem until they were indued with power from on high. But when the day of Pentecost was fully come, that power for which they had been commanded to wait, came down from heaven upon them like a mighty rushing wind; and immediately they were heard in all the languages common on earth, preaching the gospel to every creature; and they of the nations of the earth did testify that they heard, in their mother tongue in which they were born, the wonderful works of God. Here commenced the times of the Gentiles; and these times must continue until all the children of promise among the Gentiles shall be gathered into the kingdom of God. "Having made known unto us the mystery of his will, according to his good pleasure which he had 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."—Eph. 1:9-11. The times then of the Gentiles to be fulfilled, extends to the end of the world, and to the accomplishment of his purpose and grace in their complete ingathering into the kingdom of our Lord.

The fullness in the other text has reference to the people—the children of God which are ordained unto salvation among the Gentiles. The children of promise of all nations and kindreds on the earth. "For [said Peter] the promise is to you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." This fullness is past the power of human computation; a company which no man can number, redeemed out of every tribe and kindred under heaven, and sealed with the seal of God. The fullness of them cannot be diminished—they must all be brought in; and the text implies that they shall all be gathered, for if but one should be left out, the fullness would not be complete. It is the will of the Father, that of all that he has given to Christ he shall lose nothing. And it is the will of Christ, that all that the Father has given him shall be with him where he is, that they may behold his glory. No less than the fullness will satisfy the Father or the Son; the fullness of him that filleth all in all; the fullness of his body, over which he presides in all things, as their Head. The fullness of his body, of course, includes all the spiritual seed, both Jews and Gentiles. That portion of them which are called from the Gentiles, were referred to by our Lord when he said, "Other sheep I have, which are not of this fold: [the Jewish fold,] them also I must bring, . . . and there shall be one fold, and one Shepherd."

The apostle shows that in this display of the sovereign goodness of God, boasting is altogether excluded. Of this he would not have the Gentile converts ignorant: that blindness, in part, has happened to Israel, until the fullness of the Gentiles be come in, lest we should

be wise in our own conceits. The blindness of the Jews led them to reject the Messiah, and they could not enter into the gospel rest because of unbelief; for as none but those who are born of God can possess that faith which is the fruit of the Spirit and the gift of God, so neither can any enter into his rest without that faith. All unbelievers are in a state of blindness, and are cut off; for without faith it is impossible to please God. This blindness was manifested by the Jews when Paul addressed them in these words: "Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts 13:40, 41, 46, 47. And again, "Well spake the Holy Ghost by Elias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts 28:25-28.

Thus we see that it was the purpose of God to withhold the light of the truth from the Jews, and execute on them the judgments long foretold, and in the meantime to send the gospel to the Gentiles. Therefore the Gentiles have not whereof to boast; but they have

great cause to be humble. We do not stand by our wisdom, or on the ground of any creature excellency in which we excel the Jews. Only so far as we are subjects of God's distinguishing grace are we in possession of the faith of God's elect, and grafted in the true olive; and such of the Jews as continue not in unbelief shall also be grafted in, for God is able to graft them in again. And all his chosen and redeemed people, both Jews and Gentiles, shall be finally brought in; and so all Israel shall be saved, as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Some have entertained the sentiment that after the Gentiles have been called by grace, and brought into the kingdom of Christ, the Jews are to be restored to their nationality, rebuild Jerusalem, re-establish the temple service, &c.; but we shall not attempt in this article to discuss the subject. We will only say, that we are unable to find anything in the Scriptures to sustain that option. As the old covenant dispensation has passed away and is forever abolished, all the Jews who are brought in must be brought in in the same way, under the same covenant, and with the same circumcision as the Gentiles. The gospel and not the law, is the power of God unto salvation to every one that believeth; unto the Jew first, and also to the Gentile.

Middletown, N.Y., November 1. 1856.

(Editorial by Elder Gilbert Beebe.)

## OBITUARIES

### ROBERT LEE ROBERSON

The hearts of many and especially Flat Swamp Church were saddened February 17, 1974 by the passing of Brother Robert Lee Roberson, better known as Brother Lee.

As a special request of his niece and a move by Flat Swamp Church, I will attempt to write this obituary.

Brother Lee was born in Stokes, Pitt County, N. C., December 22, 1890, the son of Jim and Amanda Ross Roberson, making his stay on earth 83 years, one month and twenty-six days.

He was married to Susie Everett Andrews on December 24, 1957, and she preceded him in death on November 5, 1972. He is survived by one half-brother, Linwood Roberson of Rocky Mount, N.C., and four half sisters, Mrs. Tesa Allen of Greenville, N.C., and Mrs. Lela Everett, Mrs. Callie James and Mrs. Fannie Barnhill, all of Stokes, two neices and three nephews.

Brother Lee united with Flat Swamp Church first Sunday in June, 1972 along with his wife. They were baptised by their pastor Sunday afternoon in Rogers Pond. He was very attentive to his church and was always willing to share what he had with his church and his pastor. He spent the last sixteen months of his life in Edgecomb Acres Nursing Home, but through the love of Brother Lee Gooch and his wife and members of Flat Swamp, he was blessed to attend his church most of the meetings.

I was blessed to visit Brother Lee very often and though he was in declining health, he never complained of his condition and always expressed his appreciation for what everyone did for him. He often spoke of how much he had to be thankful for and what a blessing the home was for he had a comfortable place to stay and someone to wait on him.

His funeral was held in Biggs Funeral Home on Tuesday, February 19, by his pastor, Elder J. T. Prescott. His body was laid to rest in Robersonville Cemetery.

We of Flat Swamp Church extend to the family our deepest sympathy. We too mourn his passing, but may we be made submissive to God's will to have Brother Lee sleep that restful sleep until the morning of the resurrection.

Done by order of Flat Swamp Church in conference, Saturday before first Sunday in March, 1973.

Elder J. T. Prescott, Moderator  
Hassell Allen, Clerk  
Hassell Allen, Committee

### BROTHER JOHN ERNEST MADDOCK

Brother John Ernest Maddock, age 91, died at St. Mary's Hospital, London, Ontario on Thursday, May 3, 1973. He had resided at Marian Villa Convalescent Home for some years.

Brother Maddock, the son of the late John and Mary Maddock, was born in Brooke Township, Ontario in February 1882. He was the husband of the late Marie Maddock. He is survived by one brother Russell of Alberta in Western Canada and several nieces and nephews in Alberta and here in Ontario.

He joined the Covenanted Baptist Church in Canada in the late 1940's at Poplar Hill. He was baptised by Elder George Ruston. Brother

Maddock returned to Alberta after his baptism and resided there until 1964 when he returned to Ontario.

Brother Maddock was a quiet, humble man with a deep abiding faith in the Lord Jesus Christ. I believe he was much comforted by John's words in I John 3 vs 14, "We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Brother Maddock's funeral was conducted at the Harper Funeral Home in Watford, Ontario on May 5, 1973. Interment was in Alvinston Cemetery.

Resolved that a copy be sent to the *Signs* for publication and a copy be entered in our church records.

Pastors—Covenanted Baptist Church in Canada.

(Elder) J. S. McColl  
(Elder) D. A. McColl

#### SISTER CATHERINE MAY JOHNSTON

Sister Catherine (Katie) May Johnston, age 90, died at St. Mary's Hospital, London, Ontario on May 17, 1973.

Sister Johnston was born at Highgate, Ontario in 1882. She was the daughter of the late Richard and Isabelle Johnston and step-daughter of Nancy Johnston.

Sister Katie lived all of her life in the area of Ontario where the Covenanted Baptist Church meeting houses are located. She joined the Church many years ago and was a humble, faithful, and respected member until her death. Sister Katie was blessed with two close friends, Miss Jean Campbell and Mrs. Donelda Smith who were both very kind to her, in her last years, in looking after her business affairs and personal needs.

Sister Katie was given to contend earnestly for the faith once delivered to the saints. She often used to say as in Timothy 2, vs 10, "Nevertheless, the foundation of God standeth sure having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity". Sister Katie loved the brethren dearly and was always among them when she was able. Sister Katie was deeply concerned about the cause of truth in our country and left a bequest for the upkeep of the church properties.

Funeral services were conducted for Sister Katie at the Needham Memorial Chapel in London on May 19, 1973 by Elders Stewart and Alex McColl. Interment was in Mount Pleasant Cemetery.

Resolved that a copy be sent to the *Signs* for publication and a copy be entered in our church records.

Pastors—Covenanted Baptist Church in Ca-

nada.

(Elder) J. S. McColl  
(Elder) D. A. McColl

#### OBITUARY OF GLADYS H. DALTON

With much sadness and grief in my heart, the Dear Lord willing, I will endeavor to write a few words in memory of one whom I loved most dearly, not only me, but I believe she was loved by all who knew her.

My beloved mother and your sister and friend was born in Pittsylvania County on November 15, 1912, a daughter of the late Arthur and Molly Johnson Hines. She was married to H. Russell Dalton on December 27, 1929, and to this union four daughters were born: Mrs. Lavona Simpson, Mrs. Patsy Barker, Mrs. Gail Chism and the writer, Mrs. Phyllis Goad, who all survive her. She also leaves one brother, Emmett Hines; three sisters, Mrs. Madeline Huffman, Mrs. Thelma McBride, and Mrs. Iva Shelton; also, six grandchildren and one great-grandchild.

When the Dear Lord revealed himself to my dear mother and she was so burdened and felt she had to talk with someone, she came to visit me, and we were sitting alone under the tree in our yard and she told me she wanted to go home to her friends and tell them what great things the Lord had done for her, and in my poor way I replied to her, "If anyone is good enough I think you are." I didn't understand then as I hope I do now, but even then I thought she was such a good woman. That happened on Friday and she offered to the church at a baptizing on Sunday, June 22, 1958, and was received into the sweet fellowship of Weatherford Church and was baptized the same day by her beloved pastor, Elder O. K. Tench. She was always faithful to attend her meetings and loved the church and the Songs of Zion. My mother made it her job to help clean the church before every meeting and was always interested in the welfare of Old Weatherford. She always prepared meals to help serve the visitors.

She was a good wife, mother, and neighbor and she always put other people ahead of herself. She cared for many sick people and people who were less fortunate than she, and acted as a mother to several children who lost their parents.

When she was stricken with an incurable disease, she told her family she was no better to have cancer than anyone else, and she felt it was all in the hands of the Lord. She suffered long but bore her afflictions with patience and always enjoyed visits from the brethren and friends and her dear Pastor.

I believe Mama was made reconciled to her illness and death because she told us on sev-

eral occasions, if the Lord saw fit to take her she was ready to go, but said she knew she could not die before her appointed time. She felt her departure at hand and I feel she was, "ready to be offered and has fought a good fight and has finished her course and has kept the faith and henceforth there is laid up for her a crown of righteousness which the Lord, the righteous judge shall give her at that day, not to her only, but unto all them also that love his appearing." She was taken from this world of sin and sorrow on December 8, 1973.

Her funeral was held on December 10, 1973 at 2:00 p.m. at Weatherford Primitive Baptist Church by her dear Pastor, Elder O. K. Tench, and her body was laid to rest beneath an array of beautiful flowers in the Dalton Family Cemetery to await the second coming of our Lord Jesus Christ.

The sweet memory of her remains alive as she was always smiling and singing the Songs of Zion when she was busy about the chores around the house, garden, and while working with her flowers which she loved so much. I feel we have been highly favored of God to have been blessed with a wonderful mother, wife, sister, and friend. She is greatly missed, most of all by her dear companion and her family, but may we all that mourn our loss be reconciled to the will of our Heavenly Father who doeth all things well and never makes a mistake, for it is he that giveth and he that taketh away.

Written by her daughter who misses her so much.

Phyllis Goad

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#### MEMORIAL TO ELDER WILLIAM T. BROWN

In sadness we attempt to comply with request that we write a brief summary of the life and labours of one that we loved, Elder William T. Brown. He was born in Onslow County, N.C. August 5, 1885 and called from this life at Onslow Memorial Hospital January 5, 1973. He was married to Lula Caroline Allen in 1904 and to this union were born two daughters, Sister Pearl Edna Sandlin, Verona, N.C., Mrs. Mollie Rebecca Batts, Greenville, N.C.; one son, Carl Stuart Brown, Pollocksville, N.C.

The writer knew Elder Brown for many years. He together with his companion visited in the home of our parents long before he began preaching. Our information is that he received a hope in Christ and united with the Church at Old Sparta in the early thirties. He was ordained to the full work of the ministry several years later. He resided in Edgecomb County when he united with the Church but later moved his membership by letter to the New Bay Church at Verona, N.C. after

moving to Onslow County. New Bay Church soon called Elder Brown as Pastor and he served this Church until his departure from this life.

Elder Brown experienced many hardships during his sojourn here. His mother was taken when he was a small child. His early life was, as he put it, a rough one. In later years while growing up and in his manhood he was a fisherman by trade, and was forced to face many storms of the sea. On one occasion while with two others clamming in Bogue Sound, a bolt of lightning struck and killed one of his friends at his side. In telling his experience he would never fail to mention that he was made to know that had it not been for the grace and providence of God he would not have survived.

In conversation with this brother one would soon detect that he was typical of many of his vocation in years past, in that he was plain spoken and strong in his convictions, and was not easily swayed or turned from what he felt to be right. In this man, when blessed by the spirit, it was wonderful to observe the contrast between the natural and the spiritual when the Lord would come to him in power, and you would see his countenance light up, and then he was as bold as a lion and as meek as a lamb. We cannot think of a more fitting memorial than when we say, we believe he was called by divine grace and ordained to preach the gospel. He was a firm believer in the sovereignty and predestination of God in all things.

One we all loved has been called from us but we cannot wish him back, but would say, Sleep on brother and take your rest, we hope to meet you where associations never break up and sabbath never ends.

His funeral was conducted by Elders D. B. Stokes and J. T. Prescott at New Bay Church among his brethren and friends.

Written by Elder J. J. Rhue by order of The Contentnea Primitive Baptist Association while in conference October 12, 1973. It was further ordered that copies of this notice be placed in the association minutes, a copy be sent to the family and a copy to the *Signs of the Times* for publication.

Elder A. P. Mewbern, Moderator  
Elder W. W. Stallings, Clerk  
Deacon J. Carroll Williams, Asst. Clerk.

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*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.*

(1 John 3:1)

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., JULY, 1974

NO. 7

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 7/74  
IT EXPIRES WITH THIS ISSUE

FROM SISTER MCGREGOR AT 92

St. Charles, Ky. 42453

Dear Elder Wood:

I want to renew my subscription for another year. It is a great pleasure to me, for I don't get to go to church often. Our building has been torn up by vandals until we could not have preaching this last winter: New Hope, or better known as Lick Creek, in the Old Highland Association. There have been as many as twelve churches in that association, but this is the last one. The building has been rebuilt several times, and has stood there many years, and we do hope to re-build. We are waiting on the good Lord to lead us, and if the church has served its time and has to go down, we know there is a time and purpose in all things.

We hope He will reconcile us and lead us on the rest of our short road we have to travel, to His purpose and glory. Elder Darnell preached sometimes for us after Elder Biggs passed away, but his health is very bad and we don't think he will be able to come any more.

Time is slipping away, it seems faster than when I was young, but that wonderful, great hand is still holding all things: which is a great comfort to believe, (Sister McGregor will be 92 the 5th of June - Editor), and a great love for His people, and the truth which no

man knows only as given him. "No man can come unto me except my Father which sent me, draw him."

Mrs. W. B. McGregor

## ANOTHER GOSPEL

Rt. 2, Box 78A,  
Strong, Ark.

Dear Editors:

Enclosed you will find check for \$7.00 for renewal to the *Signs* for two more years.

I always look forward to its arrival and I love to read the precious and beloved truths that is published therein. I would like to see and read a sermon published from Matthew 24th chapter and 2 Thessalonians, 2nd chapter. It seems to me that many of these scriptures in Matthew 24 that Jesus spoke, and the Apostle Paul wrote about in 2 Thessalonians, are being fulfilled daily, if I am not deceived in what I see, hear and read about. Jesus spoke of the wars and rumors of wars, famines, pestilences, earthquakes, nations against nations, kingdoms against kingdoms, false christs, false prophets, evil men and seducers waxing worse and worse, deceiving and being deceived. We read in 2 Thessalonians, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

I believe we are seeing daily more and more of that man of sin and his wickedness, falsehood and lies, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of

Satan with all power and signs and lying wonders, and with all deceivableness and unrighteousness in them that perish: because they receive not the love of the truth, that they might be saved."

I believe the true gospel of our Lord and Saviour Jesus Christ is being published and preached by the Lord's called and chosen ministers in his spiritual kingdom he set up in the hearts of his children — Christ in you the hope of glory. It is *another gospel* that is being preached that is false — the doctrines and commandments of men.

Yours in hope of eternal life,  
Mrs. Lula B. Fox

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#### EXTRACTS FROM WRITINGS OF SISTER MARY PARKER

The name of Sister Mary Parker was quite familiar to the readers of the *Signs of the Times*, in the later half of the 1800s, and to many more who read "Reminiscences and Letters", a collection of her writings published by Elder Silas H. Durand in 1891, and a previous "Collection of Gems".

For many years she was an invalid. The following is quoted from Elder Durand, describing her condition:

"As I meditated one day upon her condition, her bodily sufferings and her spiritual peace, the favor of the Lord to her in thus displaying the riches of His grace, and the peculiar power of her writings to comfort the afflicted and poor people of God, I wished she might write something now concerning her past life. It seemed to me almost impossible that she should be able to do so, when I remembered that she can neither stand nor lie down, can occupy but one position, and that not a restful one, and that often pain renders here unconscious, or partly so, for hours and even days together."

In June, 1891, Elder Durand wrote Sister Parker as follows: "As I sit here thinking of you and the book we contemplate publishing, a thought occurs

to me which I will suggest to you. I wish you to write a little in the form of reminiscences. Begin some day when you are feeling well enough, and trace up your life, outwardly and inwardly, from your earliest remembrance. Do not write long at a time. If any scripture is on your mind with power at any time as you write, mention it: write your feelings about it, then go back again and bring up the story. Tell from your present remembrance the feelings when disease was binding you, and the way in which the Lord has at times brought into your soul, sweet and humble submission under His mighty hand, and tender resignation to His will. You can be engaged upon this as strength will permit for the next two months. Do not spend any time or anxiety in planning the article, or in thinking what it will be. Just write a little every day, when able, if only ten lines. Do not pass over anything that comes back in your memory, because you may have spoken of it in some letter . . . As you trace along the history of the past it is not necessary that all connecting circumstances should be given. When you remember any particularly dark period, place yourself there for a little while, and give expression to the sorrow and dark forebodings; and the same when your heart was resting in sweet content, or filled with songs of praise and thanksgiving."

Elder Durand wrote in reference to the above, "I was truly gratified and not a little surprised at the result of this suggestion, as I am sure the dear friends who read it will be. Seldom have I ever read anything more deeply interesting and touching than these reminiscences. We offer this book with the assurance that it will be of abiding interest and value to the spiritual reader."

We purpose to publish extracts from Sister Parker's writings which show some of her severe trials in nature, and the grace and mercy of the Lord which sustained her in this life for nearly 47 years. She died in June, 1895.

REMINISCENCES  
OF  
MARY PARKER

In the year 1848, in the mild month of September, when the air is balmy, and the golden sunlight falls in soft mellow shadows over the great, wide earth, in a pleasant country home, amid the green picturesque hills of Southern Ohio, I was born. I am the youngest of nine children and almost like "one born out of due season," my eldest brother and sister having reached maturity before my birth. The marriage of my sister, who is now a widow, living in Iowa, is the very first of my childish recollections. I was then between three and four years old, and after the marriage rites had been said by the Presbyterian minister, who officiated, my sister took me on her lap and my father bade me sing the hymn beginning: "How firm a foundation, ye saints of the Lord." When I finished I was heartily applauded, especially by the minister, which was very pleasing to my childish vanity. My father, Elder John Parker, was born in Loudoun County, Virginia; my mother in Lambertville, New Jersey. Both united with the Old School Baptist Church at the same time, and both were buried with the Saviour in the watery grave at the same time by Elder Thomas Harper. When my dear father was raised up out of the water, his soul was so filled with the same glory that I think "shone round about Paul," that he began at once to preach the unsearchable riches of Christ, and for some time he stood upon the banks of the flowing stream, uttering such ascriptions of praise, telling of the goodness and love of God with such ability as to astonish all who listened to him, and Elder Harper very emphatically declared he knew he had baptized a preacher. That his prophecy came true, my father's whole after-life, which was spent in so ably defending the truth, certainly went to prove. He never at all craved or sought notoriety, therefore his rare gifts and abilities were little known outside his personal,

special charges. He was strongly attached and devoted to the four churches of which he had charge, and these churches would, as Paul says, "almost have plucked out their very eyes" for him, so deeply did they love him. I am told that he would often hold a large congregation two hours as if spell-bound, when every eye would be wet with tears, and the tears would drop like rain down his own cheeks. Oh, what a noble calling, to be called of the Lord "to preach the unsearchable riches of Christ," to publish peace, to bring the gospel of good tidings to the poor, to say unto them that mourn in Zion, "Thy God reigneth!"

What a strange, a wonderful thing is this human life of ours! The apostle says, "What is life? It is even a vapor, that appeareth for a little time, and then vanisheth away." But, as the sturdy oak, even though it casts its beautiful leaves, yet has its substance in it, and will again come forth in its beauty in spring-time, so the soul, if the divine substance be in it, will come forth in the spring-time of eternal life in never-fading beauty and fragrance, and shine in resplendent glory, when clothed in the likeness of its Redeemer, in the world of never-ending bliss. Sometimes my poor, maimed life looks so narrow, so purposeless, so useless in every way, that, like Job, I think, "better is the day of my death than the day of my birth." I wonder that I am left here a useless cumberer of the ground. Then I am carried back to my childhood, my infancy, when I was a sickly, delicate babe in my mother's arms, who thought each day the feeble spark of life would go out. All along my strangely afflicted life, the love, the power, the tender care of the dear covenant-keeping God has been round about me, sweetly, securely encircling me like a golden ring that has neither beginning nor ending, and even my poor life seems wonderful, oh, very wonderful! and in it there seems to flow much beauty and sweetness from that boundless, inexhaustible river, the "streams whereof shall make glad the

city of our God."

A very dear brother in Christ knocks gently at my door and desires me to unlock the closed chambers of the buried past; to lay open before the reader the shut book of the happy days of yore. But how greatly I hesitate at the thought of opening the cherished volume in whose sacred pages are so many turned-down leaves, so many pages marked by tears, and the wrung-out anguish of a sorely-tried heart. As I sit here alone in my sick room, amid the silence, the hush and quiet that pervades the house when the dear ones go to their place of worship, when there falls upon the ear the sound of no human voice, when no human foot-fall is heard and no sound save the moaning of the house dog, disturbs the silence, then do my thoughts go back to the past, when my tiny bark of life sailed on a smooth summer sea, with no ripple, or wave or bounding billow to mar or stir its sweet, calm beauty. Wholly buried in thoughts of the golden happy past there comes across memory's green fields the poem:

"I am dreaming of the loved ones  
Of the happy days of yore,  
Of the joys that I have tasted,  
Joys which I shall know no more.

"I have seen the fairest flowers  
Blasted by the snows of fate,  
Brightest hopes all torn and scattered,  
Hearts once glad made desolate."

Oh, the sweet memories that awaken within me, the touching, tender influences that cluster around me as I go back in memory to the old home and the old life! Home! What sweet music is wafted back from the buried past, arousing all the most tender emotions of the soul at the mention of this one cherished word, "Home." It is like running the fingers gently and swiftly over the keys of some instrument of music whose chords send forth soft, delicious strains of melody, which permeate the whole being, touch each secret heart-spring, and vibrate through each hidden recess and chamber of the soul. How oft in memory we go back to our happy childhood, where no dark cloud hung over the smooth surface of our sea of

life. But when we have reached maturity, oh, how dark are the clouds! how tempestuous the billows that come over our sunshiny sea! Here we see tears, sorrows, bereavements; a time when footsteps fall softly and all around speak in low whispers, when there is the muffled sound of the closing of coffins, the shutting out of sight of the dearest of all faces; the folding away forever of tired, kind hands. Soon there follows the broken household, the going out from the dear home of our childhood, and all our early, youthful joys are numbered with the past.

The dear home of my childhood was a home of quiet peace. The union of our parents was one of true affection, where heart is joined to heart. The blessed, sanctifying love of God shed the golden glory of its light upon the sacred shrine of their home, and prevented dissensions from coming within its quiet precincts. I think my mother was the most patient woman I ever knew. My father, when speaking of her, often said he was reminded of the words in Proverbs xxxi; II: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil." Paul says of the women, "Let them be keepers at home. My father being almost all of the time absent preaching the blessed gospel, our dear mother was truly "a keeper at home," guiding her house, caring for her children and making home the dearest spot on earth for father when he came back weary with travel and hungry for the kindly ministrations and the soothing influences that the dear wife and mother shed about the sacred shrine of home.

Home and mother! What depth of meaning lies in just these two short words. What tender, soothing influences cluster around, and sweet memories and emotions arise at the mention of these words. Like twin sisters they are so closely allied, they so tenderly blend and run together, that we can scarce recall to mind the one without the memory of the other coming up. Certainly there can be no perfect or pleasant home



without a mother's presence, our light and love. And I firmly believe that this is the place where the all-wise Creator meant women to shine; the one great purpose for which she was created. No woman can bring within the sacred walls of home too much good sense, learning or culture. Indeed more intellect and wisdom are needed in guiding a household, in training the children to put their shoulders properly to the great revolving wheel of life, than in any other sphere, for in this lies the real basis of the future welfare of our country. Think not, dear reader, if you are a wife and mother, intellectual, educated, cultured, that you have buried your brilliant talents, but bring them to bear in making your home one that reaches to the highest standard of excellence in training the minds left to your keeping; and not only will your children arise and call you blessed, but the world at large will be the richer because of your having lived. Oh! I know, my dear sisters, that you, upon whose shoulders fall the care, the burdens of home, the grave and sacred responsibilities of wife and mother, often have great struggles and sorrows. Your footsteps often become weary, your hearts heavy, and you almost lose sight of the fact that yours is a most exalted position, and that a halo of beauty rests upon the life of her who is the centre of home—the wife and mother. In all the trials of life you who are a dear wife and mother should lift up your "eyes unto the hills from whence cometh your help." The pitying eye of your Heavenly Father is ever on you. He knows the mother hath sorrows, and He is a gracious burden bearer, who says "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" "Like as a father pitieth his children, so the Lord pitieth them that fear Him;" "Those who seek Him early shall find Him," and "None are sent empty away." No one more needs the strength of His dear everlasting arm, none need more to rest under His sheltering wing than the mother of children, the mistress of

home. Oh! the blessedness of His love as it sheds its softening, refining influences over godly homes, making them an earthly Eden, where the father and mother and their children sit down and quietly rest as under the shadow of the branches of a wide-spreading tree.

As I pause here for a little time, I am startled to see how far I have drifted from the pages of the past, which I promised to lay open before the reader. Pardon the digression, and we will try to take up the broken thread where we left off.

At the time when my life began to drift along with the current and events of this world, the older members of the family had gone out from the home-roof to take their places in the great battle of life, and to establish homes of their own. My two younger brothers and myself were left in the dear home, under its moral and religious influences. I loved my two brothers almost to idolatry, and they in turn petted and were exceedingly kind to me; the older one especially looked after me through all my childhood and early girlhood with untiring zeal and affection.

When I went skipping over the hills to the district school, this kind brother helped me over the foot-logs, up the steep hills, and was my protector and friend in all my childish troubles. Even at this early stage of my life the disease that now holds me so in thrall would at times shyly show itself, like some dangerous reptile lying in wait in the path of its helpless victim, awaiting a favorable time to seize upon and devour its prey. My flesh would at times bloat, and great sores would appear about my neck and on my person. If I ran rapidly at play, or ascended any upward incline, my heart would beat so wildly respiration would for a time almost cease, and my very tongue cleave to the roof of my mouth. My teachers would often remark that I was so very pale during the afternoon, and the woman who did my mother's washing and heavy work often said she believed I was dropsical. Oh! if I only could have

gone to my parents then and impressed them with the seriousness of my condition, how much suffering I might have escaped; but, alas! I was too young to myself comprehend my condition, and when I thought of it at all, in my childish ignorance, I really supposed all the human family had such symptoms. A few years after this time one of my married brothers had a little girl three years old to take general dropsy, and, after lying one whole year in her cradle, helpless as a great heavy log, suffering untold agony, she quietly passed away during the hot month of August. My father's youngest sister was delicate in health all her life, and soon after she had blossomed into a beautiful woman, married, and in one year died of dropsy. After I became twelve or thirteen years of age the symptoms of disease for a time disappeared, and my future lay before me full of beauty, and glowing with youthful hopes and dreams. Our parents were very hospitable, my father widely and favorably known, and the dear old home was much of the time filled with dear pleasant friends from a distance, or young people from Logan, the nearest town, a thriving county-seat situated on the Hocking River, in the centre of the Hocking Valley, and girt about on either side by beautiful, picturesque hills. My older brother was a lover of, and a favorite in society, and it was his social influence that drew the young people to our pleasant country home. I did not so much enjoy the society of the young and gay as I did that of the sober, middle-aged Christians who came to see my parents and to talk of the goodness of God, and tell of the wonderful Nazarene. Oh! how I did love even then to hear about Jesus, the Jesus that in future years was to become my life, my strength, my hope, my *all*. I think I always believed in the existence of God, and knew that he had all power; but oh! not then, not at that early day, had the hidden spring of the soul been touched, the flood-gates opened and the King in his beauty and glory and holi-

ness come in. I can scarcely remember when, in my childish way, I did not try to pray, but if it was prayer, it was usually that the Lord might spare my father and mother to me, and that I might be an obedient, loving child, not to my Heavenly Parent, but to my natural parents. But, as I in memory go back to those happy days in early youth, I think I can plainly trace the working of the Father's dear hand, can see that there was a drawing of his love, the encircling of his almighty care, and oh! how my heart swells within me with gratitude and love when I see how, as I trust, he snatched me as a brand from the burning. To whom do I owe to-day the deep, great thankfulness that, as I open the pages of my past, none of the midnight darkness is there, no pages all blotted and marred by the blackness of crime? Surely myself, "prone to sin as the sparks are to fly upward," cannot claim any credit; and to none is the praise due save to Him who never slumbers nor sleeps, and whose all-seeing "eye is ever over the righteous, and His ear is open unto their cry."

True, in looking over the past, I see where often and often my wayward feet have gone far astray. There are many things that fill me with self-loathing, great remorse and deep regret; but oh! I am so glad, so thankful to the Lord that the darkness of out-broken sin, the blackness of actual crime, does not appear on the pages of my past.

But if it had followed that crime had been stamped upon my life-pages, and I wore about with me the mark of Cain; if, like King David, I would confess and be sorry for the sin, would not I find an advocate with the Father through the love and intercession of His dear Son? David, the "sweet singer in Israel," fervently prayed not only to be cleansed from the sin of having been a vile seducer, but also humbly begged to be cleansed from murder; for he well knew that the innocent blood of poor Uriah lay upon his soul. Oh! the depth of the love that will reach down to the

very deepest depths of crime and sin, and rescue its victim, removing the filthy garments, clothing them in "linen clean and white," whose spotless purity has been bought at so precious a price as the shedding of the innocent blood of God's only Son; for without the shedding of blood there could be no remission of sin.

(Continued next month)

### EXPERIENCE

I was born August 28, 1897, and was the oldest of my Mother's five children — all boys. Mother died when I was nine years of age, the baby was one year old. I had very little schooling after mother's death. I was brought up to attend the Missionary Baptist services. The minister farmed for a living, and rode horseback to the services. Most of the congregation were farmers and went to services in wagons, and some on horseback. I never heard of a collection being made for the minister in those days. The women wore dresses extending downward to their shoes, and when they were seated, they would cover their shoes with their long extended dress.

After mother's death I would secretly go out at night and pray: I felt from a very young age that I would have to preach. These feelings would come in my mind occasionally until I was 22 years of age, at which time I was led to try to do so. I was baptized at the age of 12 by the Missionary minister. During World War One I joined the army and served most of my time at Camp Lewis, Washington. When discharged I went to Texas, Taylor County, near Abilene. A heavy weight or burden came upon me which it seemed would crush my very life. I would go out at night on the ranch among the mesquite trees where I was boarding, and prayed earnestly for the burden to be removed. One night while praying the weight immediately was removed, and I felt to be as light as a feather floating in the air. I saw no light nor heard a voice, but was at perfect ease.

After the above a burden came in my heart and mind, that I would have to preach. My mind led me to talk with preacher Riddle of Abilene, a Missionary minister. He made an appointment with the congregation where he served for me to speak, which I did at the time set. I could remember going to the stand, but could not remember a word I said. A brother in the flesh, when I asked, told me that I closed my eyes and talked 15 or 20 minutes. One that was present told a friend, who in turn told me, "That I wasn't a Missionary, but a Primitive Baptist. I replied that I would give him to understand that I was not a "hardshell"; which I wasn't at that time.

Afterwards preacher Riddle advised me to go back to my home church in Alabama, and after the church heard me speak a few times, likely they would make arrangements for me to go to a Seminary for better learning. This I did, and after speaking several times at my home church, they ordained me, and I went to their Seminary. After a very short time at the school, I became very dissatisfied, and would go out at night and beg the Lord to let me leave the school. Realizing I was unlearned, I would ask of the Lord in my prayers, if it were His will, to give me a small group of people out in the country for me to minister unto. This came to pass according to what was in my mind when asking for it, but instead of one I was given two groups. (Many such experiences from the first cause me to believe that it was of the Lord.) I had talked for the two little bands in Tuscaloosa County, and occasionally at my home church for around three years.

I was single and spent all my time possible reading the Scriptures when off my job. (I was a molder by trade.) I would read the Scriptures late at night, and go out and pray before retiring. One night I had gone out to the garage and kneeled to pray: and my very thoughts were sealed, and my tongue cleaved to my mouth. All I could think of, was that I could not think.

During the occasion I thought of how I had asked others to come up to be prayed for, and now I couldn't pray for myself. This brought me into great distress of mind. I cancelled an appointment at a community building close to where I was boarding. After a very few days, one evening the sun was hid over the mountain, I walked nearly 200 yards from the dwelling near a bluff, and was standing with my head bowed: immediately a light like the noonday sun shined in my very being, or heart and mind, with the sweetest music accompanying it, and scriptures as a stream poured through my heart and mind. The leaves, trees, rocks and mountains, together with all creation in a perfect silence, bowed in praise to the Creator of all things. Tears streamed from my eyes, while my heart and mind joined in with the sweet music with joy and gladness, and all sorrow and sighing fled away. The Lord promised to wipe all tears from their eyes, — many do not have tears of that kind.

How long this vision lasted I cannot say. It came as quickly as lightning, yet it gradually became dimmer and dimmer, and silently passed away. As far as I know, I continually stood in the same position, with my head bowed throughout the vision, but still I could see up and all around me while it lasted. (The kingdom of heaven cometh not with observation, for behold the kingdom of God is within you, Jesus said.)

A first cousin, and a very dear friend of mine, had many times gone with me to my services, and many times he told me he had utmost confidence in my sincerity, but that he didn't believe a word I said, spiritually speaking. After the vision he was the first one I thought of and as soon as possible I told him of the things I had experienced. He invited me to go with him to Liberty Primitive Baptist Church near Gordo, Alabama, their next meeting, which I did.

The second time I was at their service I offered myself for baptism and church membership. In relating my ex-

perience to the church and large congregation, it seemed like a little heaven below as tears streamed from many eyes. After one year or so, I went back to Abilene, Texas, in Taylor County, where I had previously been with the Missionaries, but now not to be with them — well not quite. There had been a division or divisions among the Primitive Baptists in Texas, of which I knew nothing, but had thought that those who professed to be Primitive Baptists were all the same in their doctrine and belief. Which I found later was not true, to my sorrow. There were those who taught two salvations and limited predestination: if you were obedient and did good, then the Lord would bless you for it, etc. The scriptures teach directly the opposite. It teaches that the Lord blesses His people *to do, and not for doing*. I wasn't established in the wholesome doctrine of God our Saviour, and could not too well understand their differences. As providence would have it, the first ones I came in contact with were those that taught two salvations, limited predestination, and to do good to obtain a blessing — an extra salvation, which made two.

These were the only types of Primitive Baptists I met at this time in Taylor County, after which I went to Levelland, Texas, west of Lubbock. After working there on a new railroad for a few weeks, I went back to Lubbock and worked with a building contractor. One Sunday I walked out to the Lawn, which was in the center of the business district, there I met a very neat looking young man whose name was Durwood Bradley, an attorney at law, and immediately we made ourselves acquainted with each other, and a scriptural conversation began between us. After we had talked for some time Brother Bradley asked me to go with him to the house where he was boarding. (We both were single) He was well read and instructed in the scriptures, understanding the fundamental points of doctrine far beyond me, yet I was very attentive in hearing him talk.

He gave me some copies of the *Signs of the Times* to read, and a pamphlet entitled *Feast of Fat Things*. He told me there was a Primitive Baptist Church there in the suburbs of Lubbock and that he would take me to their next meeting on Sunday, but he told me that the ministers didn't preach in the spirit's power, he didn't think as they did back east.

At the set time we went as planned, and in process of time I agreed to go home with one of the ministers to gather his cotton while he ran the Roebinder in cutting his feed stuff. We ate dinner at preacher Abb Coins that day before leaving for preacher Ausmus' home. I had laid my overcoat across the bed while we had dinner and talked awhile before leaving. I had the copies of the *Signs of the Times* and the pamphlet Brother Bradley had let me have, in my inside overcoat pocket, and one of the ministers saw them, and took them out of the pocket. They between themselves made slight remarks about the *Signs*. After we left for preacher Ausmus' home, he and preacher Denton were speaking of the *Signs*, and one said that it was a dangerous paper for Primitive Baptists to have in their homes. At this saying, I became angry, mostly because of the respect I had for Brother Bradley, who had loaned me the pamphlets. I said to them, Brethren, Brother Bradley loaned me the pamphlets to read, and I had no intention of bothering anyone with them. But one of you took them out of my pocket. And I criticized them before every one, and now if you will allow me, I will keep them locked in my suitcase and read them at my leisure. That was the end of the conversation.

After reading some of the Magazines, I thought that if others cannot understand this writing better than I can, then I don't see how the reading would hurt anyone, for I honestly could not understand the writing.

Those Baptists had several churches on the Plains, West Texas, and Brother Ausmus would take me to one of them

most every Sunday, and I began to more closely notice the things they were preaching concerning their two salvations, limited predestination, and do good, obey and go to meetings, and the Lord would bless you for it. I became convinced in my own heart and mind, that there was nothing good about me nor my acts. One day I was crawling on my knees gathering cotton, and my sins would rise up in my heart and mind like mountains. I was crying very bitterly over my wretched condition, and gathering cotton with all my might. Suddenly a voice said, "For his name shall be called the Lord our righteousness," and Jesus appeared high in the elements. I was looking down just as I was when the vision appeared to me in Alabama, but I clearly heard the voice and saw Jesus in the vision, (not as glorified, but as man, and I knew it was Jesus.)

Before this last vision, while I was grieving over my sins, I would think of the vision I experienced back in Alabama, and how the church received me for baptism and membership, and wondering, if indeed it was of the Lord, why had all this come upon me, but thinking of that did not relieve my present grief over my wretched condition.

I believe with much assurance that in this second vision, there was given me the key of the divine knowledge of the revealed truth, to see and understand the truth of the gospel of our Lord Jesus Christ. When I went to the house that evening, I could read and understand the writing in the *Signs of the Times* which Brother Bradley had loaned me, while just a short time before I could not understand much of the writings. Furthermore, from that very evening Brother Ausmus and I could not agree on the teaching of the scriptures. But I will hasten to say, that he and wife and children were as fine people as I have ever known or ever expect to know in this world of sorrow.

After this I went with Brother Aus-

mus one more time to their meeting. There were several elderly ministers and a large congregation. When time came for preaching services, they would have a young man and myself to go forward. This was much to my surprise, and I was to be first. Prayer was offered, and I arose to speak. It appeared to me after I had spoken a few minutes, that every head in the house was bowed. I only noticed one sitting erect, looking directly at me, and tears very visible were streaming down his cheeks. This person was Brother Durwood Bradley, of Lubbock, Teyas. I have experienced many mysteries in my ministry and this was in my very young days, not even liberated to speak in public by the church, but I hope God liberated me that time to speak to at least one of his dear people. This I speak in all meekness with thanksgiving. Brother Bradley went with me to Brother Ausmus' for dinner after the services. After dinner I asked Brother Bradley for us to walk around, and, we being alone, I began to tell him of the vision, and he immediately said, "I have already seen it manifested." This was the last time I saw Brother Durwood Bradley, but have read of him in the *Signs*, and with much interest noticed his gifts as a donor to the *Signs of the Times*.

After this experience, I felt indeed to be a wayfaring pilgrim in this world, not knowing where the Lord's true people and church were, if indeed there was a true church anywhere on earth. I would think of the things Brother Bradley had told me of the people back east and of my home church in Alabama, and then I would think of the twelve Apostles, and wish I could see one of them, thinking that if I could he would instruct me more perfectly in the right way. Then I would think how wonderful I felt the Lord had been to me, and that He could take care of me and direct me in the right way of peace and rest. I would pray for the Lord to show me where his true people were, and assembled to worship.

I went back to Abilene in Taylor

County, and in talking with a brother who lived in Abilene he told me there were two groups of Primitive Baptists which met at separate times in the same building, and since I had met some of the one group, he told me some of the names of the other. Two of which were Brother Joe Griffin and Sister Tillie Griffin, husband and wife. I went to their home, and, as I remember, a preacher Shipman was there. Here I felt and believed, and do till yet, that I had met some of the Lord's true enlightened people, who were indeed children of light,—of the day, not of night nor of darkness, who also walked as children of the light and knowledge of the glory of God, in the face of Jesus Christ. How sweet it was to be with and communicate with those dear people, especially after going through the dark and dreadful seasons I had experienced. Yet I firmly believe that it was all of the Lord and for my good and His glory, not only for my present good and instruction, but for the life and travel which I was to face and go through the remaining days of my life in this world. (Please read Deut. 32:9-13) This tells much of my experience far better than I can tell it.

After being with Brother Joe Griffin's people for awhile, and knowing that another group of people called Primitive Baptists was meeting in the same house, I went to their services one Sunday. While the minister was admonishing the people along the line of not forsaking the assembling of themselves together as the manner of some was, he began pointing from one side of the assembly to the other, saying, "You could have stayed at home." "You could have stayed at home." This he repeated several times, with the people sitting in front of him, looking at him. I first thought, how could the poor helpless people be in two places at the same time? when I knew they were sitting there in front of the minister. It came to my mind that if what he was saying is true, then he too could have stayed at home, and likewise all the

ministers, including the congregation, and including the apostles and prophets, and even Jesus could have all stayed at home. Then the scriptures came into my mind, "The fool has said in his heart, there is no God." Thus the dear Lord preached to me one of the most gracious and comforting sermons that I ever heard, or ever expect to hear while in this world. While I was sitting facing the minister, he was denying the very existence of the Supreme Being — God Almighty.

Sometime after this I came back to Alabama, and finally moved my membership from Liberty Church to Nazareth Church, located in Tuscaloosa County. A year or so before this I was married to Miss Lara Bell Kelley, to which union two children were born, a son and a daughter. I had been liberated by Liberty Church to speak in public, and shortly after becoming a member with Nazareth, I was ordained as a minister of the gospel of our Lord Jesus Christ, to preach the gospel wherever the Holy Spirit directed, and His kind providence provided. The church called me assistant pastor to Elder Samuel J. Norris, whom I came up under as a child with his father, until his death. After his death the church called me to be their pastor, I being nearly 33 years of age. (I had married at the age of 31 to the one named above whose age was 16.) I have been retained as pastor of said church ever since, with the exception of 5 years which Elder Wilson Brock and Elder George W. Berry, both of Fayette, Alabama, served the church. When Elder Berry passed away, I returned to Alabama from California, and have been retained pastor up to the present. Should I live till August 28, 1974, I will be 77 years of age.

The dear Lord has brought me through many great trials and afflictions to the present. I have desired above all things to be honest, truthful and faithful to my calling of God: greatly desiring to preach Christ crucified, risen and glorified at the right hand of the Majesty on high, as an all-sufficient,

complete and almighty Saviour of his people, from the beginning to the finishing of their salvation and glorification: and shunning not to declare the whole counsel of God before all men. I felt in my younger days at times, that the mighty power of the Spirit was in my preaching, to own and to bless both me and the hearers, witnessing tears streaming from many eyes. This I seldom see now. The majority of the people seem not to relish preaching as in times past.

John L. Sanders,  
44 Durrett Grove  
Tuscaloosa, Ala. 35401

AN EXPLANATION

Box 82,  
Farmerville, La. 71241

Dear Editors:

Enclosed is check for \$10.00 for two years subscription to the *Signs of the Times*, and the balance for the Indigent Fund.

In reading Elder Gilbert Beebe's "Voices of the Past" in the April issue, please check page 91 and explain what he meant by Cant. 6:10. I can't find any book or books that start with Cant. in the Bible. I have either overlooked it or it is a misprint.

Please explain and I will appreciate it. Thanks.

June Hudson

(Cant. 6:10 has reference to the Song of Solomon. Cant. is the abbreviation of Canticles, which some of the old Bibles used in reference to The Song of Solomon. The heading was sometimes *Canticles or Song of Solomon*. Evidently Elder Beebe preferred to use Canticles in his writings, and his Bible probably used the double heading.—EDITORS)

NOTICE OF MEETING AT PINE  
CREEK CHURCH

The Annual Meeting of the Primitive Baptist at Pine Creek Church, Floyd County, Virginia, will be held as usual on the Fourth of July, beginning at 10 a.m. This is the Annual Meeting enjoyed by many in years past, at one of the oldest churches in Floyd County.

Directions: From Floyd Courthouse go east on U.S. Route 221, about five miles, and turn left at an old storehouse on the left at a cross road. Going west from Roanoke, turn right at the same place off of Route 221, about one-half mile to the church.

An all-day meeting is expected, and the public is invited.

D. V. Spangler

*PLEASE NOTE:* Elder D. B. Stokes of Jacksonville, N.C., is expected at a guest minister at the Dan River Primitive Baptist Church, Mayfield, N.C., the fourth Sunday and Saturday before in July.

D. V. Spangler, Pastor

#### THE PIGG RIVER ASSOCIATION

*The Pigg River Association* is appointed, the Lord willing, to meet with the Gill's Creek Church August 2, 3, and 4, 1974.

The Meeting House is located about 12 miles east of Rocky Mount, Va. on State Road No. 834. Those coming from the south turn right off U.S. 220 at Rocky Mount, Va. on State Route 40 to Redwood, Va., turn left on Route 655 to 834, turn left on 834 and follow to the meeting house.

Those coming from Gretna, Va. follow State Route 40 to Union Hall, Va., about one and one-half miles west of Union Hall turn right on 834 and follow to meeting house. Watch for signs.

Our correspondents, brethren and friends are invited to meet with us.

John D. Wood, Clerk

#### CONTENTNEA UNION

The next session of the *Contentnea Union* is to be held, the good Lord willing, with New Bay Church June 29 and 30th.

The church is located in Onslow County, off Highway 17 between Jacksonville, N.C. and Wilmington, N.C. All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk  
Rt. 4, Box 195,  
Tarboro, N.C. 27886

#### UPPER COUNTRY LINE ASSOCIATION

The Lord willing, the sixty-eighth session of the *Upper Country Line Primitive Baptist Association* convenes with Pleasantville Church, Rockingham County, N. C., Saturday, Sunday and Monday, July 20, 21, and 22, 1974. Serv-

ices beginning at 11 A.M. on Saturday.

Pleasantville Church is located on Highway 704 between Reidsville and Highway 220, Rockingham County, N. C. From Reidsville take Highway 87 west to Highway 704 via Wentworth about 7 miles on right. From Highway 220 east about 5 miles on left.

We cordially invite ministers, brethren and friends of like precious faith and order to join with us in this service.

Danald E. Smith, Assn. Clerk

**SPECIAL REQUEST:** A large number of the *Signs* are being returned to us because of changes of address and failure to notify us. If we do not have your *full address*, please give it to us immediately, or your paper will be returned to us at double the cost of a short time ago. — EDITORS

THE ALL DAY MEETING AT SLATE HILL, N. Y. is appointed to be held Saturday, August 3rd. Brethren and friends are invited to attend.

#### GOD'S GREAT LOVE

When God's great love is manifest  
In a repenting sinner's heart,  
He is lifted up from earthly cares  
And from evil would depart.

This little bit of Heaven  
That this great love has shown,  
Makes us love the brethren  
And desire Christ for our own.

But soon these moments vanish,  
And evil creeps back in  
To show our carnal weakness  
That we are still in sin.

This great love that God has shown  
To give His only Son,  
For our sins to die for us  
Only He could atone.

How could so perfect a Savior  
Love vile sinners so?  
To bow His head on Calvary's cross  
And through such torment go.

I know I cannot follow Christ,  
Except He bid me come  
To take His yoke upon me,  
Then from this I will not turn.

I believe I love the brethren  
In a Christ like way,  
Because I like to be with them  
And talk of that Great Day,



When Christ shall come to call us home  
 To be with Him above,  
 To know peace and tranquility  
 And be perfected in His love.

Reeves O. Smith, Sr.  
 Rt. 1, Box 176A  
 Pinetown, N.C. 27865

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Danville, Va. July, 1974

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
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EDITORIAL

ISAIAH 49:24-26

*“Shall the prey be taken from the  
 mighty, or the lawful captive delivered?  
 But thus saith the Lord, Even the cap-  
 tives of the mighty shall be taken away,  
 and the prey of the terrible shall be de-  
 livered: for I will contend with him  
 that contendeth with thee, and I will  
 save thy children, and I will feed them  
 that oppress thee with their own flesh;  
 and they shall be drunken with their  
 own blood, as with sweet wine: and all  
 flesh shall know that I the Lord am  
 thy Saviour and thy Redeemer, the  
 mighty One of Jacob.”*

Quite often I read that Dr. John Gill was the ablest preacher since Paul's day. I have no desire to detract from his name among our people, but I find

but little, if anything, to console in his dissertations about the historical aspects of the travel of Israel. The literal incidents of those wars and bickerings of Israel does not interest me only that I am constantly seeking at a throne of grace for the enlightening of the Holy Spirit so that I might glean among the spiritual aspects of those natural things.

As it is with the most, if not all, old scriptures, I feel sure that they were written for our learning; that they have a lesson for us today. In so many of the things of Old Testament lives we would not find anything that would cause us to do the things that they carried out, but when these things are examined under the microscope of truth we will find ourselves living through spiritual experiences that become a counterpart of their lives. Quite often I am reminded that this is spiritualizing the scriptures. Sure it is. How right that is. I have an alternative to spiritualizing. If I do not spiritualize, I must give it to you in the raw of natural reasoning. If I am not able to find Christ in Joseph's journey to Egypt, I must then write you an epistle about a natural famine coming and that we need somebody to build bins and barns, somebody to conserve energy and man power and natural corn and wheat. If I am not mistaken in my calling, and who I am called to minister to, I am sent to a poor and feeble nation that, at times, is not concerned about something for the body but rather food and shelter and clothing for the soul and spirit. Thus, as blessed of God, I will continue from the pulpit and by way of written page to seek the sweet kernels that are hid in the nuts that are in the garden of the Lord.

Fifty years ago, if I am not mistaken, I was taught how mighty that the law was in the life of a child of grace. Today, that law is just as mighty to those that are brought under the fearful and condemnatory mandates of it. Worldly literature fails to bring a night to our attention that is as filled with awe inspiring power as was the night on

Sinai. It is not any small wonder that Moses trembled; it ceases to be amazing that the touching of the mountain by a beast brought swifre retribution. In those days the enemies of God's electing love were as vicious against the recipients of that love as they are to day. That is their cry set as part of our text. This law that held these poor sinners captive was twofold mighty. In the first place, it was the law of God as handed down by Him by His servant Moses. The law itself contended with them every step of the way; the menacing shadow of death met them at every turn; the inexorable, the rigid, the demanding penalty of their sin had them in its grasp at every turn.

Let us ever remember that God does not look on sin with any degree of mercy or compromise; He does not pass by the guilty; He does not have favorites to which He grants immunity from their foul deeds. If I thought, or could be convinced that God did not exact strict observance to each and every commandment, at that time the beauty of salvation by grace would lose much of its lustre and beauty and sweetness. This rigid strictness and the exactness of God toward the least fracture of these laws brought Israel into troubles. Their neighbors did not know the law of God, but they knew their law. The law of God and the law of the enemies of Israel were somewhat similiar. Also, let it be remembered that the law which the Israel of God are now under and the law which all other people are under, are similar. You ask me in what way. It seems that we, in our preaching and writing have concluded everybody except the Old Baptist under the law of God as carried down from Sinai by Moses. If we could find in the divine record where every nation was gathered to Sinai to receive the law of God, I could readily accept that, but since I am sure that no one came there except Israel, I am also sure that the worldly institutions of religion are not under the law of God as brought down from Sinai by Moses. But isn't that what Old

Baptists preach? Is it not true that the ministers say the world is preaching law and the Old Baptist are preaching grace? Yes, that is true, but the law which the world is preaching is not the law of God. It is a mixture of God's law and a version of His law which is a concoction of the natural mind of designing men. The law of God did not have the least intimation that eternal life could be had by obedience to it. The only thing that it promised was eating the good of the land. This law did not give eternal life; a man could not get justification by it (Acts 13:39). These enemies of Israel in type, as well as all of his enemies in anti-type, have remade and rehashed the law of God, and they are all under a law unto themselves. They are all guilty of religious plagiarism for they have stolen the law of God and made it into one to suit their own notions (Rom. 2:14).

As we look at what is transpiring in this awesome episode in the history of Israel, God is lifting up in typical promise a standard for the deliverance of His afflicted people. This Standard is the standard of Zion. The Spirit lifts Him up in every invasion by the enemy; the Lord God ever contends against the enemy that contends with feeble Zion (Isa.. 59:19-21). It is true that no man knoweth the Lord Jesus Christ save he and she that it is revealed to, and yet, there is much to lead us to think of the ungodly as having some kind of knowledge of God. For instance, the most heinously wicked kings conversed with God and He with them; the devils in the time of Christ not only recognized Him but knew that an appointed time for their destruction awaited them (Mat. 8:29). Thus, the strong powers that had the children of Israel in captivity had some kind of knowledge that the interest of God in these Israelites spelled doom for them. They knew enough to know that these captives were lawfully in their possession. Their contention to keep them in captivity was based on justice, for they were lawful captives. They were guilty of transgression. Their

lamentation was a legal one; it was based wholly on law. Not only law had them bound, but law contended about it; it did not feel to give them up.

As we look in amazement as a greater than Moses is looking forth through the intricate latticework of the maze of laws, our souls are lifted out of gloom and out of prison, and we hear our Contender declaring to the lawfulness of the law as exemplified in these captors of Israel, Yes, even the lawful captives of the mighty, and the legal prey of the terrible shall be delivered. Ah, my weary child of grace, Behold thy salvation cometh. The Lord is at hand. His law must be fulfilled, and it is fulfilled even in the scene before us. It has captured the guilty; it has brought them into captivity; it has contended with the Israelites and won the contention in each case.

Every enemy that contends against the children of God will be vanquished. This deliverance will not ever come by the children. How incompatible to a poor sinner that has fallen under the penalty of condemnation to tell them that they can deliver themselves. They are deeply involved in captivity, and to tell them that have fallen or failed, that in their failure they can rectify their sin, is to torment instead of comfort. They tried to measure arms against what Moses brought down from Sinai, but it was more than a match for them. They had not been able to hear and obey the first law given them in the morning before being marred in the hands of the Potter, and they had not been able to obey the law given them at Sinai. This is self evident. If they had been able, their ability would have manifested itself by them keeping the first law in the garden and all of the laws delivered to them in the mountain. People are constantly writing me from over the country that they could have kept the first law as well as consequent laws, but they do not have any proof. They tell me what seems to them to be the truth; they tell me what they think could have been, but there they all come

up against a stone wall, for, instead of having evidence to prove that Adam and Israel could have stood, all of the evidence is against them, for they did not stand. The law was so exacting, the devil was so strong, they were not able. The contention of Moses, the contention of those that contended against them, was more than a match for them.

I wonder when we are stripped of our self righteousness could any of Israel say, I would have been a match for the law given me, I would have been able to resist the slinking influence and contention of Satan. I am a poor wayfaring pilgrim, with every faculty daily growing weaker, yet I do hope still blessed with boldness to face every false way. I wonder could any one say that where my father Adam failed I could have complied. My God, what audacity for a sinner, a *fallen sinner*, to blespheme like that. I wonder could any poor sinner that has the weakness of himself, the wily contention of Satan, the affluence of the world with its divers temptations thrown around him, could say that, while we all come short of the glory of God, it was not necessary, for if I had been there with the golden opportunity to serve my Maker, I could have measured up to it. If this is the truth, then God's promise was useless. If any one of us could have successfully contended for our salvation, we did not need Christ. If today, or any time from the morning until now late in the evening, any could have, or yet could successfully contend against our contenders, God sent His precious Son by way of the cross when the ones that He sent Him to, did not need Him at all. His suffering was in vain; Paul's determination was in vain. If poor sinners could contend with and win the argument or contention, what need did we have of somebody to contend with them that contended with us? I repeat, If we could have met Satan's and the world's and the flesh's contention, a lot of useless work and suffering was indulged in, and Paul had a determination that this scandalous and

ridiculous doctrine that I am raising my objection to, would have made it unnecessary to write to the church at Corinth or anywhere else (I Cor. 2:2).

The text grows, and as it grows it spreads out over the whole panorama of the travail of God's humble poor. This One that is to contend with all that contends against us, is seen not only as a fountain flowing to the former and the hinder sea, but as the warrior that once embattled where confused noise was rampant, but is now our Challenger of every contention against us. In the noise it was by blood, and now it is by fire (Isa. 9:5; Heb. 12:29). In each and every conflict the battle has been won, but the recipient of the victory has not fought and won the battle, but He that contends with all of them that contend against God's little children. This fight, as we look backwards, is fought by another, and it is fought through great distress for a whoring and ungrateful recipient. Our minds are inflamed with rapture and holy ecstasy that before we ever needed a grain of wheat, even while we were rolling in our wealth and revelling in our boasted pomp and spender, that God, even our God, was going before laying up bread, and laying up chastening for these that would have been our contention even unto death and starvation. As I contemplate the gift of grace whereby a sinful wretch such as I, am blessed with crumbs of this laid up bread (Psa. 31:19), my mind is carried out in silent thanksgiving that poor sinners had such a heavenly Benefactor in Joseph. At every turn there were contenders against Israel. Disputing, murmuring, disrupting, conspiring, bearing false witness, forgetting, any of which would have ended in Israel's ruin. But just to think that God told Abram about the impending journey into Egypt, but that great blessings would accompany them and that his ancestors would be brought out (Gen. 15:13). Disputants arose in Israel, and their cunning and contention was suffered all of the way; at every

turn, even before the need for the journey, all along the journey, and at every turn everything seemed to be against Israel.

Dear reader, who turned all of this to glory for Israel? The contention of Jacob did not, the contention of the brethren did not, the falsity of Potiphar's wife did not. Why? Tell me, what would have become of God's promise had God not contended against those that contended against Israel? Ah, yes, it is agreed that these were all guilty, and had Joseph contended with all of the eye-for-an-eye and tooth-for-a-tooth contenders with their weapons, that all of them would have perished. God contended with them, God contended with them in such a way that their intentions and their contentions were not only swept aside, but were made subservient to Him that every last one of them was fed while there, and every last one of them was carried out. If there is a better doctrine than that I have not met up with it.

Before the time of their departure out of Egypt, and before any contention against them leaving, God raised up Pharaoh, and God raised up Moses. The raising up (or making to stand) of Pharaoh was God's work. What a lamentable condition a man is in when he tries to explain away this raising up of this king. I am so glad that He does not need me to tell His people what He means; that He has not called poor puny men to apologize for Him. Those that feel an inclination to help Him out of the dilemmas that he inadvertently gets into, are some of the worst contenders that God's people have to contend with, but He also contends against them. Before the manifestation of raising up Pharaoh for what he did to the children of Israel, God raised up Moses. The power of God raised both men up. The motivation of Pharaoh was an evil heart; the motivation of Moses as a habit of life was prompted by the love of God in his heart. The scheme is well laid; the overthrow of Pharaoh's contention is well planned. God raised

up (made to stand) Moses, and placed him in Pharaoh's household. He was placed there by the power and wisdom of God that he might learn how to gain the ways of that kingdom; that he might learn to out maneuver Pharaoh; that through and because of God's mercy, all of Egypt that was contending for the destruction of Israel, that the same kind of destruction would be vented against the contenders.

I am not as sure as I desire, of my relationship with God, but I am sure about the children of God. At the sea I find a full and complete culmination of God's contending against them that contend with the children of God. Every last one of those that were contended against were saved. Ah, what glory attends this lovely way; truly it is that by such things as are found here, that men live by them (Isa. 38:16). Here is the doctrine that saves and exalts the lowly; this is the doctrine that brings down the exalted and makes them live among the lowly; this is the doctrine that made slaves and masters wash each other's feet; this is the only doctrine that save an infant of days or a man a hundred years old (Isa. 65:20), here is the doctrine that brought infants in their mother's arm, and octogenarians leaning on their son's arm. Lastly, here is the doctrine that destroys every sin, every Egyptian (darkness), every enemy, every contender against the family of God.

There are four things that are never satisfied. They never say, It is enough; they never quit contending against the children of God. Those are grave things in our experience; they are always, in our experience, against us. These things are the grave, the barren womb, the earth that is not filled with water, and the fire that sayeth not, It is enough. First, the barren womb (the womb restrained), what sorrow it is not to be able to bring forth praise and honor and glory to His precious name. As a woman feels to be a failure that can not bear children, even so, the children of God feel to be a failure that are not

able to bring forth good fruit. How dreadful it is to have no rain and no dropping of the doctrine of grace in our souls, in these earthen vessels. How we long for moisture to come from Mount Hermon, falling gently, being absorbed, satiating the whole of our being (Jer. 31:25). How fearful it is as fire is kindled in our heaving bosom, and all our possessions are consumed, and we are barely escaped; and how distressing as we continue to feel the consuming fire of God's wrath against us. We are made to cry, O Lord how long wilt thou close thy ears to our cry? But sure and certain He will answer in the person of His Son, to wit, "The Spirit of the Lord is upon me to appoint unto them that mourn in Zion, to give unto them beauty for ashes." He is answering our help from our sins, and is saying that although they must be consumed, that I will give you beauty for these ashes, which is saying that I will take away these ashes which are a reminder of your sins, and you shall enjoy the beauty of your holiness which stems from me to you (Isa. 61:3).

Graves are receiving the loved ones of God. We must all meet death (which, with Jacob, seems to be against us, ever threatening, ever yawning before us); we must all lose to the grave. Shall I stop there? If it is victor; if it is to be in the ascendancy here or here after; if it is to have the preeminence over that which Christ, the great Contender, has saved, then, yes, by all means, let me lay my hand over my mouth and you never hear my voice, and let me lay aside my pen, for I am out of anything to write or preach. But it isn't true.

They that oppress thee; they that contend with thee, shall, sooner or later to us, but timely with God, meet up with Him that contends with them that contend against the poor and afflicted people of God. The saints shall here know the Contender and shall praise Him both here and in heaven. Those that contend against us, and are never blessed to meet Christ in this life, shall

one day bow their knee to Him, and confess with their tongues that He is God, and they will never have Christ the lovely Contender contend against the second death for them.

W.D.G.

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

"DENYING THE LORD THAT  
BOUGHT THEM."

2 Peter 2:1

Our views on this scripture are called for by sister "E.B." as will be seen in the postscript of her letter on page 21 of this number. The principle difficulty complained of in understanding the subject, is involved in the words, *The Lord that bought them*, applied to those who in verse 3, are subjects of judgment and damnation. By reference to our remarks on the 6th verse of this chapter, in our last number, the reader will discover that we hold those characters to be the angels which kept not their first estate. The text on which we are now to remark reads thus—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

This epistle was addressed to the Hebrew brethren, such as had been scattered abroad by the persecution; this will appear by reference to the introduction of the first epistle; as also from his allusion to their having been addressed on the same subject, of the second coming of Christ, by our beloved brother Paul. See Chap. iii. 15. We will now proceed to notice the text—But there were false prophets also among the people, viz: among the people of Israel, to which nationally or according to the flesh, these brethren, as well as the false teachers belonged. This fact re-

quiring for its confirmation nothing more than a reference to the Old Testament history of Israel, in almost every page of which these *sinning angels*, false prophets, sons of Belial, &c., were detected. Hence, from this palpable fact that in all ages of Israel the people were infested with false prophets, so now when Jesus was ascended, and before he should be revealed in the utter destruction of Jerusalem, these Jewish converts to the christian faith, might, with certainty expect to be troubled with false teachers from the same quarter, viz: from among the Jews. In confirmation of our view of this subject we refer the reader to the solemn admonition of our Lord, to his disciples before he ascended. He told them He was going away, but would shortly return to them with power and great glory, and that some of them should live to witness the fulfillment of this promise; but they begged him to tell them when these things should be, and what would be the sign of his coming and of the end of the world? (i.e. that world). To which enquiries Jesus answered and said—"Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many." Matt. xxiv. 3-5. Again in same Chap. ver. 11. "And many false prophets shall rise, and shall deceive many;" again verses 23-27. "Then if any shall say unto you, Lo here is Christ, or lo there, believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you: For as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." The testimony of our Lord in the concluding part of the 24th Chap. of Matt. and the instructions contained in the parables in the 25th Chap., settles the point in regard to who these false prophets and false teachers were, and from whence they were. He calls them his own servants, wicked servants, sloth-

ful servants, &c., also by the parable of the virgins, they are clearly presented as being of the stock of Abraham after the flesh, and were then, and soon should be found among his nominal disciples.

Our readers will perceive that Peter was now addressing the scattered saints, under these very circumstances, and impressing on them these admonitions of his, and of our Lord. There shall be false teachers among you; who are now waiting the fulfillment of your Lord's predictions; you who are not to see death until these things are fulfilled; until your Lord shall be revealed in flaming fire, taking vengeance on the Jews, in the destruction of Jerusalem, and to be admired by all who love his appearing. These false teachers should bring in damnable heresies; saying I am Christ, and lo here is Christ, and lo there; and "Since the fathers have fallen asleep, all things remain as they were, and where is the promise of his coming?" These were damnable heresies, and even amounted to denying the Lord that bought them. For they could not set themselves or any thing else up as Christ, without denying the true Christ; and such heresy is damnable, because if Christ be rejected or denied, in his absence there is nothing can save from damnation. Hence could they, or could our modern false christs who set themselves up as intercessors, revival makers, &c., establish their doctrines, it would make the damnation of all who trust in Christ alone inevitable.

But the main question with our sister is: "How can it be said that the Lord bought those teachers, whose judgment now of a long time lingereth not and their damnation slumbereth not?" We have shown that these false prophets alluded to by Peter, were members of the national family of Israel, and on this account were called servants, foolish virgins; wicked and slothful servants, &c., it therefore remains for us

to show how the Lord bought them. And first we take the ground that it was not in the redemption purchase, by which his elect are redeemed from damnation, or their damnation would slumber; nor are they redeemed from all iniquity, see Titus ii. 14, or they would not continue in the iniquitous course of promulgating damnable heresies, nor from wrath and the curse of the law, or their judgement, which dooms them to flaming fire, and utter destruction, would at least linger, But the question returns, How then were they bought? We answer, in that redemption purchase, by which the whole family of national Israel were delivered from the house of bondage in Egypt, and elevated to a distinction above all other nations then under heaven. Their redemption from Egypt is often referred to as being highly figurative of the redemption purchase which Christ has with his own blood, made of his own church from sin, death and hell, from the demands, wrath and curse of the law of God, and which secures to them all the benefits of Christ's mediatorial office. But while they in their distinct character as a nation were typical of the true and heavenly Jerusalem, they were only the Jerusalem which *then was*, and which was in bondage with her children, and bring upon themselves swift destruction. That judgment that lingered not, and that damnation that slumbereth not, may well be called *swift destruction*; and this as far as related to a temporal display of their judgment, &c., was most dreadfully realized by those false prophets, when the sign was descried of the Son of man coming in the clouds of heaven, with power and great glory. Their destruction was swift, like the vivid flash that leaping from the east shineth even unto the remote west, without allowing time for those who were upon the housetop to come down, to take anything out of the house, nor such as were in the field to return to their houses. Behold, said Jesus, I have told you before! "As the days of Noah were, so shall the coming

of the Son of man be; for as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." In this awful calamity those false teachers might consider this distress as brought by themselves, as abundant warning had been given unto one and all to watch; yet setting aside all these admonitions of Christ and His apostles, they were swept away by these overflowing judgments.

Under the influence of the Spirit of God the apostle Peter very well knew, that while these vile perverters of the truth of God were drawing away many from their steadfastness, that these impending judgments were gathering thick; and although they may count it pleasure to riot in the day time, and in the full light of all those admonitions which began to be spoken by Christ, and were confirmed and reiterated by those that heard him; and although they may be willingly and criminally ignorant of God's manner of computing time, (Chap. iii. 5.) and say, Where is the promise of his coming? verse 4; still the apostle knew and testified, The day of the Lord would come as a thief in the night, in which those old Jewish heavens should pass away with a great noise, &c. Nevertheless the apostle and many of the primitive saints, according to his promise, looked for (and finally realized) a new heavens and a new earth wherein dwelleth Righteousness, or wherein Christ should dwell.

From all the above-named considerations, Peter warned the saints, seeing they looked for such things, to improve from the circumstances in which they were placed; and we at this late age may also derive from these examples instruction in righteousness, to beware of false teachers, to watch and be sober; for we who have been by divine grace admitted into that heaven, wherein Jesus dwell-



eth, which the apostles looked for, how much more does it become us to consider what manner of persons we ought to be, in all holy conversation and godliness.

(Editorial by Elder Gilbert Beebe in 1840)

HAS EXPERIENCED WITH  
THE WRITERS

P.O. Box 162,  
Randolph, Ohio 44265

Dear Editors of the Signs:

And to those who are blest to write for the *Signs*, for I have experienced with them. They are so much help to those who have been cut off from the church and the shut-ins. Blessed are they that thirst after righteousness and for the true word of God. This is my own way of putting this.

May God continue to bless you and the writers to fill the *Signs*. As before, my wife and I love to read the experiences that others are blest to write. We want to thank all connected with the publication of the *Signs*.

Here is ten dollars for two years subscription — do as you wish with the balance.

May God bless you and your families.

Alpha and Mary Sears

ORDERED IN ALL THINGS,  
AND SURE

Meadows of Dan, Va.

To the Signs of the Times,  
Dear Saints and Pilgrims:

I greet you in the name of our blessed Redeemer, who are in union with the Lamb and from condemnation free: these are the ones that were from everlasting, and, praise God, shall forever be. These are the ones that were chosen in Christ Jesus before the foundation of the world, and called here in time to come forth with a new song in their mouths, praising their dying and risen Saviour. These are the sons in the

covenant of old, ordered in all things and sure.

The steps of God's little lambs and sheep are ordered in this world, and they will not, and cannot, walk one step contrary to this covenant. The feeblest little lamb is doing what God has fixed for it to do, as it was blest in Jesus there. The earth's columns will bow but this covenant will not break, because the Lord ordered it before the foundation of the world. The wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

So with joy lift up your heads, because the destruction that has been ordered to spread through this earth, cannot injure you. This is called absolute predestination of all things, by those who are born of the Spirit. When the storms and tempests rise, your hope in Jesus never dies: here the weary rest from their fleshly works: rest in hope, knowing that God has done all things well. Jesus has paid the debt and cancelled it by His blood, your sins are blotted out nevermore to be remembered.

He that is climbing up some other way, is a thief and a robber. Are you sowing to the flesh? If so, you are resting on your own works, and shall reap corruption.

Now Christ conducts us through a wilderness and will bring us safe to heaven. All Hail! the risen Saviour stands with the lilies of the field in his bleeding hands. My question is, Am I one of his lilies, or am I not? If I am, no beast of the forest will devour me, because on lilies they cannot feed. Solomon and all his glory was never arrayed as one of these. So I bow, and try to sing praises to, I hope, my risen Redeemer — feeling yet to be such a sinner, but trying to ask God to remember me.

Your sister in Christ Jesus  
Mrs. Pauline Spencer

## ORDINATION OF DEACON

On March 9, 1974 at the request of North Creek Primitive Baptist Church of Route 2, Belhaven, North Carolina, a presbytery was called to examine Brother Earna Marslender for the office of Deacon.

After singing hymn number 353 in Lloyds Hymn Book and prayer by Elder M. E. Garner, motion was made with second and agreement that Elder J. T. Prescott sit as moderator and Brother Reeves Smith to serve as clerk.

Deacon A. F. Rowe was chosen spokesman for the church, Elder E. C. Harrison to question the candidate and Elder J. T. Prescott to deliver the charge.

Ministers comprising the presbytery were Elders J. T. Prescott, M. E. Garner, Henry Jones and E. C. Harrison.

Deacons present were Thomas Williams, Vernon Jenkins, A. F. Rowe and Reeves Smith.

Deacon Rowe presented the candidate to the presbytery and his answers to the questions satisfied the presbytery. Elder J. T. Prescott delivered the charge to the candidate using for authority 1st Timothy 3rd Chapter.

With the laying on of hands, Elder Henry Jones began the ordination prayer with each of the other ministers following.

Deacon Earna Marslender was then presented back to the Church a duly ordained Deacon.

A motion was made with second and approval that minutes be approved as read: a copy to be sent to the *Signs of the Times*, a copy for the Church records and a copy for Deacon Earna Marslender.

Elder J. T. Prescott, Moderator  
Reeves Smith, Clerk

## ORDINATION OF DEACON

April 7, 1974

In compliance with a request of Union Primitive Baptist Church while in conference March 3, 1974, a presbytery was called for the purpose of an examination into the qualifications of Brother Silas Payne for the office of Deacon.

The presbytery was organized with the election of officers as follows: Elder R. S. Payne, Moderator, Burnell B. Williams, Clerk, Elder N. F. Conner was chosen to have prayer before further proceedings begun. Upon motion and second, Brother Tillman Dalton was appointed as spokesman for the church. Brother Dalton presented the candidate to the presbytery for ordination. Scripture reference of the qualifications for the office of deacon

was made from 1st. Timothy, 3rd Chapter by Elder R. A. May. After further questioning of the candidate by Elder J. R. Williams, the ordination continued with the laying on of hands and an ordination prayer by Elder Raymond Goad. The Charge was given by Elder Leonard Brammer.

The work of the presbytery was accepted by the Church spokesman. Upon motion and second, the presbytery delivered Brother Payne back to the Church an ordained deacon.

Minutes were read and approved. On motion, the presbytery was adjourned.

Elder R. S. Payne, Mod.  
Burnell B. Williams, Clerk

The following ministers were present for the ordination: Elders R. S. Payne, Leonard Brammer, R. A. May, J. R. Williams, Raymond Goad and N. F. Conner.

The following deacons were present for the ordination: Brethren George Turner, P. L. Holley, Claude Hopkins, Richard Stegall, Clarence Stegall, R. T. Holley, Andrew Gibson, Robert Blair, George Powell, L. R. Willis, G. T. Willis, Tillman Dalton, Wyatt Simpson and B. B. Williams.

## OBITUARIES

## THOMAS A. STOWE

Our Heavenly Father by his infinite wisdom saw fit on March 4, 1974 to call our beloved Brother Thomas A. Stowe from this walk of life, at the age of 89. We firmly believe our loss to be his his eternal gain.

He was united in marriage to Miss Verna J. Whitehead August 25, 1909. To this union 5 children were born: two sons and three daughters. All of whom survive, together with 8 grandchildren and ten great grandchildren. His wife preceded him in death.

Brother Stowe united with the Primitive Baptist Church in 1919. His membership had been with Shepherd Fold Church, Houston, Texas, for several years before his death. He remained a very faithful and dedicated member as long as his health permitted. His three daughters are also members of the same band, therefore we feel this a two fold loss to them. We shall never forget the loving care they rendered unto their dear father in his last years. Thank God for them.

His funeral services were conducted by Elders Jerry Evers and C. M. Haygood, and his body was laid to rest in Whitehead Cemetery, Grapeland, Texas, to await the second coming of Christ our Saviour.

Written by order of Shepherd Fold Church.

Humbly submitted,  
C. M. Haygood.

VIOLA DALTON WORLEY

As requested by Weatherford Primitive Baptist Church, the Lord willing, I will try to write a few words in memory of our Dear Sister Viola Dalton Worley. It pleased our Heavenly Father to call her from our midst on February 14, 1974, at the age of 66. She died at her home in Roanoke, Virginia. She was received into the fellowship of Weatherford Church on September 28, 1952 and was baptized the same day by her pastor, Elder O. K. Tench.

Sister Viola was born in Pittsylvania County and was the daughter of the late Harvey Dalton and Sally Barbour Dalton. She was the widow of the late Tilton Worley. Survivors are three daughters, Mrs. Clarice Foutz, Mrs. Janette Tomlinson, and Mrs. Harriett Overstreet. One sister, Mrs. Thelma Showalter, one brother, Ollie Dalton and five grandchildren.

Sister Viola was a faithful member of Weatherford Church, always filling her seat. She was always concerned about the welfare of her Church. We will all miss her, but most of all, she will be missed by the family and her friends in Roanoke, Virginia. I feel our loss is her eternal gain and may we all be reconciled to the will of our Heavenly Father who does all things well and never makes a mistake.

Her funeral was conducted by her pastor, Elder O. K. Tench at Oakey's Funeral Home in Roanoke, Virginia. Her body was laid to rest beneath a beautiful mound of flowers in Cedar Lawn Cemetery.

Written by Marvin Brumfield.

Elder O. K. Tench, Moderator  
L. H. Doss, Clerk

SISTER MARTHA CRADDOCK

It has pleased our Heavenly Father to remove from our midst by death our dearly beloved and highly esteemed Sister Martha Craddock. Sister Craddock united with the Church at Concord April meeting 1948 and was baptized the May meeting by her pastor, Elder S. Gray, and remained a faithful member until her health failed her.

She was born December 1, 1896 and died November 29, 1973, her funeral was conducted by her pastor, Elder N. L. Ambrose, assisted by Elder E. C. Harrison on her birthday December 1st, at the home of her sister Mittie Skittletharpe, and her body laid to rest under a beautiful mound of flowers to wait the Resurrection morning at which time we feel she will be raised from the dead and be with her Heavenly Father and praise him in an endless Eternity.

Though we miss her very much, we feel our

loss is her eternal gain. Therefore, be it resolved that we desire to bow before him who knows best in all things and doeth all things well. And be it further resolved that a copy of these resolutions be spread on our church records a copy sent to the bereaved family, a copy sent to the *Signs of the Times* and *Zions Landmark* for publication.

Submitted by one who loved her.

Elder N. L. Ambrose

SISTER NELLIE MELVIN

We, the church at Rosemary, bow in humble submission to the will of our Heavenly Father, in taking from our midst Sister Nellie Melvin. She was born in 1894 and departed this life August 25, 1973, making her stay on earth 79 years.

She joined the Rosemary Primitive Baptist Church in August, 1953, and was a true and faithful member. She left to mourn her passing one daughter, Mrs. James Bennington, and three grandchildren.

Her funeral was conducted by her pastor, Elder B. D. Handy and Mr. Clyde Wheeler, and she was laid to rest in Cedar Wood Cemetery. We humbly bow in submission to His holy will.

BE IT RESOLVED, That a copy of these resolutions be sent to the *Signs of the Times* for publication, one to the family and one spread on our church book.

Done by order of conference assembled this first Sunday in March, 1974.

Eld. D. B. Handy, Mod.  
Eula Johnson, Clerk

ZEBULON RUFUS GAY

It has pleased our Heavenly Father to call home, away from all the sufferings and troubles of nature, our beloved Brother, Deacon, and friend, Zebulon Rufus Gay. He was born October 26, 1882, and expired November 20, 1973, thus making his earthly existence 91 years, one month, and six days. His birth was in Pitt County, N.C., of God fearing parents, John William and Alice Owens Gay, and he lived his entire life in the community in which he was born. He married Sister Bessie Brooks, daughter of John W. and Susan Elizabeth Brooks, January 30, 1926, the wedding was performed by Elder E. L. Cobb of Wilson, N. C. Certainly the merging of these two wonderful families by this marriage, is a part of "What God hath joined together." Brother Zeb joined Autrey's Creek Primitive Baptist Church in June, 1908, and his bride was a member of Red Banks. Both of them retained their original

membership until their death. They loved dearly, attended regularly, and actively supported both churches, and loved to visit the brethren, and to have the brethren to visit them. Sister Bessie preceeded him in death on July 28, 1965. Soon after Brother Zeb united with the church, his brethren called and ordained him to the office of deacon, and he served well in this capacity as long as his health permitted. At the time of his passing, he was probably the oldest and among the best loved deacons of his day. He loved and attended the correspondence of his church, Union, and Association. His church chose him messenger to the Association first in 1908, and without interruption he was able to attend each annual session through the year 1973.

They had no children of their own, but both of them dearly loved children, and were never too busy to stop what they were doing, to cater to children. Surely the nieces and nephews, the children of the neighborhood, join the children of the church, who, together with the writer of this epic, rise up to call them blessed. "Honor thy Father and thy Mother, that thy days may be long upon the earth which the Lord thy God giveth thee," is the first commandment with promise, and surely he claims this one and so many others of God's promises to His children. This was evidenced in his life as he was blessed of God to go about doing good. He loved, strongly advocated, and was blessed and willing to defend the doctrines he believed so strongly, Salvation by Grace, and Grace alone. His rich experience of Grace that gave beautiful evidence to strengthen his hope, was indeed wonderful to behold. His faith in Jesus gave him a supply of inner strength that caused many to behold him in amazement. Paul teaches us to "Be quiet, to do our own business, and to work with our own hands," and certainly this gift was exercised in the life of Brother Zeb in a wonderful way.

But now he has departed this life, and our hope rests in the resurrection of the dead. "Blessed are the dead, who die in the Lord, yea, henceforth sayeth the spirit, they do rest from their labors, and their works do follow them," writes John; and although we can never see Brothre Zeb again in this world, we look hopefully to a new and better day, and long to join him in Heaven's court in glory, there to sing ceaseless and undivided praise to our Triune God, in God's Kingdom that shall never end.

Brother Zeb suffered tremendously in his last years, but never lacked for anything that nature could provide. Sister Bessie, as long as she was able, cared for him in a wonderful way. His nieces and nephews, his neighbors and friends, were precious and helped all they

could. At the death of Sister Bessie, her darling sister, Helen Brooks, began to care for him, and stayed by in life and even in death, and with loving patience administered the comforts of life to him in such a wonderful way, that I feel that all who loved him join me in expressing our heartfelt thanks to her; and would say with our Master, "Well done thy good and faithful servant."

His funeral was conducted by his pastor, Elder Joseph Sawyer, and A. P. Mewborn, in the presence of his family, friends, and brethren, and his body handed back to the dust from whence it came, beside his precious companion, to await the "Morn of God," even a morning without clouds.

Written at the request of Autrey's Creek Church by one who loved him.

A. P. Mewborn

Done by order of conference, on Saturday before the first Sunday in December, 1973.

Elder Kenneth Windham, Moderator  
Deacon J. B. Coker, Clerk

#### D. L. CUNNINGHAM

It has been the will of our Heavenly Father on June 15, 1973, to call to his eternal rest our dear father, D. L. Cunningham at the age of 82. Daddy was born at Souwilpa, Alabama, October 13, 1890 to T. B. and Clara Cunningham. He married Willie Mae Odom in April, 1915. She preceeded him in death 47 years. He never remarried. He leaves to mourn his passing five children, one son and four daughters; J. D. Cunningham, Mrs. Clara Jane Carpenter, Mrs. Verna Mae Maddox, Mrs. Arthella Singley, and Mrs. Opal McElhaney. Daddy was a loving and devoted father. He had many friends as was evidenced by the lovely floral offerings, and the large attendance at his funeral.

He was laid rest in the Advent cemetery near Souwilpa, Alabama, on June 17, 1973. His funeral was preached by Elder W. C. Stanley. He was a firm believer of the Primitive Baptist doctrine. He took the *Signs Of The Times* for many years and got much comfort and pleasure in reading them. In sadness we wish to bow in humble submission to God's Holy Will ever looking to Him for mercy and guidance.

By his son,  
J. D. Cunningham

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., AUGUST, 1974

NO. 8

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 8/74  
IT EXPIRES WITH THIS ISSUE

LETTER FROM ELDER  
RICHARD CAMPBELL

2761 Cochese Cove,  
Memphis, Tenn. 38118

Dear Elder Wood:

Please find enclosed check for the renewal of my subscription to the *Signs* for two years, and the balance to be used as needed.

I enjoy reading the paper very much, and keep all issues to reread as I have time and desire to read the experiences of those that have been led in the same paths that I have. The experiences are so beautiful to me, because through them all run the same lines of truth that I hope I have been taught.

David said, "The lines are fallen unto me in pleasant places. Yea, I have a goodly heritage." This is the precious hope that burns in the breast of every heaven born soul, if indeed my travels have been the dealings of God with an unworthy sinner. I see the sin and corruption that is this old natural man, yet there is within the heart something that began years ago, that continues to cause me to hope that I am one upon whom the Lord has looked in His infinite love and mercy. I am made to know daily that, "Except the Lord keep the city the watchman waketh in vain." All of the watching and caring that the individual can do, will avail nothing,

because these things are so high we can't attain unto them. They are not given unto man for his handling of them. They have ever been and will always remain in the hands of God, and He alone bestows them upon his children.

(After mentioning a planned trip, Brother Campbell continued as follows:) These things are in the hands of God, and are sure and certain. If it is His will all the forces on earth cannot keep it from coming to pass, and if it is not His will, all of my planning and wishing, will avail nothing. If I believe anything, I believe this to be true, and it is a most precious and comforting feeling to me to believe it. I know the frailties of this old man—how changeable and irresponsible he is. I am glad it does not depend upon me for execution.

May God continue to bless the Editors of the *Signs*, to publish the paper as He has since it was first published. It has been a blessing indeed to all who believe in salvation by the sovereign grace of Almighty God for time and eternity. I believe that it contends for the faith once delivered unto the saints, and, if not deceived, it contends for the doctrine upon which I base my hope for heaven and immortal glory.

In bonds of love,  
Richard H. Campbell

1231 Pecan,  
Channelview, Texas 77530

Dear Brethren:

May these few lines find you blessed with the peace and love of God. I enclose check for two more years of the

grand old paper.

We were blessed to attend the Pleasant Valley, South Ouachita, Bear Creek, Kehukee and Buttahatchie Associations last year. It brought unmeasurable joy to meet the brethren in peace and love.

The Lord willing, the Pleasant Valley Association will be held with Shepherd Fold Church, 815 Little York Road, Houston, Texas, August 16, 17, 18, 1974. Elder C. M. Haygood is Moderator and Elder G. O. Shipman is Clerk. All believers of salvation by grace are welcome.

Enclose you will find a few lines I wrote concerning Philippians 2:13,14. Use it if you see fit .

Earl W. Hall

#### PHILIPPIANS 2:12-13

*"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2:12-13)*

We call your attention to the first part of verse 12, "as ye have always obeyed." Here the apostle Paul is addressing the Philippian brethren as "my beloved" and further states "as ye have always obeyed" they obeyed in His absence. Could it be that they had perfect obedience and never did any wrong? Were they better than Paul?

Let us wait a moment before the answer. We will look at Paul's experience. "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." (Romans 7:18-19) This shows the weakness of the flesh.

1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now we have shown the negative side of the subject or weakness of flesh, carnal, depraved man by

nature. We want to see the positive side now.

1 John 3:9: "Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God." This is speaking of the born again child of God, or Christ living in the heart of His children. Our hope is "Christ born in you the hope of glory." No this portion of man does not sin.

Let us return to Paul's experience. Romans 7:20: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." The child of God has a sinful nature and a spiritual nature. One does sin and one does not sin. Where is the source of all this goodness? Hear what Paul said about this. 1 Corinthians 15:10: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain: but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Paul was blessed to labor more abundantly than they all. He credits all praise to the grace of God.

Now back to the subject, "as ye have always obeyed." When God applies this in your heart you will obey also. "For it is God which worketh in you both to will and to do of his good pleasure."

We will now view the words of Jesus. John 10:27: "My sheep hear my voice, and I know them, and they follow me." Philippians 2:12-13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." God does work in his people, and this salvation is worked as long as they live. Now this is salvation by grace. What about the man's own salvation or natural comforts that we did once trust in; the entertainment of the world, self righteousness, worldly possessions, false religion, all the ifs and buts, meet God half-way, make the first move, sal-

vation workers, or any other thing that the natural man can think up. They must all be worked out, not figured out. They must all be worked out with fear and trembling. When you see one with fear and trembling, the confidence of self is nearly gone. For it is God which worketh in you both to will and to do of his good pleasure. Now hear this; all this working out, is with fear and trembling. God working in and man's salvation,—man's filthy rags (removed) worked out. It is done how? To the will of God and to do of his good pleasure. It is like working molasses out of cane. The head is removed and seed saved for future planting, the leaves or fodder is removed. The stalk is cut down and carried to the mill. The stalk is crushed in the mill and the juice saved. The juice is put in a pan and a certain amount of heat is applied. The impurities come to the top of the pan and are removed. The sweet molasses is then put in a storage container. Remember all the working out. All those things were necessary to sustain natural life, the seed, fodder, stalk, pulp and the impurities. The sweetness comes at the end. God's children are worked out, refined by the grace of God and the sweetness shall be heaven and its glory.

Earl W .Hall  
1231 Pecan  
Channelview, Texas 77530

Box 354,  
Legg Star Route,  
Charleston, W. Va.

Dear Editors of the Signs:

I am enclosing check for renewing my subscription, use the balance for the Indigent Fund.

I look forward to the coming of the *Signs* each month, and I am thankful to be able to read it since my eyes aren't good due to surgery. I thank the good Lord for what he has blessed me with. I believe in salvation by grace, and absolute predestination. I am a member

of Providence Church, Putnam County, W. Va., and have been for many years. I have loved the doctrine of the dear old church ever since I was a little girl. I don't get to go to meetings very often now, but every meeting day I can see in my mind the dear brothers and sisters, and feel I can hear them singing the dear hymns of Zion, and I grieve because I cannot be there. But the dear Lord has a purpose in that too.

I was baptized by the late Elder Harvey Bird. Elder John J. Smith is my brother in the flesh and also in Christ I hope. I used to walk to church with him every chance I got, when I was a young girl. I am now 81 years old and not very well.

Your sister in Christ, I hope  
Lurecy S. McCutcheon

#### THE LOVE OF GOD SHED ABROAD

117 Bon Air Road,  
Baltimore, Md. 21225

Dear Elder and Sister Wood:

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:5)

I have been impressed for some time now to try to write some of my feelings on the above subject. The thought has been in my mind ever since reading the heart-warming article that Sister Mary Lee wrote in the April *Signs*.

Surely she has seen some of the great amount of love I have been blessed by a most merciful God to enjoy. In the past year and a half I have seen so much love and fellowship between the dear saints of God, that it is hard to believe I could be blessed to be counted as one of them.

It is indeed hard to understand that one so full of fear and doubt could be enabled to participate in an exchange of love and fellowship. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variable-

ness, neither shadow of turning." (James 1:17) In my feelings love is the most perfect gift. "God is love, and he that dwelleth in love dwelleth in God, and God in him." (I John 4:16) "We love him, because he first loved us." (I John 4:19)

The love that God indites in our hearts is shed abroad both toward God and his Son, and towards all that walk godly in this present world. This love knows no bounds or no seasons. It is evident at all times of the year, and in all parts of the country.

I have been blessed in these few short months, to go among the Old Baptists in at least five states and several different associations. Not only have I found the same faith and same baptism, and the same God, but the same love that is shed abroad in the hearts and countenances of all God's elect.

It is my chief desire that I be blessed to continue to enjoy the love and fellowship of the saints of God. Life itself would have little meaning if I could not look forward to the meetings and visits of the brethren and friends. It is my prayer that my hope, although small, might not fade away—that God in His mercy would uphold me by His power, and enable me to run the race set before me with patience, ever looking unto Jesus the author and finisher of every Christian's faith.

May the God of all grace continue to be merciful to both of you, and enable you to contend earnestly for the faith once delivered to the saints as you have so wonderfully done in the past.

When blessed with a spirit of prayer remember

Barnabus Brammer

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WORD OF BROTHER WM. O.  
HALL'S PASSING

508 NW C Street  
Grant Pass, Oregon 97526

Dear Elder Spangler:

Just a few brief remarks along life's way. I am past 86 years old and my

wife is nearly 86, so we are not too long for this world. However I am in very good health, but my wife May is not.

My four sisters and five brothers have all departed this life, therefore I am looking forward in hope of joining them in a better world to come.

I am enclosing check for \$40.00. Please extend my subscription for two years to the good old *Signs of the Times*; and the balance is for the Indigent Fund in memory of my parents and sisters and brothers.

Yours in bonds of love,  
Andy D. Hall

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LETTER FROM SISTER HALL

Dear Ones:

I now write with a sad heart, and tell you that my brother-in-law, William O. Hall, passed away May 9, 1974. He was a good faithful man. He loved his God and seemed to walk hand in hand with him. My husband, Andy Hall, is the last of his family. He is 86 and a true believer in God.

My husband and I do hope we are among God's chosen ones, that we may have a closer walk with Him, and will joyfully pass out of this world and go to be with the loved ones that have gone on before. My parents and brothers and sisters have gone where there will be no more suffering or heartaches, just sleep in God's tender care. Praise his sweet name.

May Hall

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789 E. Paxton Street  
Danville, Va. 24541

Dear Elder Spangler:

I am sending money to renew my subscription to the *Signs*. It means so much to me—all the wonderful sermons setting forth the truth of our Lord and Saviour Jesus Christ: and all the beautiful experiences of our Brothers and Sisters.

As you already know, I once belong-



ed to another denomination, but I was never happy there. Though I feel I first knew my Lord and Saviour in my early teens. Often you told me that I was just a Primitive Baptist, and when the Lord was ready He would bring me home to them.

I would attend my church regularly, but I did not receive the spiritual food my heart craved. I was only fed when I attended the Primitive Baptist Church. One Sunday in May, 1952, I came home from my church and felt I was alone in the world. My Bible became a closed book to me. This particular Sunday I came home and opened my Bible at random, as I had not gotten any food at the meeting. When I opened my Bible, my eyes fell on the 55th chapter of Isaiah. I read the whole chapter and felt the Lord was with me, and was telling me to come out from among them. So the first Sunday in June I asked for a home at Malmaison, though I felt too unworthy to ask for a home with such wonderful people. However, they accepted me with much love and rejoicing.

I have had poor health for four years now, and three operations in the last eleven months. I feel I am being tried as Job was, but am blessed with faith and try to be patient and bear my suffering meekly and humbly, for my God has said He would never put more on me than I would have grace to bear, nor would He ever leave or forsake me. I have found much comfort in that. I do miss the meetings so very much, and the fellowship with the saints.

I am enclosing \$10.00 to renew my subscription two years, and the rest for the Indigent Fund. I did not mean to make this so long, but have wanted for a long time to tell you my experience.

I am enclosing a note written by my departed mother in 1963. I found it when cleaning house before entering the hospital May 7th, for surgery on my foot again. If you can find a place to print it in the *Signs*, I would be most grateful.

May God continue to bless you dear

Editors with health and strength to continue to expound the Scriptures of our Lord and Saviour. May He give each of you every good and perfect gift and keep you under the shadow of his wing, and visit you with his grace and mercy. When you are at the throne of grace, please remember me. Your little sister in hope of eternal life.

Lillian H. Holt

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THE NOTE FROM SISTER  
HOLT'S MOTHER

Mach 11, 1961

Dear Lil:

I have a sweet dream I want to tell you about, though I feel unworthy to tell this. I was ironing, and I looked out the door and saw a little bird sitting on a limb, and he said to me, "Come sit with me," and I said that I can't climb a tree; and he flew away. I began to cry, and he came back again, and said again, "Come sit with me, and I began to cry again. He flew down and took me in his arms, and we flew away.

Now Lil, I feel too unworthy to put this on paper, but I felt I wanted to tell you, for I feel sure it was the Lord talking to me.

This took place two years ago today:  
March 14, 1961.

An unworthy sister,  
Sallie B. Hall

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Rt. 2, Box 143  
Hurricane, W. Va. 25526

Dear Elder and Sister Wood:

Hope you both are enjoying good health. We are very well but not able to visit you in your church, for we would love to visit in your meetings. We are going to church some, but not as much as we would like for we can't drive any more. We have to depend on our children to take us, and they have to work and can't take us as often as they would like to.

We are sending you a check of \$25.00

for the Indigent Fund.

Love and sweet fellowship.

Mose and Lizzie Johnson

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REMINISCENCES  
OF  
MARY PARKER

(Continued)

The churches for which my father labored were all, save the one near our home situated in different counties, and could not at that time be reached by rail. When not in school I was sometimes allowed to accompany father to an appointment. Sometimes he would relate some interesting adventure or scene through which he had passed; again we would both be silent, enjoying the lovely scenes of nature as we drove over hills, across streams and passed through towns, and saw pretty farm-houses. On these occasions I formed some pleasant, lasting friendships and acquaintances, and visited in some lovely, delightful homes.

At one of father's charges we were always invited to the home of a wealthy sister, who was a widow. She was exceedingly eccentric, and so irritable and cross in her manner that she could neither keep a servant nor a companion with her any length of time, and being childless she was nearly always living alone in her large, beautiful home. She wore a wig, and was always richly attired, but she neither evinced any taste or an eye to the harmony of colors in her personal appearance, nor in her rich and elegant household furnishings. Though my father was decidedly her favorite preacher, she would scold him terribly; all the while, however, giving him the easiest chair, the choicest fruit and wine, and her most delicate, delicious viands, of which she seemed to have an abundant store. She took quite a fancy to me from our first meeting, and really begged my parents to allow her to adopt me. She gave me some costly presents, but they, like all her actions and

belongings, were marked with her eccentricity. In her final will she made me one of her heirs, but I was so unfortunate as never to receive the portion left for me. That I am not among the number of the fortunate in temporal things the many dark waves of adversity that have swept their bitter surges over me, has certainly proven. But, thanks be unto the Giver of all good, no bitter wave that has swept across the surface of my stormy sea has been so dark, no storm-cloud has brought such blackness over the clearness of my sky, but that through it the rays of the sun could break, and that underneath it might be seen the bright gleams of the "silver lining." Oh! the love of God, that has interlined and encircled my entire life like a "silver" or a "gold lining" indeed. How wonderful it all seems, and how strange that our blessed Lord, like we read of the love of Boaz for Ruth, should have loved and cared for us, and shielded our tender footsteps, even when we thought we were strangers to him. Are we not filled with wonder, as was Ruth, why we should find such favor from our dear Lord when we believed we were afar off from Him, strangers in a strange land? Oh! at the thought of such sweet, soul-saving, soul-cheering love, does not the heart swell with emotion, and does not the "soul" mount up with wings as eagles?" "We are made to run and not be weary, to walk and not faint." And do we not feel to exclaim with the Psalmist: "Bless the Lord, Oh, my soul; and all that is within me bless His holy name."

About the time of the transition of my happy childhood into my early girlhood the late terrible war broke out. Who can look back to that time, when the very foundation of this happy, prosperous nation shook as with the thundering of a mighty volcano, when the "Goddess of Liberty" drew her mantle of midnight darkness about her, her eyes a fountain of tears, and when she, "like Rachel, was made to weep for her children, and would not be comforted," without having all the heart stirred to

its very depths? Truly that was a time of our dear nation's darkest hour in history, when it seemed that father was against son, brother against brother; or relationship between twin sisters or brothers, was broken in twain, and the golden bowl containing love, crushed to atoms. Out from the mansions and the homes of culture and wealth, as well as from the rude log cabins, went the dear, noble men of our nation to lay their lives a willing sacrifice upon the altar of what each soul believed to be the right of liberty. In those terrible days, North or South, East or West, scarce one home could be found whose hearth-stone was not saddened, or threshold darkened by the shadow of death, or out from under whose roof some loved one had not gone, never more to return. As one brings up the memory of those awful times, how we ought to thank the blessed Lord that He has, through His infinite mercy, goodness and love, once more given our nation peace.

From among our family group, two brothers joined a company being formed at Mt. Sterling, Ohio. One was young and afflicted with heart disease, and before he was in the army one year he was discharged. The other one, who left a young, beautiful wife and sweet little boy, was out five years. He was a Lieutenant, and lost his dear, precious, noble life at the terrible battle of Mission Ridge. His beautiful young wife and the dear little boy became very dear to us all, and although she made her father's house her home, she and the child spent all or part of each summer with us in our dear home amid the beautiful green hills. The years 1865 and 1866 were eventful ones in my journey of life, for it was on one calm summer evening of the first year, after a season of great mental darkness, struggle and doubt, that I trust the "mists were all rolled away" from my soul, the barriers of sin were removed and the pardoning mercy and love of Jesus flowed like a peaceful river into my soul. Father and mother and the younger brother, with the little errand boy, had retired. My

older brother and my sister-in-law were sitting on the long veranda playing on the concertina and clarinet, and accompanying the instruments with their voices. I sat apart, feeling that the burden of my soul was too heavy to bear. The moon had risen in great beauty, and its calm rays flooded the place where I sat. Hastily arising I went to the orchard and knelt down under the shadow of a dark, spreading tree to try to pour out the burden of my soul to God, when a peace and calmness filled my whole being, a flood of golden glory seemed to envelope me that no words of mine can describe. The joy was *unspeakable* and full of glory, and only those can know of its sweetness who have felt its power, for the Apostle says it is "*unspeakable*". Soon after this another lady, one who was spiritually minded, the daughter of the late Dr. Taylor, of S—, came to visit us, and with her I had much pleasant spiritual intercourse. Our home was filled with company nearly all that summer, a number of both gentlemen and ladies came from a distance, and a great many young people came out from Logan from time to time. This made our household duties quite heavy, and, with no efficient help to be found, my mother and I were often overworked. During the latter part of the summer the disease to which I am now a helpless prey, again showed itself. One morning, one of my limbs pained me as I went about my duties, and the trouble increased as the morning advanced. I drew off my shoe and hose, and just above the ankle found a bright red spot which seemed like burning fire. By nightfall these bright spots were to the knee, and I soon had a hard chill with high temperature and difficult respiration. Next day father took me to our family physician. He at once seemed puzzled, said he was not prepared to treat the case, and advised my father to have me examined by the doctors in Logan. But they seemed as much lost as the country physician, and said it was a very interesting as well as a peculiar case. Oh! if they only

had known and could have then given me a remedy to eradicate rather than just cover up the disease, so that like fire it should again break forth with renewed fury, undermining the most precious boon allotted to mortals, that of health, what a blessing it would have been. But just here comes the thought that had it been the will of my Heavenly Father to give me this boon, He was *able* to have given it. Was it to bring me to know the dear Saviour better—to bring me into this close, precious fellowship with Him, through the fellowship of suffering, that He withheld the healing remedy from me? So often during that time and all along my pathway, did I most fervently pray to be brought nearer and nearer to Him, “even though it be a cross that raiseth me.” Most truly did I feel to say,

“Still all my song shall be,  
Nearer, my God, to Thee.”

Also, so often was the breathing of my very soul expressed in lines like this :

“Oh! for a closer walk with God  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb.”

We have all heard the story of the man who was going backward on the brink of a mighty, yawning abyss, and who, all unknown to himself, would have soon gone reeling into its awful depths, down the dizzy height, had not a friend, who beheld him from the other side, struck him a blow which threw his body reeling the other way. So I believe the kind hand of Providence sometimes, all unknown and unseen by us, strikes us a blow which, though it wounds and hurts, yet is given through infinite love, to save us and sanctify us unto Himself. Better by far is it to have one hour of sweet communion with the Father, through the intercession of Jesus, His dear Son, than a whole lifetime of earthly pleasure, if it be to the exclusion of heavenly joys. Richer by far do I deem myself, and infinitely more favored, to have dear Jesus for my friend, to be allowed to seek Him in

prayer, to believe on Him and to come so near that we can almost touch the hem of His garment, with His dear presence sanctifying every pain, every loss, every heartache, and the fleeing away of each darling earthly hope; better by far to me is all this than would be health, wealth, the most ecstatic earthly bliss, which must vanish away as the dew of the morning, without the felt presence and love of my ever-blessed Saviour and Redeemer, who is the everlasting Father, the Prince of Peace.

At the time when my terrible disease manifested itself in the inflammation and swelling of my limbs, I was confined to my room five weeks. Those weeks were filled with great unrest and disquiet, and I imagined myself quite a martyr for having been shut in so long. I was never quite my healthy, buoyant self again. Some months after this my mother had unexpected company and dispatched me to the barn *in* great haste to get fresh eggs. Over one of the stables was a hay-mow, filled to the joists with sweet-scented hay. Into this I climbed, filled my apron with the freshly-laid eggs and started to descend to the barn-floor, when my feet slipped and I went reeling down into an ante-room of the stable, whose stalls were occupied with sadde and farm horses. I thought I had broken my back, and lay helpless quite a while, but finally went to the house and, strange to say, said nothing about the severity of my fall, nor told them of the pain I was enduring. That night, however, I suffered so that I could not remain in my room, and went down to the sitting-room, where I spent the night in great pain. From that time until this, I have not known what it is to exist without bodily pain. I went from home to school soon after this and suffered greatly, had no appetite, and when I did take food or drink would almost instantly have to throw it up. Most physicians think the sore or growth began in the stomach at this time and was the result of my fall. In the year 1866, on the fifth day of December, I was led into the watery

grave by a visiting minister, and buried with my dear Saviour in baptism, and taken into the fellowship of Scott's Creek Church. It was a most beautiful day. The night before we had a heavy rain-fall with vivid thunderings and lightning, but on this late December morning the sun rose clear against the azure sky. As we drove to the baptismal waters I thought, as I gazed upon the great vault of heaven, it reminded me of a vast deep blue sea, with here and there a white, fleecy cloud looking so like a white sail upon the smooth surface of the ocean. Oh! the sweet memory of that peaceful Sabbath day of the soul when I was baptized, and the sweet fragrance of the spices and frankincense and myrrh flowed like holy incense into the peaceful chambers of my soul, and I was carried on the wings of His love, above all temptation, sorrow and pain.

"And I could not believe  
That I ever should grieve,  
That I should suffer again."

But, alas! how little we understand ourselves; how vain to think we can take one step without the help of Him who so truly says, "without Me ye can do nothing." How soon I found my frail bark moving on the Sea of Galilee amid a fierce black storm, whose raging waves and billows, seemed to engulf me until, like Peter, I cried, "Lord save," and the dear beloved voice again came floating over the stormy sea: "It is I; be not afraid." Oh, the strength that comes to us when Jesus speaks! the rest, the calmness we feel when we know that "He walketh upon the sea," and that with His own dear hand He will stay the mad waves. O blessed, blessed Jesus, dear Saviour of my soul, "let me hide myself in Thee!" "Lead me to the Rock that is higher than I," there to abide and bathe forever in the eternal love of God.

O, Time! how great are thy ravages, how strong is thine arm, how sure and unceasing are the strokes of thy sickle as it is thrust into the rich harvests of home, and every individual life! If only thy destroying hand could have been

staid, if thy foot-prints had never entered the sacred precincts of my dear happy home, then would all its joys, its tender pleasant associations have clustered about me still. But no hearts are so loving and true, no lives so noble and useful, no home so sacred and dear but that thou wilt thrust into them all the keen blade of thy destroying hand and bring the glory of all transitory things down to dust and ashes. "Ashes to ashes, dust to dust," should be graven upon thy breast, should be the motto of thy destructive mission.

In a very short time after I confessed my Saviour before the world, in our dear old home changes began to come thick and fast. My youngest brother was absent at school, and my older brother, who had so long carried on the farm, and who was the life of our home, became restless and dissatisfied, and purchased a dry goods store in Ewing, a small village not far from our country home, and went out from us, leaving a great vacancy, casting a dark shadow over my life. He did not marry until the following spring, and on coming home every Saturday night many were the expressions of unchanged affection for his sister, and fervently did he assure me that his wife's love would make no change in his affections for the dear ones in the old home; but that it did, and that the cares of his own family, and the steps of time together have almost obliterated his affection, the fact that only once since I have been shut within the confines of four walls have I seen his face, certainly shows. But such are the heart-rendings, the sad scenes, the vicissitudes of this transitory life. How good to have a "good hope through grace," a hope whose bright beacon-light points away beyond the fleeting things of this world to an eternal home where love never dies or grows cold, where we will listen no more for the coming of dear feet, look no more for the missing face, listen not again for the familiar voice, but where, in the full, sweet enjoyment of that infinite love "whose fullness filleth all in all," we

shall bask forever in the smiles of him in "whose presence there is fullness of joy; at whose right hand there are pleasures forever more."

(Continued next month)

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#### AN INVITATION

An invitation to all friends, relatives, and members of the Church to come to Pearl Dudley's home on Rt. 1, Box 382, Hardy, Va. 24101. Phone 721-2541, for singing and get together on Sunday August 11th, from 2 until 6 p.m.

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#### PLEASANT VALLEY ASSOCIATION

*The Pleasant Valley Association* will be held with Shepherd Fold Church, 815 Little York Road, Houston, Texas, August 16, 17, and 18, 1974.

All believers of Salvation by Grace are welcome.

Elder C. M. Haygood, Mod.  
Elder G. O. Shipman, Clerk

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#### SEVEN MILE PRIMITIVE BAPTIST ASSOCIATION

The next session of the *Seven Mile Primitive Baptist Association*, the Lord willing, is appointed to meet with the church at Mingo on Friday, Saturday and Sunday, September 13, 14, and 15, 1974.

The meeting house is located 5 miles south of Dunn, N. C. off 421 highway. Turn east off 421 highway at State Road 1005, continue one-half mile to the meeting house.

We cordially invite ministering brethren and friends of like precious faith to meet with us,

Eld. W. D. Godwin, Mod.  
James G. Yound, Clerk

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#### SMITH RIVER ASSOCIATION

*The Smith River Association* is appointed to convene with Bell Spur Church, located in Carroll County, Va., Friday, Saturday and 1st Sunday in September, 1974, the Lord willing.

The church is located just off Blue Ridge Parkway. Turn under Parkway very short distance from Mile Post 184.

May we look forward to meeting with many of the saints there?

Amos I. Hash

#### ORIGINAL SOUTH ARKANSAS ASSOCIATION

The *Original South Arkansas Primitive Baptist Association* will convene on Friday morning before the 3rd Sunday in September, 1974, with the Whitewater Church near Tinsman, Arkansas, in the Watson community.

Those coming from north or south will come into Tinsman on Highway 274. Anyone there can direct you to the church.

We are always glad to have visitors either at our Association or any of our churches.

Ross Watson, Clerk

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#### HIS WAYS

I asked for grace to lift me high,  
Above the world's depressing cares;  
God sent me sorrows—with a sigh  
I said, "He has not heard my prayers."

I asked for light, that I might see  
My path along life's thorny road;  
But clouds and darkness shadowed me  
When I expected light from God.

I asked for peace, that I might rest  
To think my sacred duties o'er,  
When, lo such horrors filled my breast  
As I had never felt before.

"And, oh," I cried, "can this be prayer  
Whose plaints the steadfast mountains move?  
Can this be heaven's prevailing care?  
And, O my God, is this thy love?"

But soon I found that sorrow worn  
As Duty's garment, strength supplies,  
And out of darkness meekly borne  
Unto the righteous, light doth rise.

And soon I found that fears which stirred  
My startled soul God's will to do,  
On me more lasting peace conferred  
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways  
Lead my dependent spirit on,  
And whensoever it kneels and prays,  
Teach it to say, "Thy will be done."

Let it one thought, one hope, one prayer,  
Thine image seek, thy glory see;  
Let every other wish and care  
Be left confidingly to thee.

(Submitted)

(From an old volume—author unknown)

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Danville, Va. 24541

**NAME OF INDIGENT FUND  
CHANGED**

Our readers will note that the name of the INDIGENT FUND has been changed to CONTRIBUTIONS TO HELP DISTRIBUTE THE SIGNS. The fund continues for the same purpose as before, but we like the new heading better.

We are always glad to receive the writings of brethren and friends on scriptural and experimental subjects which are suitable to publish in the *Signs*. We hope our Elders and brethren and sisters will be mindful of this, and will write for publication. — EDITORS

## EDITORIAL

TWO ELDERS ADDED TO OUR LIST  
OF ASSOCIATE EDITORS

By request of the Trustees and Editors of the *Signs*, we are pleased to announce that Elder D. Alex McColl and Elder J. Stewart McColl have agreed to serve as Associate Editors of the *Signs of the Times*. These brethren live in Canada and are pastors of the churches Elder George Ruston served for many years. They have visited among the brethren in the States, where their preaching and fellowship has been enjoyed and well received.

We welcome these brethren to our staff on the *Signs*, and pray that the Lord will bless them to write Editorials, etc., to the praise of our Lord and Saviour and to the comfort and edification of the brethren and all believers of the truth.

The gift of preaching and writing is of the Lord, and we feel that our readers will join us in welcoming them, praying that they may be blessed to contend for the doctrine of God our Saviour, which has been upheld for more than one hundred and forty years in the columns of the *Signs*.

Their names and addresses are added to our masthead for the convenience of the brethren.

In the best of bonds,  
David V. Spangler,  
John D. Wood  
Editors

COPIED FROM THE JANUARY,  
1958 SIGNS:

WE ARE STILL STANDING ON THE  
SAME PRINCIPLES

The principles on which the *Signs of the Times* was founded in 1832 have been reiterated many times during the past 125 years: both by their re-statement as first listed, and by their being the very substance of every scriptural doctrine which has been maintained.

As we begin a new volume we want

to reassure our readers that we are not the least bit inclined to deviate from them. We believe these principles are statement of the fundamentals on which all truth is founded; and that they briefly state our own understanding of the teachings of the Scriptures, as well as mention some institutions which teach doctrines which are decidedly unscriptural.

Why sinners are saved (because God loved them); who are the saved (those chosen or elected of God); how they are saved (by the atonement of Christ); and how they are brought to the knowledge of the truth (by the work of the Spirit in their hearts), are things which God has made known in his word. They are unchangeable things — truths of God; and, while men may teach otherwise, or believe otherwise, they have not, nor cannot, annul in any sense the things of God.

We greatly prefer not to be, “. . . tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (*Ephesians 4:14*)

J. D. W.

The following is copied from the January 1, 1859 issue of the *Signs*, written by Elder Gilbert Beebe:

“The same leading sentiments which we published, and to which we pledged our paper twenty-six years ago, are still nailed to our mast-head. We have found no occasion to either change or alter them. They are as follows:

*The Signs of the Times*—Devoted to the Old School Baptist cause—maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah,—the revelation which he has made of himself as Father, Son and Holy Ghost, that these Three are One.—I John v. 8.
2. The Absolute Predestination of all things.
3. Eternal and Unconditional Election.
4. The Total Depravity and Just Condemnation of Fallen Man.
5. That the Atonement and Redemption of Jesus Christ are for the elect only.
6. The Sovereign, Irresistable, and, in all



cases, effectual work of the Holy Ghost in Quickening and Regenerating the sons of God.

7. The Final Preservation and Eternal Happiness of all the sons of God by Grace.

8. The Resurrection of the Dead, and Eternal Judgment.

9. The Church of Christ is composed exclusively of Baptized Believers—that to her is given able Ministers of the New Testament—that the Scriptures are the only infallible Rule of Faith and Practice to the Saints of God.

10. *The Signs of the Times* will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the Mother, Arminianism, and her entire brood of Institutions.

With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his Mediatorial identity as the Head over all things to his Church, and the Eternal, vital union of Christ and his seed, which are a "Chosen Generation, a Royal Priesthood, and a Peculiar People. A seed that shall serve him, and be counted to him for a Generation, and a people which he has carried and borne all the days of old."

Such are still our views; and to their defense we pledge such ability as the Lord may graciously bestow on us."

#### EDITORIAL

Ephesians 5:25,33

*"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man*

*leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."*

"If any man teach otherwise than this, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting (sick) about questions and strifes of words," etc. (I Tim. 6:3,4.) The text quoted above gives all instructions as to the behaviour of husband and wife towards each other, and it is based on the fact that this was the way that the Husband of the bride the Lamb's wife had (and has) for her. If we are not blessed of God to take the whole text as outlined above, both in our attitude toward our wife and husband, and the doctrine that declares His everlasting regard for His bride, then we are left to get all of the comfort available out of teaching otherwise.

First, this is exclusive in whom it is addressed to—no one has a part in it save the children of God; it is inclusive, in that it includes them all, both as to their conduct towards each other, as well as to the rebuke and comfort that is in this glorious writing; and it is conclusive, that is, it is clear and concise and thorough, making it clear that no intruder has any part in these blessings of grace.

Our father in the morning of time loved his wife. The creation and the formation of each of them was exclusively the work of God. Present in the midst of this creative work was God and His creatures. No other god was present, either in assisting or in an advisory capacity. It was God that saw the need and then made Adam a helpmeet. This suggesting, nor this forming of Eve, was not predicated on any of the creatures. It was God's mercy bestowed in the very outset, and in

every so called tragic circumstances from them until now, it has been the mercy of God unfolding to His people. Pity that man or women that is not acquainted with the care of the living Husband for His people, and that are out promulgating the false theory that man is in any sense his own Saviour. The two frail subjects found it out right early, and four thousand years later another poor frail vessel found it out (Acts 4:12), and this care of the Husband for His bride has not diminished today, for the saints of God are yet lifting their broken and jarred voices in praise to Him as their Saviour.

What divine foresight is displayed in Adam being given as a figure of Him that was to come. Have we anyone that dares to suggest that Adam or Eve had any part in foreseeing or arranging the need for this phenomenal occurrence? Have we any one that would suggest that Adam, being a figure of Him that was to come, was the result of Adam's aptitude for handling his affairs? Have we got anyone that would suggest that this coming about was shared by Adam in desiring praise to his Maker, with Him in His purpose to get praise for Himself in the creation? If in any sense of the word Adam's goodness, aptitude, ingenuity, helped in any degree to bring his being a figure of Him that was to come, then I say with earnestness, with kindness, with brotherly love, but with awe before my God, that men and women will eternally harp praises to Adam and Christ for their part in saving them.

If I passed by lightly the relationship that must exist between natural husbands and wives, that tendency will lead me to deal in a light manner with the gospel of the grace of God. The husband is the head of the wife; he is the saviour of his wife as Christ is the Saviour of His bride. That is the order enacted in the morning of creation. Adam did not decide that he needed a helpmeet; he did not come to his Maker and ask to be put to sleep; he did not suggest that she be made from one of

his ribs. To write and preach like that would certainly be the writing and preaching of silly women (churches). I want to emphasize that the relationship ordered between them was not the suggestion and work of either one of them. This came about through God, and through God alone (Rom. 11:36). Expounding this text may strike someone wrong, but it is not what I am writing that strikes them wrong but it is what God has said. The woman is of the man, not the man of the woman; the man was not created for the woman, but the woman for the man. She was not in need, but he was in need. It is not that the woman arranged and supplied his need, but it is that God supplied his need. This arrangement still stands; this order is still in force, it never having been abrogated by Him that put it into force. All of the lib movements among women will never erase this order from the Creator's arrangement.

It doesn't matter how much mistreatment that men practice on their helpmeet, it will not get them anywhere. They may try to reverse the order by making her a slave, but their attempts at reversal will end in failure before God; as will the attempt of the woman at reversal of God's order. This heavenly order places the man in an obligatory position to be the husband of one wife, to be her head and her saviour or provider. He is to go ahead; he is to watch for her welfare; he is to love her, not to be a duty bound husband, but to love her, she being of him, of his flesh, and of his bones. God inserted into this divine order a directive that was also further figurative of the way in which Christ would love His bride. No man has ever hated his own flesh. Let us, dear readers, remember that we are treating on heavenly principles, on the divine relationship that exist between every heavenly union that will ever exist between a man and his bride. She is of his flesh and bones, yea, they are not twain, but they are one flesh, and no man ever yet hated his own flesh.

It is not that he is of her bones and

her flesh, but it is that she is of him, of his bones and his flesh. She, in her flesh, is as much to him as his hand or his foot, and if they are living in holy matrimony, he will treat her flesh as he treats his flesh in his own body. I do hope, and would, when blessed of God, pray to that end, that my readers see what I am trying to lay hold upon. There is not anything in the realm of nature that is as beautiful as matrimony. In the very outset, our Creator arranged it for our benefit while in this life on the shores of time. I desire that you notice the order; he is her head; he is her saviour; he is her husband. The order in regard to her is that she is his helpmeet; she is to be subject to him in everything; where he is to love her, she is to reverence him. Objections will be raised by the rebellious to God's order; they will object to be subject to him in everything. That objection is one of the greatest contributing factors in our distress as a nation, and the objection to this heavenly order has brought more distress among the Primitive Baptists than anything else in our midst. This subjection that the wife was placed under to her husband was not any more rigid and demanding than was the order to the husband that he love her. Have you thought how rigid and strict the order was to him? He is to love her as Christ loved the church, and gave Himself for it. If this divine relationship is viewed in the perspective which such a sacred matter would seem to demand, his loving her with as strong a love as Christ had for His bride, and she having the same reverence for him that the bride of Christ has for her Husband, it will be such a mutual relationship as will bring about vying with one another to please.

Now I have no hesitancy in quoting and writing on this relationship between husbands and wives. It will not be a pleasant condition when a minister is frowned upon because that he treats on things that the eight men treated on (Eccl. II:2—the New Testament writers). However, as it was with Paul,

even so, it will be with us. We will have in mind the great and sublime mystery of Christ and the church. If diligent men of God, we will enjoy our brethren (or better, as John was, our children) walking in the truth, but the nearest and dearest object in every God-called minister, is to present every man perfect in Jesus Christ (Col. I:28); to preach the gospel of the grace of God; to preach Christ and Him crucified, as the Way, the Truth, and the Life. Thus, with that ability that the Lord is pleased to give, I present to you the Lord Jesus Christ, the Husband of his bride, his people.

The fundamental sweetness in the gospel of the grace of God is the theme of Christ having given Himself for the church: for His chosen people. Yet, the wisdom of this world has never known it, and will never be able to find it out. In fact, this world is in such a lamentable condition as pertaining to the religion of the Lord Jesus Christ that it is not trying to find it out. It does not know anything about Him, and how could it be thought that it would be seeking to know the love of God. It is not to be doubted but that one here and there among (that is by membership, by association) the organizations of religious forces in the world knows something about the love of God, but save for the church of the living God there isn't an organization on earth that knows anything about the love of God. This may seem uncalled harsh to say, but every reader is aware that every religious body in the world except the church of Jesus Christ has the love of God backwards. Despite the fact that the mills of ecclesiastical learning are grinding out their thousands each year to teach what is purported to be the love of God, they are all, as bodies, teaching that if dead sinners will love God that He will in turn love them. This is not true. If the ministers of Jesus Christ beat about the bush about this false promise so as not to offend the tender-footed, they are partakers of this evil system. The dogmatism of every relig-

ious organization in the world save the true church is that sinners have got to love God first. If they do not do this, they will die and go to hell. And I say for one and all to hear and to read and to know that this is not the truth. Here is the truth, here is love, not that we loved God, but that God loved us.

I have said again and again, and say once more, that when we love something, or someone, we will be found seeking ways to serve that which we love. Lip service will not satisfy us if we love a thing or person. We will be found doing all that we can to pay homage and adoration to a hobby or a wife or a husband. In the case of poor earthly husbands and wives, we often realize how poor and how fragile, and how far that it seems our being a husband or a wife falls short; but as I present or preach or write the merits of the Lord Jesus Christ, I present Him as having no lack, no short comings, no deficiencies, in loving His bride. He loved her in eternity with an everlasting love. This is really and truly first love. This is a satisfying doctrine; it is a satisfying love. He loved us before we had an existence as fallen sinners. God works in all His dealings with His people by appointment. He always appoints before hand and works according to appointment. The appointment always embraces the need of His own, and all of the things or means that God uses to bring it about and the getting of it to the needy sinner at the proper time. Husbands and wives (the godly kind) would do this, but how often we are not able, but how delightful it is that I have a precious hope that He has taught me my deficiency as well as His efficiency.

He loved His bride and gave Himself for her. He loved her while she was dead in sin; He loved her although fallen in sin; He loved her although down in degradation in the wilderness; He loved her although she was across the sea from Him. His loving her moved Him to give Himself for her, to go down into the wilderness and bring her out, to

quicken her into life eternal, to cross the sea to her side, putting her in her right mind, breaking the chains that bound her, dressing her and sending her to her friends. He did all this for her; this was the preliminary step for her sanctification and cleansing. Here we see Him working before the espousal. We see Him going before she even knows Him, or cares for a betrothal or an espousal. The fountain of cleansing had to be opened before the cleansing. The process of getting her ready for presentation to Himself was all His work. He loved her, and gave Himself for her that he might sanctify and cleanse her with the washing of water by the word. His love set her apart. Objections may roll in that this sanctification means more than setting apart, more than election. But it does not. It means to set apart. In fact, the root word and its derivatives always means that,—no more, no less. Thus He gave Himself for her that He might set her apart and cleanse her with the washing of water by the word. All of these blessings follow in sequence; they are in succession from only one source, the Lord Jesus Christ the Lover and Husband of His chosen people. He loved the church; He gave Himself for the church; He set it apart; He cleansed it; He wrought this miracle with the washing of water by the word. (See John 15:3)

This work in its entirety is His own work. The presentation of her to Himself must be all His work. In the earth we parents furnish the trousseau, and the father presents his daughter in marriage, but this is not the way with Christ and His bride. He furnishes everything, and presents her to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that she be holy and without blemish. And His love continues unabated. He woos her with the kisses of His love. He acknowledges the perfection of His work by assuring her that there is not any spot in her; that she is the fairest among women (S. S. I:8;4:7), and how

lovely and how delightful it is as she is brought under the threshold of His house, and what saving graces fall from His lips as He says, "Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is lovely." (S. S. 3:14)

No man has ever yet hated His own flesh. Dear reader, may God give you this cordial for the balance of your journey. This Man has not, and cannot, and will not, ever hate His own bride. Instead of that, He nourishes and cherishes it. He does both. Mark it well. It is not needful to mark it at all. He will bring it daily fresh from the supply storehouse. I do hope that the Lord will bless my poor thoughts to your good and His glory, and give you to know that there is not any root pig or starve in this land that flows with milk and honey. He that nourishes you cherishes you. He does both; He does both at the same time. He loves, and those that He loves, He feeds.

In the abounding of this cherishing and nourishing by the Husband, His sovereignty also abounds that He is watching and waiting. He is not waiting for us, but He is waiting *on* us. As a mother lifts the head of a hardheaded son to feed him some nourishing broth, just so, in a perfect way, does our blessed Husband raise our hard and rebellious head and pours in life sustaining nourishment, and purges our hard and stony heart and gives an insight into the love of God for sinners.

Yes, we will grow negligent and lukewarm; we will become wan and sickly, but we will not need the apothecaries' art for the potion (2 Chron. 16:14), nor will we be bothered by the ointment nor the dead flies that comes from the nutrients of such apothecaries (Eccl. 10:1); but we will be fed or nourished by Him who feeds us His flesh and His blood; and this will purge us of our negligence, and cure us of our wan condition, and put the bloom of His youth, and the vigor that flows from the womb of the morning on our cheek and in our step. (Psa. 110:3)

By this cherishing and nourishing, we will live and move and have our being (standing) in our Husband today, and evermore. By such care as this the church, the people of God, continues today and evermore. The beauty that is ours through Him will remain. The infirmities that come with our earthly husbands and wives will not be known, for the earth and its beauties shall fade but the nourishment furnished the bride of the Lord Jesus Christ purifies and renews and keeps, and as His countenance shines upon her, she remains fair as the moon, clear as the sun (S.S. 6:10), and the tongue of her learned Husband (Isa. 50:4) is as the breaking forth of a new morning upon her; she remains healthy and is filled with longing for Him and His vineyards, and is satisfied to sit down in the noonday with the assembly of her associates. (Ruth 2:14; Mal. 3:16; Psa. 122:1; Mat. 14:19).

W.D.G.

VOICES OF THE PAST  
"He being dead yet speaketh"

REMARKS ON MATTHEW 13:44-46.

Sister Peck, of Catskill, N.Y., has desired our views of the parables of the treasure hid in a field, and of the merchantman seeking goodly pearls, &c., presented in this portion of the divine testimony. Unwilling as we are to withhold from any of God's dear children such views of the Scriptures as we have, we feel more hesitation in writing on the parables generally, than on those positive and emphatic declarations of the word which declare the truth, which parables are intended to illustrate. Parables or figures may bear some analogy to other subjects than those which were primarily set forth by them; and it is sometimes difficult for us, with our limited understanding, to tell with certainty the precise design, or application intended by our Lord in the use of them.

The two parables now under consideration, both have reference to the Kingdom of heaven; thus far we are certain, for it is so written; and therefore, cannot, without violence to the truth, be applied to the world, or to the children of men indiscriminately. For the same Jesus, who spake them, has said: "My kingdom is not of the world, but it is," stated in both these parables, "of heaven." It is neither of the world nor visible to the world; for, "Except a man be born again, he cannot see it." This kingdom of heaven, Jesus says, was prepared for those who are and shall be found at the King's right hand, from the foundation of the world, and was revealed by the angel of the Lord Jesus to John, as coming down from God out of heaven, adorned as a bride for her husband. And Jesus testifies that it is a kingdom which he has received of his Father, and which he has appointed to his disciples; and farther, that it is their Father's good pleasure that the *little flock* of Jesus, shall inherit it. In the words of God it is declared to be an everlasting kingdom, and a dominion that shall not end. And all the saints are taught by the word and by the spirit to confess unto God, "For thine is the kingdom, and the power, and the glory, forever and ever. Amen." In its gospel organization or manifestation, in this world, it is a kingdom which the God of heaven has set up. A tabernacle which God hath pitched, and not men; and can in this respect be easily distinguished from all the religious organizations on earth which are set up by the wisdom or works of men; its maker and builder is God.

If we would be instructed by the parable, we must not forget that it is the kingdom of heaven, and not the kingdom of Satan, or anti-Christ, *that it is like treasure hid in a field, &c.*, and that there must be a sense in which this kingdom is *like* treasure which is so hidden. Our object is now to enquire after that likeness, or resemblance. If the earthly nature of the saints constituted this kingdom, we could not see

how it could be hidden; but we are expressly informed that flesh and blood doth not inherit it; neither doth corruption inherit incorruption; it must, therefore, be a spiritual kingdom, which none but they who are born again, of an incorruptible seed; not of blood, nor of the will of the flesh, nor of the will of man, but of God, can enter, or inherit. That which is born of the spirit is spirit, and this kingdom embraces the spirit of just men made perfect, by their vital union with the king, and their interest in his atoning blood and justifying righteousness; and so far as they walk not after the flesh, but after the spirit, there is no condemnation to them; they are holy and without blame before God in love; made acceptable in the Beloved. Three questions are now presented:

1. What field is this treasure hidden in?

2. How is it hidden, and for what purpose? And

3. From whom is it hidden?

First. In a field. A field, in the common acceptation of the word, is a certain quantity, a specific portion of the surface of the earth that is set apart, and enclosed by the proprietor for the purpose of sowing seed, and from that seed producing by development, a harvest. The specific quantity of this field, is indicated in the parable in the same chapter of the leaven, as *three measures*; a measured quantity, so much, and no more. The field being a portion of the earth, may well signify the chosen, redeemed and purchased members of the human family, chosen from among men. Redeemed out of every kindred and tribe of mankind. Bought with a price. Sanctified, set apart, or enclosed, by the Spirit's sealing operations. Or, in other words, embracing the mortal bodies, of all the saints, which are sealed with the Holy Spirit of promise; and predestinated to be conformed to the image of the Son God; that he may be the first born among many brethren. Which bodies shall accordingly be changed at their

resurrection, and fashioned, and made like the glorious, risen body of our Lord Jesus, who is the first begotten from the dead, and the first fruits of them that slept, and in whose resurrection all the saints are begotten to a lively hope, to an inheritance that is incorruptible, undefiled, and that cannot fade away; being reserved in heaven for you who are kept by the power of God, &c.

Second. How, and for what purpose is this immortal treasure hidden in the people of God whom he hath chosen from among men? To hide, is to conceal, according to the illustration in the parable of the leaven, which was hidden in three measures of meal; and which is to work secretly but effectually in the measured quantity of meal, until the measured mass shall become perfectly assimilated to the nature and quality of the leaven which was hidden in it. The leaven hidden in the meal, thus signifying the same as the treasure hidden in the field. The three measures, having reference to the people of God, under the three dispensations; patriarchal, legal and gospel. The holy seed from heaven, being the germ, or the entire kingdom of heaven in the germ, is the treasure, hidden in the elect of God out of Adam's race, as the leaven was hid in the measures of meal, or as the mustard seed, which had in it the tree which should be developed, expanded, and made manifest. But first, the seed must be cast in the earth, Christ, who, in his Mediatorial character, as the Son of God and Head of the Church, is the embodiment of this seed. (And that seed is Christ.) Christ said, "Except a corn of wheat fall into the earth and die, it abideth alone," and thus applied the figure to himself as dying for our offences and rising for our justification, and securing the full harvest of what the seed should develope. The life of the Church is hid with Christ in God; and God was in Christ, reconciling, or subduing all things to himself; and the angel, or spirit of Christ, was in and with his people, from the days of Abel, and he carried them and bare them all

the days of old. And still in this third measure of the meal, we have the same treasure in earthen vessels, which is Christ in you, the hope of glory; and it is so that the excellency of the power may be of God, and not of us.

Third. From whom is it hidden? From the wise and prudent; from the learned and great of the world, and from all natural men? God hath hidden it effectually from them, because so it seemed good in his sight. And the same God, and for the same reason or purpose has revealed it to babes, that no man should glory in the flesh, but that he that glorieth shall glory in the Lord. Except a man be born again, whatever may be the amount of his wisdom, learning, or of his work of willing or of doing, he cannot see the kingdom of God, for it cometh not by observation; it is hidden in the field, and shall be there concealed from human scrutiny until God shall make it manifest.

*The which, when a man hath found, he hideth.* Who is the man that hath found this treasure in the field? It cannot be those men from whom God hath hidden these things, unless men have power to thwart, or make void the purpose of God, and that they cannot do, unless they are wiser and stronger than he. Men in nature who cannot see the kingdom, would make a sorry work of searching for what they cannot see. And we are told in the Scriptures, that neither the kingdom, nor any of the things of the spirit of God can be seen by any man who is not a subject of the new birth. The natural man, or unregenerated man, however wise, and prudent, receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned.

This then, settles that matter; that it cannot possibly be a natural man, that findeth the hidden treasure in the field; and if he could find it, all his possessions will not sell in any market, for a price sufficient to purchase the field in which the treasure is concealed. This field cannot be bought with cor-

ruptible things, as silver and gold; nothing short of the precious blood of Christ, is an equivalent for this field. It was the Man Christ Jesus who came down from heaven to seek and to save that which was lost. The Man which is my fellow, or equal, saith the Lord of hosts. He is not only the Mighty God of heaven and of earth, but he sustains equally the character of the Man of God's right hand. The Man whom God has made strong for himself. The Man that shall be and is a hiding place from the wind, and covert from the tempest, &c.; and the Man by whom God will judge the world in righteousness at the last day. This Man of God's right hand, was made flesh and dwelt among us. Was manifested in the flesh, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory. He took the responsible work upon himself, saying, I will both seek my flock, and find them out. He possessed in his own right an interest, a treasure in the field, which he came to look after, to seek to find and to redeem. And he found Jacob, in a waste howling wilderness, and he is successful in his researches. He knows where to look, and with his omniscient eye he has the power to see. All things are naked and open to the eye of him with whom we have to do. And the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

But, sister Peck will enquire, Did the Man Christ Jesus sell all that he had and buy the field in which this treasure was hidden?

We reply, So it appears to us. We must remember the language is figurative, it is a parable. Jesus was rich; but for our sake became poor. The glory which he had with the Father before the world began, was exceedingly rich and valuable; but all was laid aside; and the form of a servant put on. A babe is born in Bethlehem; he reclines in a manger; there is no room for him in the inn. The foxes have holes to burrow in, the birds have nests, adapted to their comfort and conveni-

ence, but the Son of man hath not where to lay his head. But is all this humiliation and poverty enough to buy the field? Eternal Justice demands an infinitely greater price. His life, his blood, the Shepherd pays. Himself he gives, for nothing less could buy the field; and the field must be bought, that is, redeemed. Now, we ask, Has this field ever been bought by any other man than the Man which is the fellow of the Lord of hosts, whose name is The God of the whole Earth? And did it not cost him all that he was and all he had? "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people," &c. If we are right in understanding the field to be the chosen vessels of God's election from the tribes of the earth, and the kingdom of heaven, as that which was hidden in them; then we must regard the final resurrection of the bodies of all the saints, changed to the fashion, purity and immortality of Christ's glorious body, inevitable and certain, as the redemption of the purchased possession. The Lord Jesus did not sell all that he had to buy life for the Church; for that life he himself is; but he gave his life for them. Hence Paul says to the saints, "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in your spirit which are his." And to the Elders the charge is given, "Feed the flock of God which he hath purchased with his own blood." He findeth the treasure in the field, he hideth it, and for joy thereof goeth and buyeth the field. The treasure was hidden before, it still is hidden, it is in the secret place of the Most High, under the shadow of the Almighty. Hidden with Christ in God, in the safe Hiding Place, the Pavilion of God.

*And for joy thereof* goeth and buyeth the field. "Who for the joy which was set before him, endured the cross, and despised the shame." Ought not Christ to suffer these things, and then enter into his glory. His life which he gave he was able to take again, as his re-



surrection has proved; and although he came forth to this work, *weeping*, he returns to his Father in glory rejoicing, bearing his sheaves with him. That spiritual, immortal and divine life which he gives, he had no occasion to buy, it was in him secure; but the vessels in which this treasure should be developed, were members of the fallen family of the earthly Adam; and the demands of the law which they in that earthly nature had transgressed, had to be met and cancelled, and the amount required was all that he had. Not one jot tittle less than Jesus Christ could pay the price; or be received as an equivalent for the purchased possession.

We have dwelt so lengthy on this parable, that we have very little space in which to express our views on the parable of the merchantman, and the goodly pearl. But we will briefly remark, that we understand this parable to be substantially the same as the one which we have considered, with some change in the figures used. As Christ is the King, and all that constitutes the kingdom of heaven, is in him, and called by his name; some suppose that he as embodying the whole Church, and especially in his connection with her, is called the Kingdom of Heaven, and is, in the sense intended, like a merchantman, seeking goodly pearls. But very unlike a merchantman offering to dispose of pearls, or to sell merchandise for a profit. All that he has advertised for sale is, Milk and Wine, garments, eye salve, &c. And all these are bestowed without money and without price; freely, graciously and unconditionally, not to the rich, but to the poor, the needy, and to those who have no money.

But as the preceding parable shows, he was seeking goodly pearls, or a treasure which was hidden. The subjects of his grace which were invaluable in his estimation, like the hidden treasure in the field, or the precious pearl in the unfathomed deeps, was to be sought by him and found. Therefore, from his radiant courts on high, he bowed his heavens and came down to seek and save

that which was lost. Nor did he miss his object; the treasure he found, the field he purchased, the pearl, and the casket in which it was concealed he secured. This was a pearl of great price. All the gold of Ophir could not buy it. All the treasures of this world, all the works and merits, could not make up the amount. To estimate the price demanded by Eternal Justice demanded for this pearl, think of the cross, the spear, the nails—think of the agony, the sweat—think of the scorging, buffeting, the pain, the grief, the dying groans, the rending rocks, the opening graves, the darkened skies, the rending veil, and quaking earth. And such was the price. Justice could not take one farthing less. His holy soul was poured out unto death. His marred, pierced, but unblemished body sinks in death upon the cruel cross, and his spirit is committed to his Father in heaven. Justice sums up what is the exact amount. This, but nothing less could buy the pearl which Jesus came to seek and save. Now resounds the loud anthem!

"His work forever is complete;  
Forever undisturb'd his seat;  
Myriads of angels round him fly,  
And sing his well gain'd victory."

(Editorial by Elder Gilbert Beebe June 1, 1859)

#### PAUL'S UNSPEAKABLE VISION.

Reply to brother Isaac Wright, on 2 Cor. xii. 2-4, "I knew a man in Christ above fourteen years ago, (whether in the body, or whether out of the body, I cannot tell; God knoweth) such a one caught up the third heaven. And I knew such a man, how that he was caught into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

To brother Wright's first question we answer, Most undoubtedly Paul spake of what he himself had experienced, for in the connection he was speaking of his labors, trials and persecutions which he had personally experienced; and then leaving that part of his

experience, he says, I will come to visions and revelations of the Lord. Secondly, as the things heard and seen were unspeakable, and such as no man can tell or make known to another, Paul could not have known the man, had he not been the very one who saw the vision.

*Second.* "What is the third heaven?" We have understood the first heaven to refer to the legal dispensation, wherein God's people were held under the law. The second, or new heaven, to be the church of God under the gospel dispensation. And the third, which is also called the paradise of God, to be the immediate presence of God, as realized by the spirits of just men made perfect, as shall be fully realized by all the saints in the final consummation of their happiness in immortal glory. Into this holy, happy and paradistical state, Paul was taken in his rapturous vision.

*Third.* "And what is the paradise to which he was caught?" Answer: It was heaven, which is not confined to any special locality, but where such visions of the unveiled glory of God are enjoyed as makes a saint perfectly unconscious, while in the enjoyment of being in the body which is so full of infirmities as to make one groan, being burdened. Such was the perfect ecstasy and transport of the apostle at the time, that he seems to have lost sight of earth and all earthly things, and so supremely blessed, that more than fourteen years of subsequent turmoil and buffeting of Satan, and the painful thorn in his flesh, had not obliterated the remembrance from his mind.

In our measure, we believe that all the saints by faith are sometimes enabled to enter within the vail, and partake of the joys of the world to come; and when these precious seasons are enjoyed, they are absent from the body and present with the Lord. We never do enjoy those heavenly seasons when we are taking thought for the body, or worrying over the selfish question, whether we are saints or not.

All that we leave with God; it is enough that we enjoy his presence, and bask in the smiles of our God. This is paradise.

*Fourth.* "What law would have been violated by uttering the things seen and heard in the paradise of God?" It is said in the text that he heard unspeakable words, which it is not lawful (or as it is rendered in the margin, *not possible*) for a man to utter. The things which, by the laws of human language, are unutterable by man, are by the law that governs and limits our language, unlawful for man to utter. We understand Paul to say that the words heard were beyond the power of human tongues to express. Thus he also speaks of the "unspeakable gift of God, in the gift of his dear Son;" because no human speech can fully express the amazing greatness of the gift. The limitation of our language forbids that human speech shall fully express the unsearchable riches of Jesus Christ.

*Fifth.* "Was it unlawful in Paul's day to confess that Jesus was the Christ?" We know of no legitimate law that forbids it. The Jews agreed among themselves that any Jew who confessed Christ should be cast out of the synagogue; and the high priests did straitly charge the apostles that they should not teach in his name. But Paul certainly did not allude to any such laws, for in the face of them all he shunned not to declare the whole counsel of God.

The manner of Paul's speaking of himself in the *third person*, would lead one to suppose that he was speaking of some other person than himself; but when we observe that he had been speaking of what he was and had been in the flesh, and of what he might glory in the flesh, as a Hebrew, an Israelite, as of the seed of Abraham, after the flesh, now he comes to speak of what he was in Christ and what he had experienced in his inner man, and the distinction between the old man and the new, that when in his vision he could not tell whether he was in the body or out of the body. Of such a one, as he knew in Christ, he says, I will glory;

yet of myself I will not glory, but in mine infirmities. How often the apostle speaks of himself as the embodiment of two distinct *persons*, men or natures, the one in Christ, and the other in the flesh: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me."—Gal. ii. 20. "For I know that in *me*, that is in my flesh, (the old man, the outer man, the natural of fleshly man) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law: that when I would do good, evil is present with me. For I delight in the law of God after the inward man."—Rom. vii. 18-22.

So in speaking of his heavenly vision, of the transcendent glory of the third heaven, the paradise of God, he speaks of a man in Christ, and says, Of such a one will I glory; yet of myself I will not glory, but in mine infirmities. As a man in Christ, or as a member of Christ, he is a new man, created after God (not after Adam) in righteousness and true holiness—has no infirmities in that new man, but in the old fleshly nature he groaned, being burdened, and cried, "O wretched man that I am, who shall deliver me from the body of this death?"

But Paul was reminded of his connection with the flesh by a piercing thorn, not in his spirit, but in his flesh, and the messenger of Satan to buffet him. This was given him, lest he should be exalted above measure through the abundance of the revelations. The same Paul who as a man went up to the third heaven, even to the paradise of God, and lost all consciousness, for the time, of a fleshly body, who entered, in spirit, within the veil, this same Paul, in his flesh, in pinned down to the earth by a thorn, by the buffeting of the mes-

senger of Satan.

We do not suppose that Paul was more aspiring in his disposition than others, but we are assured that he needed all the weights that were put upon him to keep him humble, and from glorying in the flesh. Had he been permitted to remain forever in his happy state, and unconscious of the sin that still dwelt in his flesh, and insensible to his infirmities, he would have lived too high to be of any use to any of the tried, tempted and afflicted children of God. Our dear Redeemer suffered in the flesh for us, and became familiar with the feelings of our infirmities, that he might know how to succour them that are tempted: yea, he was tempted in all points as his children are, and yet without sin. And Paul must needs also bear in his body the marks of the Lord Jesus, and have fellowship with his sufferings, and be conformed to his death. And it is equally needful for all the family of God to suffer with him in the flesh, that they may be also glorified together. Especially those who are to be pre-eminently useful in the house of God in comforting the saints, like Peter, must pass through Satan's sieve, or like Paul, encounter the buffetings of Satan's messengers.

The Lord measures to his children with exactness all the transporting joys that they can bear, and will not allow them to be exalted beyond that precise limitation; and so also all the counterbalances that are necessary are provided in weight and measure in time, duration and deliverance, according to the wisdom of our God. None of these trials, conflicts or afflictions are, for the present, joyous, but grievous, but they afterwards yield the peaceable fruits of righteousness in them. We may pray, as did the apostle, that God may remove the thorn from our flesh, and like him repeat our prayer; but God will cause us in the endurance of our thorns and buffetings to know the all-sufficiency of his grace, and to know it as we could not know and appreciate it if we had no trials, temptations

or buffetings.

(Elder Gilbert Beebe, March 15, 1875)

### OBITUARIES

#### ELISHA COLEMAN SCEARCE

Elisha Coleman Scearce of Rt. 1, Dry Fork, Va. died Oct. 27, 1973 at the home of his sister, Mrs. Myrtle Michaels in Danville, Va.

Bro. Scearce was a native of Pittsylvania County and was born December 29, 1888. He was the son of the late James David and Mary Beck Scearce. Most of his life was spent in the Whitmell Community where he was engaged in farming before retiring eight years ago. Surviving are one brother and seven sisters.

Funeral services were conducted at the Old Mountain Primitive Baptist Church by Elders Haywood Wray, Wallis Smith and Raymond Payne. Interment was in the family cemetery at the home place at Whitmell.

Bro. Scearce joined Old Mountain Primitive Baptist Church September 9, 1956. He was a devoted member and attended his meetings regularly, even though he was crippled with arthritis. We miss him very much and his calling for his favorite hymn, "God Moves in a Mysterious Way."

We are a witness to his manifestation of a Godly walk, as a brother and a child of God. The fruit of the Holy Spirit was evident in him, the Love of God and Faith shining forth unto the end. We believe our Heavenly Father called his Spirit unto himself to rest, until the Great and Glorious day of His coming, of which we long and wait in Hope.

Written by request of Old Mountain Church while in conference March meeting 1974.

Read and approved by the Church in May meeting.

H. W. Wray

#### BROTHER WILLIAM HENRY EVERETT

It is with sad hearts, yet loving memory, that we try to express the sorrow which we

feel in the loss of a dear brother in Christ, William Henry Everett.

Brother Will was born July 25, 1888, son of the late William Henry and Molly Purvis Everett of Martin County, Hamilton Township, and died February 27, 1974 in the Veterans Hospital in Salem, Va., where he had been a patient for about three weeks. He leaves to mourn his passing his wife, Mrs. Virginia McDaniel Everett; two sisters, Mrs. Reba Barnhill of Bethel, N.C. and Mrs. Selma Meadows of Hamilton, N.C.

He was received into the fellowship of the church several years ago and was baptised by the late Elder W. E. Grimes. He loved his brethren and his church. After moving to Covington, Va., he was not able to attend his meetings but a few times a year, but he always wrote us before each first weekend, saying how much he wished he could be with us and to give his love to all the members and his pastor.

Funeral services were conducted at the Biggs Funeral Home in Robersonville, N.C., on Saturday, March 2, 1974, at 2 o'clock, by his pastor, Elder J. T. Prescott, assisted by Elder E. C. Harrison and Curtis Tyler of Bethel, N.C. His body was laid to rest in the Robersonville Cemetery to await the call of his Heavenly Father in that great and final day.

We, the members of Flat Swamp Church, realize that our loss is his eternal gain, and may God's richest blessings rest upon his dear companion that she may say: "The Lord giveth and the Lord hath taken away, blessed be the name of the Lord," and may we all bow in humble submission to God who doeth all things well.

We, the writers of this, will miss him so very much. His telephone calls, his most interesting letters that he wrote so faithfully and having him and his wife visit us in our home will always be cherished by us.

Done by order of Conference Saturday before the first Sunday in April, 1974.

Elder J. T. Prescott, Moderator  
Hassel Allen, Clerk  
Mary Jenkins  
Vernon Jenkins, Committee

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., SEPTEMBER, 1974

NO. 9

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9/74  
IT EXPIRES WITH THIS ISSUE

## ELDER STEWART IS IMPROVED

A225 Emerson Street,  
Winona, Miss. 38967

Dear Brethren:

Will you spare me space in our family paper, the *Signs of the Times*, to let the brethren know about my state of health. At the present time my health is improved, to where my doctor says an operation will not be necessary for at least six months, and that it might not be needed at all. However, my heart is weak so I cannot travel very far at the present time.

Dear Brethren, it is so wonderful and has made me rejoice in spirit by your visits, letters and phone calls. May God continue to bless you all.

There is so much in my heart and mind that I desire to write, but because of physical weakness I am unable to do so at this time. So, if not asking too much, remember my when you pray.

In affliction but in humble hope—in binds of spiritual love.

Elder Louis Stewart

## ELDER J. J. COLLINS PASSES

Rt. 2, Box 143  
Newton, Ala. 36352

Dear Elder Spangler:

Elder J. J. Collins of Route 2, Box 117, Newton, Alabama, age 82 years and 4 months, passed from this earthly world to a heavenly clime to be ever with the blessed Redeemer of the elect, on March 15, 1974. Elder Collins preached the unsearchable riches of God for more than sixty years, far and near.

He was my older brother in the flesh, and I trust I am his brother in Christ. Please send the remainder of his subscription to the *Signs* to my address, and I am sending a check of \$7.00 to extend the subscription two more years.

Pray for me, I trust a joint heir in Christ.

Deacon Chas. T. Collins

## CANA CHURCH IN TEXAS

Quitman, Texas 75783

Dear Editors of the Signs:

I am enclosing a check to renew my subscription to the *Signs of the Times*, since my subscription is almost out.

I look forward to the time for my paper to come. Our little church at Cana is still trying to carry on. Our faithful pastor, Elder John Lee Smith, is still able to meet with us once each month. We are very few in number but the Lord blesses us with a very good attendance. Our meeting in July is our communion meeting time—3rd Sunday and Saturday before.

Cana Church was organized October 30, 1915—fifty-nine years ago next October. I united with the church that day, and am the only surviving charter member. I was baptized Sunday morning October 31st, together with my husband, his mother, and his grandmother. We

were baptized by Elder R. E. White who was chosen moderator to serve the church, which he did until his death in 1930. Elder S. C. Davenport was called to serve the church after the death of Elder White, and he served until he became disabled, when Elder W. W. Taylor was called as co-pastor with him. After the death of Elder Davenport, Elder Taylor continued as pastor until Saints Rest Church called for his release so that he could serve them full time. We then called Elder John Lee Smith, who is still with us, a much loved and highly esteemed man of God, we think.

I realize I have but a short time left here in this troublesome world, as I passed my 85th birthday this past April, but I am not complaining—I have had a good life even though it has been an uphill climb. My husband passed away 43 years ago this past May; but I feel that God has led me through many rough places and I am trusting Him to carry me on to the end of my journey here.

A sister saved by grace if saved at all,

Buena White

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#### ENJOYS THE REMINISCENCES OF MARY PARKER

Dear Brothers Spangler and Wood:

Since mailing my July issue to a brother and sister, I have been thinking a lot of the *Reminiscences of Sister Mary Parker* which Elder Durand asked her to write. It seems that there is a book of her writings, and if not, you have published two issues of the *Signs* with her writings; so I would like to have the July and August issues for myself . . . Like Elder Durand, I was amazed how the Lord blest her to give her strength to write such wonderful things in her weakened condition, all to the praise of His great name.

No doubt you have received word of the passing of Brother Wm. O. Hall of Mt. Vernon, Washington. His widow sent me a short letter with the card from the Funeral Home. It said that his

funeral was preached by a minister named Rorobaugh at a Funeral Chapel May 13, 1974. Brother Hall lived 175 miles from his church. The church has lost a valued member and deacon, and I deeply miss his spiritual writings to me, and in the *Signs*. I was glad to get the issue early, and it was a good one.

In brotherly love and fellowship, I trust

Harry T. Vories

(We judge that Sister Parker's books would be difficult to find, but we will continue to publish more of her writings. We are glad that many are enjoying them.)

We regret to learn of the passing of Brother Hall, and hope to receive a suitable obituary for publication.—EDITORS)

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#### THE RICH MAN AND LAZARUS

Dear Brethren:

Some have asked me my views on Luke 16:10 which reads as follows:

*"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."*

This rich man represents the Jew in the flesh, or those who depend on their own works—Pharisees.

There was a certain beggar . . . "this represents God's humble poor, the Gentile sinner despised by the Jew, but laid at his gate full of sores: representing his uncleanness. The rich man after death in hell beholds the happy condition of Lazarus, and implores help. He appeals to Abraham, whom he calls "father". Abraham tells him there is no help—that there is an impassable gulf between the two. Then the rich man appeals for warning help for his brethren, but is told that no further help beyond what they already have shall be provided: that if they will not hear Moses and the prophets, neither would they hear though one rose from the dead.

The lesson being that one who never has felt the killing sentence of the law,

or has never died unto Moses, never hears the voice of Jesus. But all who are convinced of their own transgressions under the law, also believe in Jesus whom God hath raised up from the dead.

The sanctification of the poor beggar was not in being free from pollution, but in being plagued with it—in being dead to it in the sense he did not delight in it, but abhorred it, especially in himself.

One must be made alive and be given light to see and feel the power of sin unto death in its reign under and by the law, before in spirit he can know the pardon, peace and joy in the Holy Ghost. Saints of God all live by faith and all die in faith.

They are all poor beggars because faith is the substance of things “hoped for” and is never the substance of what we have in our possession. And faith while we are living or dying, is not the evidence of things we see, but is instead the evidence of “things not seen.”

If indeed the Arminian theory, which comes from the ancient counsel of the ungodly in Genesis 3:4, etc, were true then the great Apostle would not have advocated the fact that the trump shall sound. Until it does sound I declare there will never be a single saint that is satisfied. Hence, faith is the substance of things “hoped for.” And I for one do not believe the children of God walk by sight either in their lifetime, or in their dying time. Those who walk by faith do not walk by sight. And in their death they are not divided from faith, hope, and charity.

In bonds,  
J. L. Bockock  
P.O. Box 13,  
Boones Mill, Va. 24065

117 Bon Air Road,  
Baltimore, Md. 21225

*“And we know that all things work together for good to them that love God, to them who are the called according*

*to his purpose.” (Romans 8:28)*

Dear Elder and Sister Wood:

It is with fear and trembling and a heartfelt feeling of being inadequate, that I attempt to write my feelings on this subject. The uppermost reason for writing is that I have heard it expressed that there are those who believe that all *good* things work together for their good, but find it hard to believe that *all* things, both good and bad, are included.

Inasmuch as the ways of God are past finding out, and that the steps of a good man are ordered by the Lord, and that it is not in man that walketh to direct his steps, I find it impossible to believe that a poor mortal man even knows what is good for him.

Surely Joseph’s brethren meant it for evil when they sold him into Egyptian bondage; and no doubt Joseph at that time also thought the same. Nevertheless in the purpose of God there was a reason for Joseph being sold, and it was for good to His people.

Some may wonder how Paul’s earlier life worked for the good of those who are the called according to God’s purpose. Let us consider for a moment the anguish and suffering Paul must have felt when he said he was not worthy to be called an apostle because he had persecuted the church of Jesus Christ. Also he said, that in nothing am I behind the chiefest Apostle, though I be nothing. Paul knew that the abundance of the revelations that were given him would exalt him above measure, were he not buffeted as it were by a thorn in the flesh. For that reason he said, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” All of these things both good (revelations, knowledge, etc) and those which seemed to be bad (shipwrecked, perils, stripes, etc.) worked together for good to him, as well as all those who were taught by him.

I doubt that any who may read this, can by careful thought search out *any* phase or happening of their lives and not

see a purpose for it, or at least realize a purpose known only to God. I myself have endured much pain, heartache, and loneliness that surely I did not know how I could overcome it, and at the same time saw no reason for it. But now, a few years later, if not deceived in my very hope, I can see clearly a reason for it all, and I thank God that He counted me worthy to suffer for him.

God's people were not to expect only good and a life of ease, but were told that they would be a poor and afflicted people. Although we suffer with Christ in this present world, we shall reign with him in eternity. "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."

Our Lord was delivered for our offenses and raised again for our justification, because God commendeth his love toward us, in that while we were yet sinners, Christ died for us. "Therefore we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulations worketh patience, and patience experience, and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Our Elder Brother suffered, bled and died, and was raised again for *us*. Surely, my brethren, all things work together for good to them that love God. Whatever God may employ to bring one through this life, if he is a subject of grace, it will work for his good, and will bring him home to God: "home for which we sigh."

Even at this time there are many things that trouble me, one of which makes me feel as if I am a stumbling block to my brethren, and makes me feel as though they would be better off without me, and indeed they might. But alas my very chiefest desire is that, somehow by the grace of God, I might be enabled to walk in love and peace with the church. If that be according to His

will, it will be for my good; and I hope He will enable me to give him all the honor, praise and glory. His will be done.

In bonds of love,  
Barnabus J. Brammer

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#### REJOICES IN THE SOVEREIGN GOD

P.O. Box 253  
Wheelersburg, Ohio 45694

Signs of the Times:

I am late in renewing for this good book. When it was due I thought I would not need it any more, for I was in bed sick with an old injury in my back, and I slipped and injured it over, and I thought I would never walk again. I will soon be 84, and I thank the Lord that I am up now and can walk some and am still improving. Although my eyes are growing dim, I can read a little while at a time, and see to type with one finger.

So I am enclosing \$10.00 for another year, and a little to help with your expenses. I am not able anymore to attend any of our churches, but am able to type, so I desire a favor from you, that you publish that any of the brethren who have been brought to the knowledge that God is the God of the heaven and all things that are on this earth, and has ordained and predestinated everything that our eyes have seen, ears have heard, our hands have felt, our nose has smelled, hearts have felt, and minds have thought of: - that if any are confused over this doctrine, I would like to hear from them. This is not for a debate, but is only for the sake of the doctrine of salvation by grace, and it alone. About ten years ago the Signs published a similar request, and I got 15 or 20 replies, and all but a few were on my line of thought and belief. Some said it was a pretty dangerous doctrine to go so far with it. I had but one answer for them: If any can think of anything that is now going on in this earth, that God did not



know of, tell me what it is. I take it that God is the potter, and everything else is clay in his hands.

May God bless all of you good writers, and all that enjoy reading their writings. I am a seeker and striver for nothing but the naked truth, and I thank God that he revealed the great mystery of salvation to me some sixty-two years ago. I am almost to the end of this life, and I will soon cross on over. May God bless all who love the truth, is my prayer.

Charles S. Parsons

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REMINISCENCES  
OF  
MARY PARKER

(Continued)

How often, while writing this brief glimpse out of the pages of the past, as memory brings up one beloved scene, event, or face after another, do I pause, and wonder and weep. And again I am made to exclaim, what a strange, what a wondrous thing is human life! How changeful its scenes, how fitful and varied are its vicissitudes; what an intermingling and blending it is of clouds and sunlight, of joy and sorrow, of unrest and of quiet. Now there comes a day full of sunshine, of beautiful shadows, of bright dreams, of glad hopes, and we say life is so full of beauty, of love, of gladness. "Our lines are fallen in pleasant places." The sound of sweet music floats about as the perfume of fragrant flowers. There is a sound of familiar footsteps, the sight of beloved faces, the sound of voices most dear, the fervent clasp of loving hands, while over all is the soothing influence of peace.

But rudely does the hand of circumstance let fall the dark curtain of adversity, of care and trouble, and the beautiful picture of quiet, peace and happiness gives place to one of darkness and sorrow, and the picture which a moment ago was so bright, so peaceful, so dear, lives only in the past, or is a bright vision over which we tenderly,

lovingly linger only in our day and nightly dreams. Our dear Lord says in His holy word: "It is not in man that walketh to direct his steps." I often wonder if in every, or any individual life, this scriptural truth has been brought to bear as strikingly as it has been in mine. As powerless, as helpless have I been on the great ocean of life to row my bark in the one smooth, fair line pictured out of the vivid ambitious imaginations of my youth, as would be a ship in mid-ocean without helm or wind or wave. But the all-wise, omnipotent Father further says: "I will bring the blind by a way they know not; I will lead them in paths they had not known." Surely by His dear, unseen hand has He led my blind feet in the paths that He, through infinite and divine wisdom, ordained was for my good and for the honor and glory of His dear name. And we are well assured that His way is right, and that "He is too wise to err, too good to be unkind." How well it is for us that the future is veiled in mystery, and that we know nothing of what it has in store for us. Just as the period in my life of which I now write, could I have looked away into the deep, dark labyrinth of the future, and have seen how much of pain and human suffering and woe lay in my pathway, I would have sunk down in despair, and my soul would have grown dizzy and faint with the sight. But as it is, "Sufficient unto the day has been the evil thereof;" and truly amid the most trying scenes have I been made to realize, "as thy days, so shall thy strength be." In this do we not only see the mercy and goodness of God made manifest to poor finite creatures, but also see the great wisdom and power of Omnipotence in His foreknowledge of all things, and see how infinite and great it rises far above the most profound knowledge of finite man. The most brilliant scholar, the most learned men of science, must own that they do not know what an hour, or day, or a moment may bring forth. The wisest, most successful man of medicine, can neither

stay the hand of death when it calls for its victim, nor breathe one spark of breath into the lifeless body. Neither can the strongest person, intellectually or physically, give life to the tiniest insect that inhabits the earth. Where, then, is the boasted wisdom and strength of the mightiest of finite creatures? As the flower of the field it passeth away. If, then, they be powerless to save the body from death and decay, how much less can man do anything toward saving his soul, towards giving eternal life? Ah! we are poor creatures, and "man at his best estate is altogether vanity."

From my window near where my sick couch stands, looking westward upon a green, sunny slope overlooking the village and from whose tower, I am told, a vast stretch of undulating country may be seen, which carries the eye away to the distant blue hills in Southern Ohio, stands a beautiful mansion. It is the summer home of the Hon. ———— who was an American Minister to foreign countries a number of terms. He is now slowly, surely dying of cancer of the cheek and tongue. How I pity him, and how very, very poor I think he is amid the splendor of his home and all his wealth and title, and personal belongings. Poor indeed, "without hope and without God in the world." During his entire life haughty and lofty in bearing, ignoring all his early acquaintances and associations, professing no religion, attending no religious services, denying the existence of God. Now that he is brought as low as the lowest vassal, will he call upon God to have mercy upon his poor soul? Not unless his heart first be touched by the finger of God's love, and the hard, stony heart become one of flesh. The Psalmist says, "the wicked are not troubled as other men, therefore they have no bands in death." With no love for, or belief in the blessed Saviour of sinners, the unregenerate go down to everlasting punishment with no fear or care of what the consequences may be. Truly is it said, they *have* no *bands* in their death; and they are not troubled as those who feel their insuf-

ficiency and inability to save themselves.

But I have been drifting again away beyond my subject. At the time of which I was about to write, when changes began to come within the hitherto happy circle of our home, it was my father's fervent desire to send me away to school so that the desire that I had for learning, and of which my father and brothers so heartily approved, might be gratified. But my dear mother, who depended so largely upon me for companionship during my father's almost entire absence from home, could not think of it. She would give way to an outburst of weeping every time the subject was alluded to. So, deeply as I regretted giving up such a bright vision of future joy, I expressed my determination to remain at home. That this was the path marked out for me by Him who "works in a mysterious way His wonders to perform," succeeding events soon proved. At this time a maiden lady, who wished to avail herself of the church privileges which being an inmate of our home would give her, asked leave of my parents to come and assist with the duties of the house and make our house her home. Soon after she came I was called to the sick bed of a sister-in-law, who was dying of consumption. Poor, dear woman, what a state of mind she was in, with four helpless little ones, one of them a babe only three months old, knowing she must soon leave them motherless in a cold world. Oh, how deep was her grief! What was sadder still the dear woman had never felt the power and love and pardoning mercy of Jesus, yet I felt encouraged as she spoke of feeling herself to be such a sinner, for I told her it was to such the Saviour's promise was given, and I knew that never did He begin a work of grace in the heart but that He performed it to the day of Jesus Christ. Just before her last few days on earth were spent, she sent for father to come and pray with her, and during prayer she said she thought she felt the love of Jesus flow into her poor soul, and the peace of God, which passeth all understanding,

removed the fear of death, and caused her to enter the dark valley and shadow of death comforted by the rod and staff of the dear, tender Shepherd. While I was at this dear sister's bed-side trying to minister to her, and to the little ones, a message came that my mother was very ill, and that I was wanted at home at once. Oh, how sick grew my heart at the thought that dear mother was ill, maybe dying! How I regretted having left her even for the duty that seemed to call me where I had been beside the sick sister. When I arrived home, I went at once to the room where mother lay, her patient face white as death, her voice too weak to speak any word of welcome. She had fallen the day before on the walk and had broken her thigh. What days and nights of suffering she endured, stretched upon a frame for ten weeks without being moved, no pen can tell, and how trying to me were the experiences of those dark days none can know save those who have been placed in like circumstances.

Within three weeks after this time the poor sick sister-in-law passed to the eternal shore, and two of the little ones, bad with whooping cough, were placed under my care. During the whole of that year, from 4 o'clock in the morning until often 11 and 12 at night did I have to labor to care for the sick, and perform the numerous duties that lay upon me. During the first year my suffering mother was as helpless as an infant, and from that time on, till, after four years of terrible suffering, she was taken home, as we hope and trust, to be forever with the Lord, she was an habitual invalid, and never able to walk. Just before these events occurred a heavy snow fell which lay on the earth, making the carriage roads as smooth as glass, and it being customary in country places for families to go in parties, spending the entire day, we had a continuous houseful of company, which was pleasant, yet made my duties very heavy. Unable to procure any help, as the farmers were well-to-do and did not wish their girls to hire out, all the labor and

care fell upon my young, inexperienced shoulders, except the little aid rendered me by the little maiden lady who lived with us; and if my suffering mother needed attention, day or night, no one could minister to her needs but my own now experienced hands. The good-natured doctor, who for three months came every day from Logan, would often pityingly say: "Mary, this is too much for you, it is just killing you;" and sometimes his anger would show itself with great vehemence because he thought I had many unnecessary weights. I had; but as I now look back to that time, how little judgment and really good sense did I exercise. If the roast was not properly done, if the loaves of bread did not come forth from the great brick oven creamy of crust and white as snowflakes, I was miserable. The tables and kitchen utensils, the muslin curtains, the rooms, all must be kept "just so," or I felt disgraced, all the while ignoring the low, warning voice that came to me in throbbing brow, in aching of arms, in the weary limbs, in the nervous, sleepless nights, telling me, if only I would have heeded, that I was trampling on and desecrating the most precious of all earthly gifts to mortal man—that of health.

At this time I also had great inward struggles and mental trials. I had but recently, as I firmly hoped, started out on the wonderful spiritual journey which leads to the portals of eternal day. I was a mere infant; and because I could not at once come into the full stature of a full-grown person in Christ, I thought I was running the race not at all. As our dear Master and Leader, after he was baptized of John in the river of Jordan, and had received such satisfying evidence of the Father's presence and approval, the Holy Spirit in the form of a dove descending upon His head, while "there came a voice from heaven saying, this is My well-beloved Son in whom I am well pleased," was taken to the wilderness where he was tempted of Satan forty days, I often wonder if all His followers do not have

to be in a measure tempted and tried in the same manner. At any rate at this time I was taken into a wilderness through whose dense darkness it did not seem one ray from the Sun of Righteousness could ever penetrate, and look on this side or on that, hideous wild beasts were ready to devour me. It seemed to me that the dear Saviour was more severe in His denunciations of the hypocrite and the Pharisee than any other class of sinners, and oh! how greatly did I fear that in having united with the church I had become, if not a Pharisee, a hypocrite; and I firmly resolved for the time being that I would go to the church and frankly tell them I was no Christian, and unfit to be with them. But ere an opportunity was offered for my doing so, the heavy clouds were somewhat lifted, a ray of sunshine penetrated and relieved the sombre gloom, and instead of begging of the dear ones to be removed from among their number, the language of my soul was truly, "Entreat me not to leave thee, nor to return from following after thee, for where thou goest will I go, thy people shall be my people, thy God my God." How sweet, how blessed is the privilege to be admitted into the fellowship and the sweet enjoyments of the Church where there is "kept the unity of the Spirit in the bond of peace," to come unto Mount Zion the city of our King, which hath sure foundations, whose builder and maker is God. Oh, this is certainly the sweetest, dearest privilege given to the children of light as they sojourn here in this wilderness of sorrow and woe. If it be so sweet, so grand, so delightful to come within the lower courts, what then must it be to enter the Jerusalem above, where all is perfect purity, love, joy and peace, and where angels' voices unite in singing songs of never-ending praise, and where the one dear theme of all purified souls will be praise and honor and glory to God and the Lamb, world without end?

In the month of June, following the winter in which such marked changes took place in the dear old home, my

brother, of whose coming marriage I have spoken, and who was now engaged in mercantile business, brought to our home to spend a week his city bride. She was an English lady, tall, and stately with a decidedly queenly bearing. I had been determined not to trouble myself to even like her, for I felt so grieved because she had taken my brother from our home; but she was so amiable and kind, and so patient with my resentment, that she threw coals of fire on my head. I despised myself much more than I had meant to dislike her, so without trying at all, which is the best way after all, I fell to liking her very much.

(Continued next month)

#### ROMANS 8:29-30

*"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among the brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:29-30)*

This text covers a lot of ground, and we may think of it as the foundation of our belief. We hear many say a "hard-shell" usually gets his text in the 8th chapter of Romans. This is just a saying, because all Scripture is sound, and it is profitable for doctrine. Some Scriptures are our favorites because they fit our experience better. What will be my favorite will not be that of another. We have a good example in natural food. We all do not have the same type of favorite dish. This example may go for preaching, as there are diversities of gifts. All do not preach the same. Preaching is similar to different dishes of food. All of the gospel preaching is good, even though one may prefer one type better than another, because it fits his experience better. *Let us praise God for these gifts.* (see Eph 4:7-13)

"For whom he did foreknow." The 28th verse states that the "whom" in this verse refers to those that love God

and who are the called according to the purpose of God. God knew his people from the beginning. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." (2 Thess. 2:13)

"That the purpose of God according to election might stand." (Rom. 9:11) The purpose of God will stand for ever. God knew this before the beginning of time. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. 1:9) I love the expression, "according to his own purpose and grace."

Let us not try to separate foreknowledge from predestination. God did not predestinate anything without foreknowledge. If the separation is possible, then it is beyond this writer. It is written, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) We read that God's people are elect according to the foreknowledge of God the Father. (I Peter 1:2)

There is some sweet beauty in foreknowledge. The fact is that God knows all of his people. Jesus said, "I know my sheep, and am known of mine." (John 10:14) Therefore, Jesus gave his life for all of his sheep (see the 11th verse), and all of them shall be housed in heaven and immortal glory. "He shall not fail nor be discouraged . . ." (Isaiah 42:4) "He shall see of the travail of his soul and shall be satisfied . . ." (Isaiah 53:11)

God predestinated those whom he foreknew to be conformed to the image of his Son. God determined this from the beginning, and all events shall take place exactly as God has purposed that

it shall be. ". . . my counsel shall stand, and I will do all my pleasure." (Isaiah 46:10) God knew his people beforehand, and even before they were in existence. ". . . in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalm 139:16) God saw all of his people even before they were in existence. He knew the fall of man, and provided redemption from this fall. The remedy was provided before the fall took place. The remedy was in the foreknowledge of God. "Him, being delivered by the determinate counsel and foreknowledge of God, ye hath taken, and by wicked hands have crucified and slain." (Acts 2:23)

"Conformed to the image of his Son." The walk, conversation and travels of the children of God show there is a difference between them and the world. "Ye are the light of the world. A city that is set on an hill cannot be hid." (Matt. 5:14) John said, "It doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) John did not know, and it behooves us not to try to speculate as to how God's people shall look in the resurrection. The beauty of it is that we shall be like him. "Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21) Jesus is the head of the body or church. The sheep shall have the image of the shepherd. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49)

"That he might be the firstborn among many brethren." This means Jesus, who is the only begotten Son of God. God's people are predestinated unto the adoption of children. Jesus is the first fruits of them that slept.

God not only predestinated his people, but he also called them. This is an holy calling. God's people are spoken of as an holy nation. (I Peter 2:9) "Who hath saved us and called us with an *holy calling*, not according to our works, but

according to his own purpose and grace, which was given us in Christ Jesus, before the world began." (2 Tim. 1:9) This call is made holy through the blood of the lamb. "Without holiness no man shall see the Lord." (Heb. 12:14)

The sheep, who are the elect, know the voice of the shepherd, who is Jesus Christ. The hearts of the sheep are tuned to know the voice of Jesus. They can distinguish between the voice of Jesus and between the voices of strangers. "For if the trumpet give an *uncertain sound*, who shall prepare himself to the battle?" (I Cor. 14:8) The sheep will know when something is wrong with the sound, and when it is uncertain.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10:4-5)

God's people shall hear him when he calls. "My sheep hear my voice, and I know them, and they follow me." (John 10:27) God gives his elect an ear to hear when he calls. This is a special call and it is felt within the heart. "Blessed is the people that know the joyful sound . . ." (Psalm 89:15) Their hearts are tuned to hear and know that this gospel sound is joyful. It is joyful to hear news from a far country. It is comforting to the weary pilgrims who seek an heavenly country that is eternal, and that the things of this life shall be passed away. This is the city of God that John spoke of and it gives us consolation to see it through the eye of faith. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2)

"Them he also justified." The justification of God's people is in the sacrifice of Jesus Christ. We cannot justify ourselves by any of our efforts, our tears, grieving, etc. Justice demanded perfection, and since the law was broken, justice demanded that the consequences of the broken law be meted out.

Justice demands death for this broken law. ". . . Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10)

Jesus satisfied justice by bearing the sins of his elect. ". . . He shall save his people from their sins." (Matt. 1:21) "Who his own self bare our sins in his own body on the tree . . ." (I Peter 2:24) There were offerings in all the sacrifices in the old Testament. These sacrifices were a type of Jesus. Blood was shed, and without shedding of blood there is no remission of sins.

How would justice accept the fact that Jesus died for his people? Just anybody could not do this. There must be ownership in the matter. The sins of the elect became those of Jesus. Now, let us be careful, because Jesus is the spotless lamb of God, and there was no sin, nor guilt found in him. How did the sins of the elect become the sins of Jesus? By imputation. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21) "Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8) The word "impute" means to charge, put on account, etc. The sins of the elect were not charged to them. God did not impute or charge the elect with their sins, but they have always been charged or imputed to Jesus. There is a beautiful picture as we view the intercession of Jesus. Before he made his advent into this world, it was as though he was telling Divine Justice: "I will pay the debt." God is not slack concerning his promises. God sent Jesus to satisfy divine justice. God is an holy God, and his justice will not be trampled upon. In our natural laws we see that justice has been trampled upon many times. Some suffer the penalty of the broken laws, and others "get by" because they are "some body" or know somebody, etc. God was looking through

the blood of the lamb when he said: "Thou art all fair, my love, there is no spot in thee." (Song of Solomon 4:7)

"For he that sanctifieth and they who are sanctified are all of one . . ." (Heb. 2:11) Notice this close relationship. Jesus sanctified his people, and his people who receive the benefits of this sanctification are one with Jesus. "We are members of his body, of his flesh, and of his bones." (Eph. 5:30) His people are the body of Christ! ". . . I am in my Father, and ye in me, and I in you." (John 14:20) The gates of hell cannot prevail against the church of God. "My Father which gave them me is greater than all; and no man is able to pluck them from my Father's hand." (John 10:29)

Not a bone of Jesus was broken. The beauty of this is that not one of those that God has chosen shall be cut off or broken off. (see Eph. 5:30) His people are members of his bones, and not a bone of Jesus was broken when he hung upon the cross. The soldiers broke the bones of the two thieves, but they did not break Jesus' bones because he was dead already. What a strong consolation! All of God's people shall be there with him for ever and ever. We receive a foretaste of it here, but we shall receive the fulness in our eternal home. God has justified his people, and no one can bring any charge against the elect. "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Rom. 8:33)

"Whom he justified, them he also glorified." God glorified his people in the face of Jesus Christ. They shine as lights in the world. "Ye are the light of the world . . ." (Matt. 5:14) "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." (I Peter 4:4) The bodies are not glorified here upon this earth. ". . . Flesh and blood cannot inherit the kingdom of heaven . . ." (I Cor. 15:50) These bodies shall be glorified when time shall be no more. These bodies that are sown in corruption shall be raised in incorruption. These

bodies that are sown in weakness shall be raised in power. "It is sown a natural body, it shall be raised a Spiritual body." Upon this earth we are looking as through a glass darkly. Then we shall see him as he is when these bodies are glorified. Jesus' body was glorified when he rose from the grave. Our bodies will be glorified in like manner. "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." (Rom. 8:11)

Let us keep in mind that God did all of these things, and he did not leave anything undone. Everything that is necessary for the salvation of the elect has been performed by Jesus Christ.

May we render all honor and praise and glory unto his holy name.

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

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THE WATERED LILIES

The Master stood in His garden,  
Among the lilies fair,  
Which His own right hand had planted,  
And trained with tend'rest care.

He looked at their snowy blossoms,  
And marked with observant eye  
That the flowers were sadly drooping,  
For their leaves were parched and dry.

"My lilies need to be watered,"  
The Heavenly Master said;  
"Wherein shall I draw it for them,  
And raise each drooping head?"

Close to his feet on the pathway,  
Empty, and frail, and small,  
An earthen vessel was lying,  
Which seemed no use at all;

But the Master saw, and raised it  
From the dust in which it lay,  
And smiled, as He gently whispered,  
"This shall do My work today:"

"It is but an earthen vessel,  
But it lay so close to Me;  
It is small, but it is empty—  
That is all it needs to be."

So to the fountain He took it,

And filled it full to the brim;  
 How glad was the earthen vessel  
 To be of some use to Him!

He poured forth the living water  
 Over His lilies fair,  
 Until the vessel was empty,  
 And again He filled it there.

He watered the drooping lilies  
 Until they revived again;  
 And the Master saw with pleasure  
 That His labor had not been vain.

His own hand had drawn the water  
 Which refreshed the thirsty flowers;  
 But He used the earthen vessel  
 To convey the living showers.

And to itself it whispered,  
 As He laid it aside once more,  
 "Still will I lie in His pathway,  
 Just where I did before.

"Close would I keep to the Master,  
 Empty would I remain,  
 And perhaps some day He may use me  
 To water His flowers again."

Submitted

Author Unknown

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*"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." (1 Timothy 3:16)*

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*See pages 210 and 211 for Contributions and Associational Notices.*

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### EDITORIAL

"Known unto God are all his works from the beginning to the end." (Genesis 3:15-18)

This was spoken by James unto those who were gathered in Jerusalem to consider the question of whether circumcision should be required of the Gentile brethren, as some advocated. He reminded them of the words of the prophets, and knowing that what they had written were continually coming to pass, he was bold to say that all the works of God were known to him from the beginning to the end.

To those who are taught of the Lord,



and know his sovereign power, this is no idle statement, for this expresses their deep and abiding faith. They believe that all things written by Moses and the prophets and the writers of the New Testament, are accounts of the works of God in creation, and make known all that God is pleased to reveal of his will and purpose concerning his people while in this world, and in that which is to come. This faith looks both forward and backward.

Through faith, of which Jesus is the author and finisher, the Lord's people understand that the worlds were framed by the word of God, and that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. This faith is contrary to the theories of those who do not believe the Biblical account of the creation, and the formation of man of the dust by the immediate hand of God.

James had reference to the eternal will and purpose which God purposed in himself before he caused any of his works to materialize: which means that the beginning was not at the creation of the heaven and the earth, but all of his works, or will, or purpose was comprehended in its fulness, so that all things that have been, or shall be, from beginning to end, were fully detailed in that purpose, and have required no change. God had a purpose in the end that required all things from the beginning to be perfectly fulfilled, each thing or event in itself, so that all causes and effects were leading perfectly to His determined end.

In the knowledge of these things, mere mortals, though they be children of God chosen by Him, stand in amazement and wonderment and acknowledge that God's thoughts are not their thoughts, neither are their ways His ways, for as the heavens are higher than the earth, so are His ways higher than their ways, and his thoughts than their thoughts, so that the words of His mouth cannot return unto him void, but accomplish that which He pleases,

and prosper in all things whereto He sends it. (see Isaiah 55:8-11)

Those to whom these things have been revealed by the teaching of the Spirit, see the handiwork of God in choosing his people in His Son before the world began, and giving Him to come into the world for the purpose of redeeming them from their sins and iniquities. For there is no question but that the works of God included the entrance of sin in the world, and death by sin, and that those chosen by God were to be among the children of Adam, and thus partakers of the same condemnation of all Adam's posterity. The subtlety of the serpent and his deceiving of Eve, was not outside the purpose of God, else those whom the Father sent his Son into the world to redeem by the sacrifice of himself, would have needed no redemption, and such is unthinkable, since known unto God were all his works from the beginning to the end.

...When God commanded Adam (and Eve with him), saying, "Of every tree in the garden thou mayest freely eat: but the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die," the serpent began his nefarious career, and told Eve in effect, that God did not know what he was talking about. Eve was deceived, and gave to Adam of the forbidden fruit, and thus began the woes included in "dying" the death in trespasses and sins. And also began the unfolding of God's eternal will in providing for the redemption of all His people from the consequences of their transgression in Adam. (The first part of Genesis should be consulted concerning these things, and the pronouncement against the serpent.)

"And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it

shall bruise thy head, and thou shalt bruise his heel.”

This enmity has shown up in a multitude of ways since that time. The seed of the serpent is the Devil and his angels, and the seed of the woman is Christ and those the Father gave him. The enmity continued in the sense of bruising the heel of the seed of the woman, which appeared in many trials and temptations of Jesus and his people, and while Jesus was crucified, being made sin for his people, it was not possible to do more than figuratively bruise his heel, for Jesus arose from the dead a conqueror over everything that sin and transgressions brought upon his people.

On the other hand, when Christ arose from the tomb, it is evidence that he had bruised the head of the serpent, and overcome all his infernal schemes against Jesus and his people, even as he had been restricted to do nothing against the Lord's people beyond the “thus far shalt thou go,” in the purpose of God.

We see in this the first promise of the Redeemer and Saviour of those for whom Jesus bruised the head of the serpent, and that He fully overcame everything that was against them. “He was delivered for their offences and rose again for their justification.”

It is evident that the will of God is fulfilled in all these things, and that the works were finished from the foundation of the world. (see Heb. 4:3)

This is a brief reply to the request of Sister Viola Carter of Laurel, Miss.

J. D. W.

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SPECIAL REQUEST:

A good many of the *Signs* are being returned to us because of change of address and failure to notify us. If we do not have your full address, please send it to us immediately, or your paper will be returned to us at double the cost of a short time ago.—EDITORS

VOICES OF THE PAST  
“He being dead yet speaketh”

*The Delaware River Old School Baptist Association, convened with the church at Kingwood, N.J., Wednesday, Thursday and Friday, May 31st, and June 1st and 2nd, 1899, to the several churches of which she is composed, sends greeting.*

Dear Brethren:—According to a long established custom, and also in agreement with our own desires, we again would seek to call your attention at this our annual session, to some of those things which are profitable for us to consider, and which we believe make for the comfort and peace of Zion. In these annual letters from us to you, we do not seek to write as though we had any authority over you, but as brethren met together to convey your messages each to the other, and to worship God. We are not masters, but brethren each of the other. We are together by your appointment, and for the purposes which you have defined. It is not ours to act as though we were more than messengers to carry your messages each to the others. But while together, we have engaged in the worship of God, and that you may know something of how our minds and hearts have been occupied while together, we send you this letter.

Probably in past years all, or nearly all of the principles of truth, which are dear to you and to us, have been presented in this manner for your consideration at different times; yet we do not feel like ceasing to write for this reason. Should this be a reasonable excuse for ceasing to write Circular Letters, it would be an equally reasonable excuse for ceasing to preach the word, or to write it in any other way. Of some things we cannot be reminded too often. The great principles of faith upon which the hope of the believer rests, the travail of the believer as he is led into the truth, and away from all else, and the admonitions concerning a becoming walk in the house of God, are at all times im-

portant to be considered; and these things we are persuaded are always of interest to those of like precious faith. In these things rests the ground of all christian fellowship. And to help this fellowship, and cause it to abound, is the object of declaring our faith each to the other. While it should always be understood that the Bible alone is to be accepted as the revealed standard of truth, and no one is to set up any other standard, yet it is needful that where men of diverse minds all claim that they receive the Scriptures as their rule of faith, there should be statements made of what we understand the Scriptures to teach. Therefore we present in preaching, and writing, and in what are called Articles of Faith, the understanding which we have of the Scriptures. This is needful, because none in these days can know what another believes if he simply says, I believe the teachings of the Bible. Nearly all men will say this, but yet how wide is the difference between men after all. To define their faith, we doubt not, was one of the objects of those who introduced the custom of writing Circular Letters from associations to the churches. And to define our faith is as needful for us to-day, as it was for them.

One of the subjects about which the Scriptures say much, is that of fellowship; that fellowship which is in Christ, and of God. We feel to call your attention to a few thoughts concerning this great matter now. The word is easily defined. Its prime significance is that of equality. Therefore the prophet was inspired to declare these words, concerning the God of heaven, and the Redeemer of men, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." This man, Christ Jesus, is here called the fellow of God, or the equal. To this agrees the words of the apostle, who says concerning him, "Who, being in the form of God, thought it not robbery to be equal with God."

And if this could be said of the relation between the Son and the Father, in the great work of the redemption of the people of God, it surely must be true that believers are the equal of each other. All are redeemed in the same way, from equal sin and guilt, and are heirs to an equal inheritance. There can be no true fellowship between those who are not equals. Those who have true fellowship with each other are all brethren. But how wonderful it is that the apostle should declare that our fellowship is not only with each other, but also with the Father, and with the Lord Jesus Christ. He came into oneness with his people as a man, and they are now sons of God, through his sonship, and so have this glorious fellowship with God. While fellowship, in a certain and limited sense, belongs to men in their human relations to each other; in its supreme sense, it is found only in that relationship which exists in the kingdom of God. The contrast between that which is of the earth, even at its best, and that which is of heaven, is infinite. The one is but for time, the other is for eternity. The one is with men who die, the other is with God who hath immortality and eternal life. The one is based upon selfish motives, the other is based upon that love which is pure and unselfish. The one is natural, the other is spiritual. The one is full of anxiety and carefulness, the other is free, and full of joy. The one would demand much from those who are embraced in our regard, the other bestows all, and asks no reward, save the joy of bestowal. The origin of the one is the earthly nature, which is fallen and sold under sin, the other is of God in Christ, and is full of all holiness and good fruits.

This fellowship is not a form, but a reality. The reality must of course make itself manifest by some form of speech or some habit of life, but still it is deeper than any form. It exists not so much in the outward appearance as in the life within, it is an emotion of the heart. It, however, when felt in the heart, will fill all the life with its force and meaning.

It is of God, but it shows itself in the mortal body. By word and by deed it will be known, but yet there may be deeds and words which are but vain, and hollow mockery. Therefore we say that this fellowship is not so much outward form, as it is a real feeling in the heart. We do not thus seek to limit it to the feeling of the heart, but to contend that it must be in the heart first, and then flow out to all who are embraced in it, in a thousand streams of blessings. That religion which is of the world says and feels nothing of this fellowship. It is selfish, and is based upon selfish principles. When it boasts of its great interest in the salvation of souls, and of its efforts in that direction, its object in it all is to wear a crown with many stars, in the other world. Self-exaltation is the root and fruit of it all. There can be no knowledge of fellowship for others in all this. In this religion, self is the sun of the universe, and all the universe must revolve around it. Believers are on the other hand given a principle of pure love to God, and to the blessed Savior, and to all who bear the image of the Redeemer, and while they, too, have a selfish nature, yet they hate it, and contend against it, and possess another nature which loves God and all that are his. In this is true fellowship, such as the world cannot conceive of, such as they who possess it, once did not know of. This fellowship has its existence among the people of God, out of a oneness of experience. They possess one life, and live in the same kingdom, and eat and grow upon the same things, and have the same hope, and rejoice in the same salvation. They all confess themselves sinners, and all feel to be justly condemned, and all unite in ascribing all praise, and honor, and glory, to God. That this fellowship is based upon a oneness of experience is shown by John, when he said to his brethren, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . declare we unto you, that ye also may have fellow-

ship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." This all is but another way of saying that this fellowship is based upon a common experience. For what is experience in this life, but the tasting, seeing and handling of the things of this life? So the apostle would say to his brethren, that he had known the things of the Spirit, just as clearly, and by as intimate an acquaintance, as we know natural things; the one experience was as real as the other. And so he would write the things which he knew, that they who knew the same things might have fellowship with him.

This fellowship does not arise out of a belief in a mere theory of doctrine. It is not based upon a mere sentiment. We have all known those who believed election, and predestination, and affectual calling, and in the perfect atonement of Christ, as a sentiment or theory, toward whom our hearts would not go out in fellowship, because we could not find the sweet savor of experience, and its consequent love and life in it. There will be a belief in and an understanding of doctrine when the young believer is weaned from the breast. But before this there is that which begets this true fellowship in the heart. But this fellowship does seek expression, and our God has directed the manner of its expression. The manner of its expression is found in the doctrine and order of the house of God. The mind and will and affection of a child exists before there can be any teaching of the child in expressing that mind, will and affection. But these things being in the heart, the child needs proper teaching, in order that what is in the heart may be properly expressed. Certain forms of words and action among men are agreed upon as a proper expression of certain emotions. The child is taught in these forms of expression that it may also make itself understood among men. So the Lord has given his children a proper mode of expressing the fellowship which is in their hearts, which has been begotten there by his own Spirit. And this ap-

pointed way is, as said before, in the doctrine and order of the house of God. In baptism, in the supper, in prayer, in preaching of the word, in all confession of him as the Savior, is found in this expression which God has appointed that his name may be honored, and that they may have fellowship one with another. This lesson may be but partly learned, while yet the sum and substance of the whole truth is in the heart. We speak at best with a stammering tongue, and with faltering speech, and we live with footsteps equally halting and weak.

This fellowship is not brought about by any act of the human will. Those who know it by experience, have not deliberated concerning the matter, and said as a result, it is best that I have fellowship with believers, and therefore I will have fellowship with them. This fellowship can be felt only where God has wrought in the heart the same things, and made it to well up in streams of love, as a living fountain wells up by the very law of its being, from the heart of the earth. We cannot will ourselves into fellowship with another, and when it is once felt, we cannot will it away. It is also true as a matter of experience, that where it is not felt no one desires it, and where it is felt no one can desire to put it away. If then any man desires this fellowship to dwell in his heart as a thing that to him seems most precious, it is sure that he already feels it. How can one desire that which he knows nothing about? And if he knows anything about this fellowship, it is by its indwelling in his own heart.

How shall this fellowship be maintained among believers? Rather how shall this fellowship be realized, instead of maintained? It, in common with all the graces of the Spirit, does not cease to dwell in the heart where it is once implanted, but sometimes it is hidden and obscured. The flesh gets in the way, and hinders the joy of it, as it does at times all our other joys. How shall we, who trust that we have this blessing, dwell continuously in the ex-

perience or enjoyment of it? We see brethren fall out many times. They are really one in the spirit, but at times they do not realize it, and refuse to believe it. Strife arises out of the lusts which dwell in our members, and sorrow is felt instead of the peace once known. How is this to be avoided? How are we to walk together as the members of one body? These are important things. And we shall confess them to be so, when we are made to deplore confusion, and strife, and every evil work. We know that when ill will, envy, enmity and strife for the mastery dwell in the heart, the joy of this fellowship is sore broken. It cannot then be said, in our hearts, how good and pleasant is our dwelling together in unity. How shall we thus dwell together in the blessings of this fellowship? We know of but one way of securing these happy results: the peace and joy of this fellowship can be maintained only as we are found walking in all the order and ordinances of the house of God; there must be a confession of the truth with the mouth, one to another; there must be an abiding in the truth, as it has been revealed to us. How can two walk together except they be agreed? This does not mean that all shall understand all the doctrine of the Bible equally; some are weak, while some are strong, but there must be no opposition to the truth, though there may be a great failure to understand it. To this fellowship they who are weak in the faith must be received, as well as those who are strong in the faith, but not to doubtful disputations. There must also be an orderly life before men. No cheat, no liar, no drunkard, no gambler, no one who loves pleasure more than he loves God, no one who forsakes the assembling of himself together with his brethren, no profane person, no slanderer, no back-biter, no one who loves and believes a lie, can ever enter into this fellowship, nor be retained in it, should he once have gained it. Such an one may have his name on the church book, but this does not matter. Even though it be so, he does not experience

this fellowship of which we speak; he cannot experience it. It also helps maintain the joy of this fellowship, and calls it into lively exercise, when brethren meet often together, to speak of the glory of God, and of the peace of his children. Who of the brethren do not know that at these very assemblies, which are called associations, our faith, hope and love, have been strengthened, and that we have parted with a deeper assurance of this fellowship with God's children, than we had before? It is then good indeed to meet often together. A manifestation of love to God, and to his people also, is one of the things which helps much to maintain this fellowship unbroken among brethren. Loving not in word, neither in tongue, but in deed and in truth, is that which builds us up in this grace, more than all things else. We do hold, even now, in our minds and hearts, those brethren and sisters who have departed from us, who, while they lived were loving toward their brethren, and toward all that is of God. It is not the most eloquent preacher, nor the deepest reasoner, nor the one who may understand deep mysteries, nor him who has taken a forward part in the things which pertain to the kingdom of our Lord, that we love most, but him rather who himself loved much, though he may not have had a tongue to speak, nor a mind to reason, and the gift of eloquence may have been denied him, and he may have done no great work, and may not have been careful and troubled about the things of the church, as much as some others. In his humbleness, meekness, quietness and steadfastness to the truth, we could see the marks of Christ, and our fellowship abounded toward him, and still abounds.

Brethren, we leave these things for your consideration; may God bless you in the reading of them.

F. A. Chick, Moderator  
Elijah Leigh, Clerk

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Mrs. Ruth Clark, Me.....	2.00

SOUTH OUCHITA ASSOCIATION

The next session of the South Ouchita Association will convene, the Lord willing, with Union Church, located three miles northwest of Haile, Louisiana, and about five miles southeast of Marion, Louisiana, commencing on Friday before the 4th Sunday in September, 1974. (September 20, 21, 22)

Brethren and friends are cordially invited to meet with us.

C. C. Barron, Clerk

KEHUKKEE PRIMITIVE BAPTIST  
ASSOCIATION

The two hundred and ninth session of the Kehukee Primitive Baptist Association convenes, the Lord willing, with Rocky Swamp Church, in Halifax County, N. C. the first Sunday and Saturday before and Monday following, on October 5, 6, and 7, 1974.

Services will be held at the Academy High School on Saturday and Sunday, located three

blocks west of U. S. Highway 301, in the Town of Whitakers, Nash County, N. C.

On Monday services will be at Rocky Swamp Church, Halifax County, N. C. Directions to church: Those coming from the south and west travel I 95 to the intersection of Highway 561, turn left (west) to the first cross road (Heathsville), turn right and go one mile to church. Coming from the north and west, travel I 95 to the intersection of Highway 501, turn right (west) go to first cross road (Heathsville), turn right go one mile to church.

We cordially invite all ministers, brethren and friends of the same faith who are in order and peace at home, to come and visit with us.

Marvin E. Garner, Clerk

#### BLACK CREEK ASSOCIATION

The ninety-eighth session of the Black Creek Association is appointed to be held with the church at Scotts, Wilson County, N. C., beginning on Friday, October 25th, 1974. It continues through Sunday, October 27th.

Scotts Meeting House is located approximately seven miles from Wilson, southwest. Those coming from the south on 301 highway, turn left at stop lights in Lucama, go approximately one mile to dead end road, turn left for about three hundred feet, turn right and follow to church.

Those coming from north, east or west, come to Wilson, take Highway 301 south, cross Contentnea Creek bridge just below the motel section, turn right on black top road and follow to the church.

The Saturday and Sunday services will be held in the Lucama High School auditorium in the town of Lucama. The school building is located in the north edge of Lucama.

We cordially invite our ministering brethren, and all who love the truth,

W. E. Turner, Clerk

#### MINUTES OF THE PRESBYTERY

At the request of old Beulah Church, Johnston County, N. C., made in their regular conference Saturday, June 15, 1974, a presbytery was convened on Sunday June 16, 1974, for the purpose of examination and ordination of Brother Harold Pittman to the office of Deacon.

The Presbytery was composed of the following brethren: Elders Rufus Brown, Curtis Rains and W. E. Turner. Deacons Cleveland Coleman, J. P. Pittman and H. W. Phillips.

The service was opened by singing Hymn 361, and prayer by Elder W. E. Turner. Elder Turner was chosen Moderator, and Sister Ag-

nes Bedford, Clerk. The candidate and his wife were delivered to the Presbytery by the deacons of the church.

The members of the Presbytery being satisfied with the examination, administered the laying on of hands and prayer. Elder Rains read the qualifications of a deacon, and the charge was delivered by Elder W. E. Turner.

Brother Pittman was then returned to the church an ordained deacon.

Sister Agnes Bedford, Clerk  
Elder W. E. Turner, Mod.

#### THE SALISBURY OLD SCHOOL BAPTIST ASSOCIATION

The *Salisbury Old School Baptist Association* will be held with the Little Creek Church near Delmar, Del., on October 23 and 24, 1974.

Those coming on Tuesday traveling on Rt. 13, turn on Whitesville Road about three miles north of Delmar, Del., and go about two and one-half miles, stop at residence of Albert Krewatch on left just before getting to the meeting house on the right. Telephone (302) 875-5543. Those coming on Wednesday go directly to meeting house.

We extend an invitation to those of our faith and order, and also to our many friends, to be with us.

Bertha White, Clerk  
Pattie Krewatch, Asst. Clerk

#### UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION CIRCULAR LETTER 1974

To the Upper Country Line Primitive Baptist Association, to those with whom we correspond, and friends. We would not overlook our friends who have worked tirelessly in making this setting possible. We count you as Isaiah described, as pleasant stones on our borders who are waiting for the call to come into His garden.

As we approach the Sixty-Eighth session of the Upper Country Line Association, my thoughts are carried to Solomon who asked who is this that cometh up from the wilderness, leaning upon her beloved? We believe this is the church leaning upon Christ, Jesus the Lord. Who or what else do we have to lean upon in this gloomy, dark, wicked

and evil day when it seems that we can't live, and, as Paul said, dying yet living. I believe I could speak for all: oh! with what joy and gladness we leave all behind, our vocations of life and homes, to be drawn out of the wilderness of this world to be gathered into the garden of the Lord of like precious faith and order, to praise God for His tender mercies toward the children of men.

S.O.S. 8:11 "Solomon had a vineyard at Baalhamon; he let out the vineyard unto the keepers; every one for the fruit thereof was to bring a thousand pieces of silver." Baalhamon denotes the scarred places of Mount Hermon or is a place on its slopes. We thank God of every remembrance of His blessings upon this Association for being the Keeper of this association, and all things. For, "except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." We hope that this session will be as a place and as a slope upon the mount of God. We see her as a cottage in a vineyard and as a lodge in a garden as a besieged city round about us. "Except the Lord of hosts had left a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." We think of Elder Alex McColl from the far north and Elder W. W. Taylor from the deep south along with all our visiting ministers from the cross sections of the country, when Solomon said "Awake, O north wind; and come, thou south; blow upon my garden, the garden is the Lord's, blow upon my garden, the wind is the spirit of the Lord, that the spices thereof may flow out. May God bless them with spirits power to bring a thousand pieces of silver for the fruit, which is praise to God for the deliverances of the Lord's people. The offering in Mount Moriah, deliverance from the den of lions, opening of the red sea, the sun to stand still in the midst of heaven, supplying of the cruse and barrel, from the belly of the whale and for the reliverance of every one of us to this present time when the Syrophenician

woman cried, "Lord help me," which He did not fail her.

May God gather us once again as one in Christ wearing the ornament of Charity, for Charity never faileth. Let my beloved come into His garden and eat His pleasant fruits as a garden within a garden. Amen. To be approved or rejected I submit the above.

Yours in sweet fellowship,  
Elder D. V. Spangler, Moderator  
Elder Donald E. Smith, Clerk

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LETTER TO THE LATE  
SISTER PEARL FICKETT

Boones Mill, Va. 24065

Dear Sister Pearl:

Although I feel grieved to hear you are ill, because, as you know, I love you dearly, I trust the Lord has mercifully preserved me from impatience and from murmuring, and that in the midst of all the pleadings of flesh and blood, there is That within us that seems to say without and reserve or exception, "Not my will, but Thine be done."

It is a comfortable consideration that He with whom we have to do, our great High Priest, who once put away our sins by the sacrifice of Himself, and now forever appears in the presence of God for us, is not only possessed of sovereign authority and infinite power, but wears our very nature, and feels and exercises in the highest degree those tendernesses and commiserations, which I conceive are essential to humanity in its perfect state.

His bowels were moved before His arm was exerted: He condescended to mingle tears with mourners, and He wept over distresses which He purposed to relieve. He is still the same in his exalted state: compassions dwell within His heart.

In a way inconceivable to us, but consistent with His supreme dignity and perfection of happiness and glory, He feels for his people. The most tender mother would sit insensible to the cries



and wants of her infant before Jesus Christ our Lord would be an unconcerned spectator of his suffering children: No, with the eye and ear and heart of a Fiend, He attends to their sorrows, He counts their sighs, puts their tears in his bottle, and when our spirits are overwhelmed within us, He knows our path, and adjusts the time, the measure of our trials, and everything that is necessary for our present support and seasonable deliverance, with the same unerring wisdom and accuracy as He weighed the mountains in scales, and hills in a balance, and meted out the heavens with a span.

There is a double even in this; Not only does He have a benevolent sympathy, but an experimental sympathy as well. He knows our sorrows, not merely as He knows all things, but as One who has been in our situation, and who, though without sin himself, endured when here upon earth, inexpressibly more for us than He will ever lay upon us.

He has sanctified poverty, pain, disgrace, temptation and death by passing through these states, and in whatever states his people are they yet have fellowship for him and with him in their sufferings. And He will never leave nor forsake—Of what then shall we be afraid? Of what shall we complain? seeing all our concerns are written upon his heart, and their management even to the very hairs of our head, are under his care and providence. He pities us more than we can ourselves, and has engaged his Almighty Power to sustain us and to relieve us.

He will put his silver into the fire to purify it, but He sits by the furnace as a Refiner to direct the process, and to secure the end He has in view, so that we may neither suffer too much or suffer in vain.

With much love to you and all the dear saints with whom you abide, and know in sweet fellowship.

I beg to remain your sinful servant,

In Gospel bonds,  
Julius Bocock

STAUNTON RIVER UNION

The *Staunton River Union Meeting* will be held, the Lord willing, at Cane Creek Church the fifth Sunday and Saturday before in September, the 28th and 29th, 1974. The church is on Highway 726 near Ringgold, Va.

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

Mamie D. Wiles, Church Clerk  
Eld. R. S. Payne, Mod.

OBITUARIES

WILLIE A. DAVIS, SR.

Brother W. A. Davis, Sr., was born October 12, 1906, in New Church, Va., and died August 25, 1973. He was the son of the late Lawrence B. Davis and Annie Bunting Davis. His wife, Evelyn B. Davis, preceded him in death in 1971. He is survived by two sons: W. A. Davis, Jr.; Lawrence B. Davis; and one daughter, Linda D. Adkins; and eleven grandchildren. Brother Davis was a great grandson of the late Elder Thomas Poulson, first pastor of the Snow Hill Old School Baptist Church.

Brother Davis went before Snow Hill Church in May 1962, by the waters edge at Shumaker Pond in Salisbury. He was blessed to utter a beautiful tribute to His God feeling to be a needy sinner and begged to be counted among the Old Baptist. He was tenderly received into the church and was led into the water of baptism by his beloved pastors, Elder D. V. Spangler and Elder W. D. Griffin. He was appointed a deacon of Snow Hill Church and he did love it and served it well until the day he died.

By no means are we attempting to praise man, but Brother Davis had been blessed to be firm and steadfast in the doctrine of an eternal God, who gave His Son as the only means of salvation, he never hesitated to speak boldly of this truth. He was given a love for his brethren and his pastor. He had a strong desire to search the scriptures and was blessed with an understanding mind of them.

His funeral was conducted in Snow Hill Church August 28, by Elders James Poole, D. V. Spangler, and Arthur Warren. He was buried beside his beloved wife in Nelson Cemetery, New Church, Va.

Written in love by  
Dixie & Audrey Davis

SISTER ELLEN DIXON POPE

On February 12, 1974, Pittman's Grove Church of the Black Creek Primitive Baptist Association lost one of its most faithful and dedicated members in the person of Sister Ellen Dixon Pope, who passed away after an

extended illness.

She was born September 6, 1896, the daughter of William J. and Sally H. Dixon of Johnston County, N.C. On November 14, 1914 she was married to Lee Pope of Kenly, N.C. To this union were born three sons and one daughter: James, George and Leland all of Kenly, N.C., and Mrs. Annie Lee Phillips, of Bailey, N.C.; all of whom, with their father, survive. Sister Pope united with Pittman's Grove Church May 12, 1929, and was baptized the same day by her pastor, Elder E. L. Cobb. Her funeral was conducted in Pittman's Grove Church by her pastor, Elder W. E. Turner, assisted by Elder Curtin Rains and Elder Harvey Holland. She was laid to rest in the Pope Family Cemetery near the home, to await the second coming of Jesus, and when the trumpet shall sound and the dead in Christ shall rise first, we have every reason to believe she will be amongst that number, and can say with the Psalmist, "As for me, I will behold they face in righteousness. I shall be satisfied when I awake with thy likeness." (Psalm 17:15)

Sister Pope will be missed not only by her family, but by the host of friends and the church.

Done by order of Conference April 13, 1974,  
and written by

W. E. Turner

#### GERTIE ELLEN JOHNSON

Hickory Grove Primitive Baptist Church has been made sad by the passing of a beloved sister, Gertie Ellen Johnson, who passed away December 5, 1973, at her home on Route Two, Dunn, North Carolina. She was born May 4, 1892 to the late Mr. and Mrs. Primroe Johnson Benson, North Carolina and was married to Raymon Larry Johnson in January 1915.

Sister Gertie joined Hickory Grove Primitive Baptist Church along with her husband in June 1930. She loved her church and was a faithful and devoted member as long as she was able to attend. Her husband preceded her in death 11 years.

Our sister leaves to mourn their loss, one daughter, Mrs. Geraldine Murphy. Also six grandchildren and one great grandchild.

A grave side service was held at the Johnson Family Cemetery December 7, 1973 by her pastor, Elder W. D. Godwin officiating. May God fill the emptiness in the lives of the bereaved family and friends with a manifestation of His tender love and mercy.

Now be it resolved that we express our deepest sympathy to the bereaved family, and be it further resolved that a copy of this

resolution of love and respect be sent to the family, a copy to the *Signs of the Times*, and a copy placed on our church records.

Committee:

Sister Leacy Beasley

Sister Velma Wood

Sister Gertrude Royal

#### MRS. MARGIE M. AGEE

It is, indeed, with a sad heart I attempt to write a memoir of Margie Martin Agee, daughter of the late Hatcher and Dillie Clower Martin. Margie was born July 10, 1914, and passed from this life April 9, 1974. She became the bride of James Leroy Agee December 25, 1935.

She is survived by her husband, Elder James Leroy Agee, two sons: Donald Lee Agee, Christiansburg, Va., and Larry James Agee, Greensboro, N.C., one brother, Dorris Martin, Check, Va., and three grandchildren. Preceding her in death were four brothers: Graden, Irvin, Alonzo and Otley Martin, and one sister, Alma Martin.

Margie was a devoted wife and mother who walked humbly, through faith, in the footsteps of her Lord. Her love for the church was plainly manifested in her never tiring efforts to entertain the church people and friends in her home. The love of God begets love and fellowship for the saints of God. How do we come into possession of this love? By the grace and mercy of a merciful God. Paul is a true witness of this fact, I Cor. 15:10, "By the grace of God I am what I am."

Only those to whom it is given to know something of the great love and mercy of our God and Saviour the Lord Jesus Christ, know anything about their unworthiness. Margie often spoke of her feeling of unworthiness.

Her's was a long drawn out illness. She bore her suffering patiently. She said, "When she was put on the operating table for major surgery, she did not want to think of herself. She was blessed to repeat over and over in her thoughts:

"There is a fountain, filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains"

I shall long remember this dear friend as I travel this journey of life. May it please God to reconcile us to His will, and enable us to realize, in part at least, the sweetness I feel assured she fully realized in the latter part of the precious hymn under consideration, and reads as follows:

"E'er since by faith, I saw the stream  
Thy flowing wounds supply,

Redeeming love has been my theme,  
And shall be 'till I die.

Then in a nobler, sweeter song,  
I'll sing thy power to save,  
When this poor, lisping, stammering tongue  
Lies silent in the grave."

I loved this hymn before Margie had this sweet experience concerning it. Now it is one of the most precious songs I know.

Funeral services were conducted by her request, by Elders D. V. Spangler and Raymond Goad, at Salem Church, Floyd County, Va. Interment was in Rest Vale Cemetery, adjoining the church grounds.

May God bless and reconcile her dear husband who has shared her joys and sorrows these many years, and graciously remember her sons and their families.

Submitted in love, by request of her husband.

Gaye A. (Mrs. B. O.) Thompson

EDDIE BOWLING COZART

It has pleased our gracious God to remove from our midst a dear one, Brother Eddie Bowling Cozart. J. H. Gooch Memorial Primitive Baptist Church feel our loss is his eternal gain. He was afflicted a long time, but seemed to enjoy his meeting when he was able to attend. He seemed to walk humbly and softly before his dear Savior. David said in his writing, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalms 34:18)

Brother Eddie was born December 24, 1894 and died April 21, 1974, son of the late Brodie Cozart and Aldene Tablock Cozart of Granville County. He was married May 12, 1919 to Nora Cash. To this union were born two daughters, Mrs. Estelle Tilley, Stem, N. C. and Mrs. Ethel Cook, Oxford, N. C., three grandchildren and two great grandchildren. He was received by the church Sunday, April 21, 1957 and was baptized Sunday morning May 12, 1957 by Elder Harvey Smith.

May the Good Lord comfort and reconcile all that mourn his passing. David said, "Precious in the sight of the Lord is the death of his saints." (Psalms 116:15)

Ordered in conference May 11, 1974 by J. H. Gooch Memorial Primitive Baptist Church, Stem, N. C. that this obituary be written and one copy be placed in our church records, a copy sent to the family and a copy to the *Signs of the Times* for publication.

Humbly,  
Nancy B. Allen  
Annie C. Gregory, Clerk

MRS. LAUANNA S. HELMS

By the grace of God and with much sadness, I will attempt to write the obituary of my dear mother, Lauanna S. Helms. She was born December 10, 1879, and departed this life December 23, 1973, making her stay on this earth 96 years. She was the daughter of Charles and Lucinda Wood McAlexander.

She was twice married: first to Tyler Thomas, and this union was blessed with three sons: M. S. Thomas, Montvale, Va., E. J. Thomas, Callaway, Va., and O. L. Thomas, deceased.

After the death of her first husband, she was married to Thomas F. Helms. This union was blessed with four children: Mrs. Ella Jamison, Callaway, Va., Mrs. Elizabeth Kozak, Holiday, Fla., Elis Helms, deceased, and Farn-er Helms, deceased, ten grandchildren, including Mrs. Bevelyne Prillaman whom she raised from childhood, 23 great grandchildren, and seven great great grandchildren.

She united with the Primitive Baptist Church at Longbranch when she was 27 years old, and was baptized by Elder Asa Short. She was a member of the church for nearly 70 years. Mama loved the dear old Primitive Baptist Church and always looked forward to attending as long as she was able.

I can speak for all of her children, that we

miss Mama so much, but we feel she is at rest, and our loss is her eternal gain.

After services by Elder Amos Hash, her pastor, at Arrington-Bussy Funeral Home, her body was laid to rest in the Helms Family Cemetery.

Submitted in sadness by her daughter,

Ella Helms Jamison

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#### SISTER LAURA WOODY GILBERT

Sister Laure Woody Gilbert was born March 8, 1881 and died May 6, 1974 at the age of 93 years, in a Durham, N. C. nursing home. She was a resident of Penhook, Va. and was born in Pittsylvania County. She was a daughter of the late Benjamin W. and Mary Parcell Ashworth.

She was a member of Springfield Primitive Baptist Church, which she joined October 9, 1949.

She was first married to Captain Ralph Woody, who died in 1908. She later married Samuel Isaac Gilbert, who died in 1966. She is survived by a son, Gordon R. Woody, of Durham, N. C., six daughters: Miss Vivian Woody, Charlotte, N. C., Mrs. Dale McMannis, Cleveland, Ohio, Mrs. Ivan Linthicum, Martinsville, Va., Mrs. Claude B. Williams, Chatham, Va., and Mrs. Clarence S. Hunt, Altavista, Va., and twelve grandchildren and twenty-seven great grandchildren.

Sister Gilbert was a lovely person: her meat and drink was to talk of the love of God and His mercies. She frequently visited in my home, and we spent the day talking of better things. She loved her church and was always present when able to come. She loved her children, and spoke of all of them being so good to her, and did so much for her.

Her funeral was held at Springfield Church, conducted by her beloved pastor, Elder O. K. Tench, assisted by Elder D. L. Simpson. Interment was in the family cemetery at Liberty

Christian Church near Penhook, Va. She was laid to rest beneath a mound of beautiful flowers, to await the resurrection when the saints will be caught up in the air to ever be with their Lord. We miss her but feel our loss is her eternal gain.

Annie Tosh

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#### RESOLUTION OF RESPECT

Time has come when we the church at Tarboro, wish to bow in humble submission of the passing of Brother Bill Cox. Brother Bill was blessed to be a member of our church for only a short time, but to know him was to love him. This writer will never forget the day he came before the church, as he was as humble as a tiny baby. He was large in size but in the spirit he was made small. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Matt: 5-6.

For the short period Brother Bill was a member of our church he was made humble and he seemed to love to be with us. He was faithful in attending his church and other churches around. We the Church at Tarboro miss his appearance, but we feel he is resting with his Saviour.

Therefore we resolve:

First—That our loss is his eternal gain, and we trust God will bless his wife, Sister Mary, to carry on. We trust he is resting in peace where trials, tribulations and pain is no more.

Second—That we pray God will comfort his family and they will have a great number of sweet memories to call upon.

Third—That three copies of this respect be made: one for the church, one for the family, one to be published in the *Signs of the Times*.

This done by order of our conference at our April meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., OCTOBER, 1974

NO. 10

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 10/74  
IT EXPIRES WITH THIS ISSUE

NOT BY READING,  
BUT BY REVELATION

Rt. 1, Box 415E  
Swansboro, N.C. 28584

Dear Elder Spangler,

You will find enclosed check in the amount of \$7.00 to be applied to a two year subscription to the *Signs of the Times* for Perry G. Horne, Rt. 1, Box 249, Richlands, N.C. 28574.

In our humble opinion, it would be good if every Old Baptist believer could have *The Signs* coming into his home, especially those who believe and subscribe to the principles contended for by the editors and writers in its columns: Which is, "Devoted to the Old School Baptist Cause." We realize that reading the truth does not make a believer, since this has to come by revelation, and this is necessary also for the writer when he is blessed to expound the scriptures and comfort the Lord's people. We have found that those who are blessed to write the truth use the scriptures to support the doctrine of our Lord and Saviour.

"Let every soul be subject unto the higher powers. for there is no power but of God: the powers that be are ordained of God." (Romans 13:1.) Those who have been made to believe this doctrine, which is the bedrock of and embraces salvation by grace and *all things*

that God purposed that would come to pass, do not preach that God is the author of sin, but to the contrary feel their exceeding sinfulness before a just and holy God who works all things according to His own will. They realize they cannot walk alone in this wicked world but are dependent upon Him through life and in death. One that believes God is controlling all things has a desire to walk in the footsteps of our Saviour, but have no confidence in their flesh or their ability to perform the first thing that would honor our God, except His spirit leads them. I am not aware of any Old Baptists who believe or preach a doctrine that because God in His wisdom predestinated the wicked for the day of evil, is responsible in the least degree for our sinful condition. The Lord's people are sinners and have been shown their vile and wretched condition, and are condemned. This makes one beg for mercy when this experience comes. When delivered we are made to love our brethren of like precious faith, and above all it makes us love our Saviour who died for us. If anybody does not have the right to criticize another for what he believes, it is he who believes this glorious doctrine. Often I am made to ask myself where would I be, were it not for the mercy and grace of God extended to this poor unworthy sinner? God only knows. There is one thing that I do believe, that I would be without hope of salvation in that world to come.

May I say, these people who are an afflicted and poor people in this world, are the most blessed creatures, because they have a hope in one that saved His people from their sins, and will in the consummation of all things present them

to the Father in that robe without blemish, white as driven snow.

If I did not believe that He controls all things and that there was just one thing running at random, then my hope would be weakened to the point that the thing that He did not control, would destroy me. What a great consolation when we feel that the Lord is able, and has promised to never leave nor forsake those He died for. This hope renews our strength. It enables us to press on and upward toward the mark for the prize of the high calling of God in Christ the Lord.

In a sweet meeting yesterday at Sandhill Church we were blessed to be with and hear preach Elders Dewey Turner and Curtis Raines. After the service a dear brother ask the question, "Do you think if all our hymn books were destroyed there would be anyone in this day who would be able to compose such hymns as we are blessed with." Our answer, "Very doubtful: but we do believe the Lord is able even in this day to inspire men to that which would praise Him!

May we be blessed to look over each other for good and esteem our brother better than ourselves.

In bonds of love,  
J. J. Rhue

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Star Route,  
Radford, Va. 24141

Dear Elder Spangler:

Hope this finds you and yours well. Mother remains about the same,—not doing too well.

While going through my papers the other night, I came across some old Minutes of the New River Association, and I wish you would print this Circular Letter in the *Signs*, which was written by Elder Branscome in 1899, if it meets your approval.

Love from a brother,  
Willard Cox

## CIRCULAR LETTER

(Written by Elder F. P. Branscome.)

*The New River Primitive Baptist Association in session with the church at Greasy Creek, Floyd Co. Va., September 8th, 9th and 10th, 1899, to the churches composing the same, sends Christian greeting.*

DEARLY BELOVED IN THE LORD: Since our last address another year is passed, and again we are permitted to send to you another epistle of love and fellowship. The Lord, in his wisdom and providential care, continues to favor us through all the changes allotted to us pilgrims and sojourners upon the earth; and, again, we are privileged to meet and mingle together in the worship of our God, and to hear from all the churches. Many have been added to the churches, and peace and fellowship abounds which constrains us to praise and thank the Lord. But some of our brethren and sisters have come to the end of their earthly pilgrimage, and have gone to their never ending home which is beyond and above, where their joys are unspeakable and full of glory. And, although we miss them, we can praise the Lord for the blessed hope that we have, that, when our course is finished, we shall be like them in partaking of those heavenly joys of which we have had a fore taste.

The preceeding year has been one of peace among the churches of our Associations, and her ministers have been, and are now, with one accord, preaching the word and "speaking the truth in love." In this they are proved to be of the faithful in Christ Jesus. Paul says, to them, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, an anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one

another, even as God for Christ's sake hath forgiven you." And, again, "Be ye therefore followers of God, as dear children; and walk in love, as Christ hath also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor."

It is certainly good that we should walk by the above rule; and, while trying thus to walk, each should pray, as David did, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." If we are in a state of mind to thus pray, we will love holiness and hate evil (sin); we will be kind and tender-hearted, and our walk and conversation will lend to others the fragrance of a sweet smelling savor. Paul says, "Put on the new man, which after God is created in righteousness and true holiness." Such have the true wisdom of which James speaks. He says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." —James 3:17, 18.

The epistle, in which the above quotation is found, shows to us that the faith, which reigns in the hearts of God's children, will manifest itself in their outward life. This faith which works by love and purifies the heart overcomes the world, and is that by which the just shall live. Faith is a fruit of the Spirit; and, therefore, is the gift of God. Only such as have this faith are in possession of true wisdom. True wisdom is "first pure," because it is from a pure source—"from above." The truly wise man will "show out of a good conversation his works with meekness of wisdom." He cannot boast of good works, because this wisdom keeps constantly before him how great is the mercy which has saved him. The pureness of this wisdom prevents him from becoming puffed up with pride, vanity and boasting. It produces in its posses-

sor peacefulness and gentleness, because it shows him to himself, with all the vileness of his corrupt nature. He knows that from God all his salvation must come, and without Christ he is nothing and can do nothing. How great is the contrast between this wisdom, which is from above, and that wisdom which is from beneath! The one is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits; but the other is "earthly, sensual and develish," and is "full of bitter envying and strife." The peace of God, which passes understanding, dwells in the heart of the truly wise, which causes him, in the outward life, to lead a peaceable and quiet life. A proud man is not easily entreated, because he cannot bear opposition; and if you tell him he is wrong he gets mad and seeks revenge. But true wisdom is full of mercy and good fruits, and if a possessor of this wisdom should receive a real injury from another, he cannot harbor revenge in his heart; but he is soon led to pity the sinner, and can pray for him. The proof that one has obtained mercy is that he himself is merciful; and, if one is a proof that he shall receive, if one is merciful it is a proof that he shall receive or obtain mercy. Our merciful Redeemer said, "Blessed are the merciful: for they shall obtain mercy." And this same Jesus, in the same sermon, said, as he taught his disciples after what manner they should pray, "Forgive us our debts, as we forgive our debtors."

The meeting of our Association has been harmonious, and has been to our waiting souls one of comfort and edification, which we desire to keep in remembrance. And now, in the language of Peter we feel to say: "Finally, be ye all of one mind, having compassion one for another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called that ye should inherit a blessing." And, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the

God of love and peace shall be with you."

Isaac Webb, Moderator.

J. C. Hall, Clerk.

P. G. Lester, As't Clerk.

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REMINISCENCES  
OF  
MARY PARKER

(Continued)

Two miles from our home, down the lovely green valley of Honey Creek lived my young cousin, Lou C——, she was an only daughter, beautiful, exceedingly intelligent, but much petted and indulged, and very proud. During this one eventful year she had lost a devoted mother, become a happy bride, and, before the end of a twelve-month, was a mother—and a corpse. From early youth this sweet girl and I had been companions, but since my mother had become helpless I had not once made her a visit; and in her new-found happiness she sought gayer associations, more congenial associates than she could now find in her strangely altered cousin. One mid-summer day while preparing the noon-day meal for the hired men at work in the golden harvest, a neighbor called to me from the road and told me Cousin Lou was dangerously ill. As soon as the dinner work was finished, I donned my riding habit and hastily saddling my youngest brother's riding pony, galloped down to my cousin's home. When I entered her room she raised up and threw out her arms, saying: "Oh, Mary, for one week I have prayed that you might come!" Her innocent babe lay beside her, but not once during my stay did she mention or notice it, but began at once to tell me that she was going to die, and that she was without hope and without God. Never in my life did I witness such sorrow of soul, such self condemnation, such contrition for sin, such a hungering and thirsting after the living waters and living bread. Her young husband, who sat beside her, said, "Oh, Lou, do quiet yourself, you are

crazy." She then firmly told him and the nurse to leave the room as she wished to be alone with me. Just then a glimmer of sunlight cast a bright ray across the room, and she told the nurse to close it out, saying "it just seems to me it is the light of Christ trying to get to me, but my dreadful sins shut it out and the sunlight mocks me." Alone with her she begged me to pray for her and to talk to her about Jesus. "Oh," she cried, "my wasted, vain and useless life, if only I could live it over and use the many precious moments spent in folly in reading God's word and learning of Him; but it is too late, too late!" In vain I strove to soothe her, in vain did I tell her of the thief on the cross, of the maniac among the tombs, and that Jesus came not to call the righteous but sinners to repentance; it seemed to do no good. How very true that none but "Jesus can do helpless sinners good." Much as she wanted me to remain, and difficult as it was to leave her in this state, my duty called me home.

Oh! the darkness that filled my soul as I rode homeward, a darkness that seemed to obscure the light of the natural sun and make the midsummer evening seem like one of wintry darkness. The next morning brought the news that the dear young life had ebbed away at 12 that night, and had I not learned before that she died happy, when I looked upon the still form as it lay in the coffin, clad in her silken bridal robe, her beautiful up-turned face so gloriously happy with the radiant smile that left its impress upon the marble features, I should certainly have felt that she had been with Jesus, and sweetly learned the beautiful lesson of His mercy and love, and felt it applied to her stricken soul ere she passed beyond the mystic tide. Her nurse told me that about three hours before she died she broke forth into singing, and though in health she had no gift to sing, she sang one hymn after another; then began to praise her Saviour and continued blessing and praising Him until the mortal put on immortality, and she was



clothed upon with her house which is from heaven. Oh, the wonders of such love! the matchless beauty and power of such all-saving, sin-cleansing grace! the glorious fountain here opened to the house of David for sin and uncleanness! None who are sick, none who feel the need of this great Physician, this healing balm in Gilead, no matter how black their garments, how vile their sins, how sick their soul, need fear of being turned away, but to all such the dear voice of Jesus says. "Your sins are all forgiven, come unto Me and I will give you rest." Without money and without price we can at this great fountain source find the riches of eternal life, the blessed gift of God which comes to us through our Lord Jesus Christ. How sweet to feel the refining, healing influence of this love flooding and encircling our entire life, infusing it with warmth and light, so like the glad, golden sunlight that fills the whole earth, and which broadens and stretches away, enveloping us in its glory even to the shore of eternity in the blessed home above.

"My dear Heavenly Father,

"I thank Thee for friends Thou did'st give me,  
Whose kindness oft softened my care;  
I thought they never would leave me,  
All lonely and desolate here.

"My frail gourds they quickly did wither,  
I was left to the chilling wind's blast,  
When Thy pitiful voice said 'come hither,  
'My wings over thee I will cast.'"

The love of my parents and my affection for them was to me as the comforting shadow of a beautiful vine under which I rested, but which was removed before I reached the noonday of womanhood. I knew that in some future time they would be taken away, and that, if I survived them, I would be left alone in the cold world, but I would try to lay aside the thought, or when it would abide with me I would comfort myself with the scriptural promise, "When my father and mother forsake me, then the Lord will take me up." I had given up all youthful dreams, had willingly sacrificed upon the altar of duty towards my parents and home all

other earthly reliances. My dear Heavenly Friend knew all that it had cost me, all I had suffered and lost, and He alone knew how very "like breaking one's teeth with gravel stones," it was to me at times. But His love and grace sustained and upheld me through it all, and I believed He would give me strength in every future trial. After three years of family affliction in which was crowded much care and toil for me, one sunshiny day in March my dear father started to make a tour of his appointments, intending to visit the three charges and be absent over three Sundays. The roads were very bad and he was forced to cross the country twenty-five miles on horseback before reaching a railroad. He was very corpulent, weighing at this time about three hundred pounds. He reached New Holland on Friday evening, intending to stay at my eldest brother's all night, then go to Waterloo next morning, where he was to preach at 11 a.m.. Sometime during the night he woke my brother and wife and they found him delirious, and very ill. Medical men say he had a lesion of the brain which induced paralysis. A protracted illness followed, of typhoid-pneumonia, from which he arose a mere shadow of his former self, and he never again recovered his strength of body or vigor of mind. Since my mother became helpless, up to this time, I had not once left her a day or night, but now that she could be left in the care of my brother and little nephew and a hired woman, I felt it my duty to go to my father; for who can nurse or care for one sick and in danger so well as one who is actuated by true affection? The touch of no hand is so cooling, so soft, so gentle; the sound of no voice so quieting as that of one who we know really cares for us, and who is dear to us. I was told that he would not recognize me, but he did, and the physician said he seemed to grow quieter when he became aware of my presence. From this time, and until his death, eight years afterward, my strong, dear father, on whom we had all so often leaned, became as a child,

and clung to me with all of a child's persistent affection.

Another year full of care and perplexity with my now gradually failing health. Then in March of that year, one evening after a snow-storm, when great banks of white, fleecy, gold-tinged clouds lay in the West, beneath which the sun was sinking out of sight, *Death*, entered our home and took our dear mother. Oh, the sadness of that dark hour! Did you ever think, dear reader, what a depth of sorrow and loss and suffering hovers around the one little word "gone"? Yes, mother was gone! Gone out from the dear threshold of the home of which she had always been the central figure; from which she would always be missed; *gone*, never to return! Oh, the awful hush and solemnity that falls upon the home at such an hour!

How vividly the picture of that sorrowful time comes before me now, causing the heart to swell and tears to flow from my eyes. But these sad scenes are a part of this life. Sooner or later they come to all homes, and to every individual. But who ever feels prepared to meet the sadness and the heart-ache of such a scene and hour? If the kind hand of Providence did not soothe, or if Time did not soften such keen grief, many of us would never be able to rise above its blighting influence. But it is said that "earth has no sorrows that Heaven cannot heal." The Christian at least can find a balm in Gilead, a dear physician in Christ Jesus, the strength of whose everlasting love and arm is able to uphold under every trial and to soothe every heart-ache. How great the favor to be allowed to lie down in green pastures, to be led beside still waters, to rest and hide under the shadow of the sheltering wing of the Almighty, when all earthly hopes and reliances are taken from us! "Truly when my father and mother forsake me, then the Lord will take me up."

At the time of my mother's death, my father was very feeble in health, my little nephew also lay very sick with lung fever. The physician said my pulse

was exceedingly rapid, yet I kept about, waiting on the sick, and trying to look after the duties of the house. But the next morning after mother's death, when I attempted to rise, I took a hard chill, and for seven weeks I seemed to hover between life and death. Two physicians attended me, and one of them was with me most of the time. As I could not receive proper attention in our now lonely home, my dear aunt and uncle, who lived near Logan, kindly took me to their home, where I was near the doctor, and where I received every attention and kindness that loving hands could bestow. Although I was permitted to once more get about the house and to go back to my afflicted parent, who so needed my affectionate care, from that day until now I have been the victim of a most painful chronic malady. My home no longer seemed the place of quiet happiness and peaceful content which it had once been. My youngest brother, who had charge of the farm, did not like farming, and poor father could not bear to go into the room where was mother's vacant chair, and the couch upon which her afflicted body had so long lain. Everything reminded him of her, yet she was gone; gone never to return. Never again could he see the dear face, he said, until the resurrection morn, when, at the sounding of the last trumpet, the dead in Christ should arise in glory. Then he felt sweetly assured they would meet again to part no more. Does it not seem that our dearest Lord has left nothing undone that would tend to make us supremely happy, when we cross to the unseen shore to join the multitude who walk with Jesus in robes of spotless white, and who sing the song that none but the redeemed can ever learn or sing? Oh, the joy, the unalloyed bliss that awaits the poor suffering, trembling child of God. Why should not the hands that hang down be uplifted, the feeble knees be strengthened and the eyes be turned "unto the hills, whence cometh our help"?

In November, nine months after my mother was laid to rest, with the grass

and flowers now green and blooming over her grave, the farm had been disposed of, and we were ready to move to this village, eighty miles northwest. If the reader has ever gone out from the home of his childhood where every nook and corner had become familiar, and endeared by some tender association, where every tree and shrub that grew upon the sacred spot seemed like some speaking, loving soul; if the dear home seemed a part of self, a part of your very life, and to leave it seemed like the severing of heart from heart, then you will know how I felt when I stood for the last time upon the threshold, and my eyes lingered lovingly, tenderly over the scenes so familiar, beautiful and dear. But just here is another turned-down leaf, one among the many I have had to pass over, leaving them to rest amid the ruins of the buried past. But the memory of this home, like the forms and faces of the departed, will often "visit us in dreams,"

"And glide across our memories  
Like shadows over streams."

Soon after we became settled here the father of the two little nephews who had been four years under my care, married again, and took them away to his home in the extreme north-western part of Ohio. Another year passed, then my youngest brother went out from us. Although I did not allow myself to become so rebellious about the marriage of my last brother as I did when the brother now living in Logan married, yet it gave me a dreadful heartache; and when, after I witnessed the marriage ceremony performed in the Presbyterian meeting-house in this village and saw him with his bride take the train on their wedding tour, and then wended my way back to our home with none but father and myself left, I felt broken in spirit, and many were the tears I shed, as I set about arranging and putting away his things.

But time, though by one hand it cuts down our dear earthly hopes and reliances and takes away many an idol,

with the other hand it softens every blow, and in a measure soothes and heals each aching wound. So as the days and years glided onward, I became accustomed to the sad changes in our household, as did also my dear father. We two were very happy. He wished to visit all the churches of his former charge, and on his tours I nearly always accompanied him. We also visited the far West, and at one time made a lengthy visit in Kentucky. Poor, dear father often remarked he would have no worldly trouble now if only I could get well. But though I had the benefit of travel, of change of scene and of all the various schools of medicine, yet disease, like the unseen worm at the roots of plants, still pressed on me with its blight and heart-sickening results. True I kept about, and when at home performed my household duties, which I greatly enjoyed, never at any time being so happy as when my rooms were in neatness and order and I was preparing delicate, tempting food to place upon a nicely arranged table for father and other dear ones to enjoy. But every few weeks I would have a severe hemorrhage of the stomach, always throwing up two or three pints of coagulated blood. These attacks were always preceded by bloating and swelling of the body, and sometimes of the face and lower limbs. I was under first one physician's care then another, and hundreds of dollars were expended, all to no purpose.

Eight years of almost uninterrupted sunshine and domestic happiness and peace, and then all the happiness of an earthly nature that I believe Providence ordained should be mine, went out of my sorely stricken life, like the going out of a lamp on a night of thick darkness, leaving nothing but midnight gloom. All that winter father had been unusually feeble, and neither of us had been outside the village. At night he would be very delirious, and I had to be near him, watching him as I would a little child, and all this but drew the cord which bound child to parent more close-

ly about my heart. On Thursday before the last Saturday in April, 1877, he expressed a wish to attend a yearly meeting held by our people near Good Hope, twelve miles from here, and asked me to arrange to accompany him. On Saturday morning, we went down to Washington Court House on the cars, then took a carriage and drove across the country to a place of meeting. It was a glorious spring day, the golden sunlight flooding the earth, the fields covered with delicate verdure, while the singing of birds and the sweet scent of blossoms filled the air. But gloom, like a funeral pall, lay upon my soul, and cast a shadow over the perfect picture of rural beauty that opened like a grand panorama on every side, and a voice as of one weeping seemed to fill the air. So heavily did this, which I now believe to have been a presentment of coming affliction, weigh upon me at times, that I would cover my eyes and ears and strive to rid myself of such awful gloom. I mentioned my mental condition to father, and he said he, too, felt a great depression of spirit. Yet he conversed near all of the way, relating many interesting incidents connected with his early ministry. When we arrived at the place of worship we were met by the smiling faces of cousin Robert Yeoman and wife, and as other dear ones gave us the hand of welcome I felt very happy, and felt that it was indeed pleasant for brethren "to dwell together in unity." The friends insisted on my father speaking awhile, and he did so, taking for his subject, "Blessed is the people who know the joyful sound," but had spoken but a few moments when there was a rush of blood to the head, and in broken sentences he asked to be excused, and immediately passed out of the house. Soon he motioned for me to follow him. Finding him very ill we hastily got him in a carriage and I drove rapidly to my cousin's beautiful home, where he received every kindness, and the best medical aid that could be found. Three physicians were brought, and consulted together, but all their efforts, and all

my tender nursing availed nothing. His course here on earth was finished. He had fought the good fight, had kept the faith, and now the dear Master called him to inherit the kingdom prepared for him. Oh! the sanctity that pervaded his death-chamber. All lips seemed closed, everyone's breath hushed, as we stood about that dying couch, and watched the dear life go out so sweetly, so calmly, just like going to sleep on the dear Saviour's bosom. Just as the sun rose in radiant glory and beauty in the eastern horizon his spirit took its flight to that home above, which has no need of the light of the sun, "for the Lord God and the Lamb are the light thereof."

(Continued next month)

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PIGG RIVER ASSOCIATION  
CIRCULAR LETTER  
1974

Dear Brothers and Sisters in the Lord who compose the Pigg River Association:

This being the 149th sitting of our association, I realize it as I attempt to write this letter. O for a thankful heart that it has pleased our Heavenly Father by his love, tender mercy and grace, which was given in Christ Jesus our Lord before the world began, and who has kept us in his own way through the fiery trials of life until this present time. He has kept all his people throughout all ages, and will forever keep them and never let them go. Such sweet promises, together with the precious witness within, I feel is worth more than anything this world has ever had to offer.

To be called into the fellowship of the saints is a greater blessing than any human tongue can ever tell. For to be called unto fellowship of the saints, we have fellowship with our Lord Jesus Christ. Then we will be found walking in the light and have no fellowship with the unfruitful works of darkness. Being kept by Him who has called us in him, is to be in the light in whom there is no darkness at all. How wonderful it is

to meet with the Saints in light from time to time, and to feel that true love which comes only from the Father of light, in whom there is no darkness or shadow of turning. The keeper of them that are kept, is the Lord. They are kept by grace through faith unto salvation ready to be revealed at the last time. There is a course that is set before all of God's little ones, and they will finish their course by faith, which is in our Lord Jesus Christ, since He giveth them everything they need.

By this God given faith their hearts are knit together in love: so, being knit together, one will not be there before the other. Jesus said four times in the 6th chapter of St. John, that he would raise them up at the *last day*. When King Jesus makes his visible appearance on this earth again, every eye shall see him, every knee shall bow, and every tongue shall confess that He is God of all. Being the Saviour of the Church, and since He has been with them here in time in Spirit and power, He will take them to be with him in glory, for He will raise them at the last day.

As I close, I confess that I have hardly hinted at what a wonderful Saviour we have.

In fellowship with all God's dear saints, I hope.

W. M. Holland

IS BLESSED TO ATTEND  
THE MEETINGS

1021 Griffith  
Dallas, Tex. 75208

Signs of the Times:

Enclosed find check for seven dollars for two years renewal. I enjoy our paper very much and don't want to be without it. My husband has been gone one year July 14th. It has been a very lonely and difficult year for me, but my trust is in God: without Him I couldn't have made it this far. My health is very poor, but I know all things work together for good to those who love the

Lord, and I know he promised not to put more on us than we are able to bear.

I have been very fortunate in getting to attend our meetings, as a dear couple, Brother and Sister Boyd, come by after me every Sunday. I was privileged to attend the two-day annual meeting at Mt. Zion, near Cash, Texas, the first week end in June. Elder McCool and Elder Paul Daniels were visiting ministers, and Elder Loyd Wall the pastor. All were blessed to preach the unsearchable riches of the Almighty God . . .

May the Lord bless and keep all the Editors, and give them health and strength to carry on the good work they are doing.

In Christian love,  
Mrs. T. H. (Alice) Graham

P.O. Box 225  
Donaldson, Ark. 71914

Dear Editor:

Enclosed you will find an article that the family of Joseph B. Witherington would like to have published in your paper.

The family is large and scattered in many directions, and we neglected to have the obituary sent to you when he passed away July 13, 1973. He was a subscriber to the *Sign of the Times* for as many years as I can remember.

The article enclosed is an English assignment that my sixteen year old daughter wrote as she remembered her grandpa. We would like to have it published as a memorial to him.

Sincerely,  
Mrs. Arnold Sandage  
(see page 238)

EXPERIENCE

302 E. Lawson St.  
Hahira, Georgia 31632  
July 15, 1974

Dear Brethren of the *Signs*,

Having noted that my subscription

expires next month, I herein enclose a check for \$4.00 to cover another year's subscription.

I must say a word concerning the enjoyment I have derived from the magazine. I first encountered mention of it in Hassell's history of the Church and other works of equal or greater age. I supposed the publication to have been extinct or to have fallen into unsound hands unworthy of its founder and original supporters. To my great surprise and pleasure I found from the Pastor of my church that it was still being published and still stood on its original platform to the letter. I consider any human effort that has maintained one belief or system of beliefs uncorrupted for nearly a century and a half, to have labored in the cause of truth, to have been blessed in that labor by a God in whom there is "neither variance nor shadow of turning."

I greatly delight in reading the experiences and views of those whom I am compelled to believe are God's people both of today and of years past, as they appear in the pages of the *Signs*. I seem to spend much of my time in a depressed state and I am comforted to read accounts by others who also share my doubts and fears concerning practically everything. To read of those who have already been through what I now experience and now praise God for the wisdom learned under the shadow of death, is a great encouragement to me. Unfortunately, as soon as the sting of one of God's loving strokes departs, I am beset by an indifference to the things of religion wherein I totally disregard whatever lessons I learned while under the faithful affliction of God.

Of all the experiences I have seen recorded in the pages of the magazine during this year's subscription, the one which I delighted in most was the piece which happened in last March's issue by Miss Joyce Williams. I was greatly heartened by it since I am also a young person. I will be nineteen tomorrow.

It seems that (in this section at least) the Lord has not seen fit in his great wisdom to add many young people to his visible kingdom. I use the term "Young people" in a purely chronological sense, since every child of Grace is just that, a child. At any rate I greatly enjoy hearing of young Primitive Baptists since, as I often look about the meeting houses at the aged faces of old Fathers and Mothers in Israel, Satan suggests to me that I have only been added to the Church to watch its final dissolution as the old people pass on to their reward. Of course this observation has been made time and again by all those kind and generous people who have been doing us the favor of composing our funeral address for the last century and a half. Thank God we have the promise that the gates of Hell shall not prevail against the Israel of God.

Yours in hope,

John Crowley

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#### NOTICE OF MEETING

The Maine Old School Baptist Churches will, the Lord willing, hold an all-day meeting the 4th Sunday and Saturday night before in October, at the home of James and Ruth Seven, daughter of Sister Ruth Clark of the Whitefield Old School Baptist Church.

The Seven home is in Jefferson, Maine, Route 213 on the Damariscotta Lake Road. Route 213 branches off from Route 215, which is taken at a junction in Newcastle Village. Business Route 1 leads from Route 1 into Newcastle Village.

Elder D. B. Stokes of Jacksonville, N. C. is expected to attend the meeting. A cordial invitation is extended to all who may be able to attend.

If more instructions are needed, write to Mrs. Ruth Clark, Box 245, Newcastle, Maine.

Mrs. Ruth Clark

CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is to be held, the Lord willing, with Cypress Creek Church, in Dalphin County, N. C., to begin Friday before the second Sunday in October, 1974.

To be held at the church on Friday, and on Saturday and Sunday in the Richland School, just off Highway 258, in Richland, N. C.

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

W. W. Stallings, Jr., Assn. Clerk

CONTRIBUTIONS TO HELP

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Danville, Va.

October, 1974

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SIGNS OF THE TIMES, INC.

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

EDITORIAL

ONE MEDIATOR

*"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Hebrews 8:6)*

*"For there is one God, and one mediator between God and man, the man Christ Jesus." (I Timothy 2:5)*

The subject of the mediatorship of Jesus is deep and sublime. It involves the grace and mercy of God towards those who have sinned against him, who, consequently, deserve only the judgment

and wrath of God. The coming of Jesus into the world was plainly an act of mercy on the part of the Father. For Jesus becoming the Saviour and Redeemer of God's people, and the mediator between Him and these people, was certainly initiated by the Father. The condition of men was such that they could not in any way begin negotiations with God; so, if God had not been pleased to take note of them in mercy, they should have always remained in their state of condemnation and death.

In this writing we are to consider the fact that Jesus is the Mediator — the *one Mediator* between God and man; and that he is the *mediator of a better covenant*.

The meaning of the word "mediator" is: One who is a go-between; one who acts with the purpose of bringing agreement between persons at odds; etc. This has its usefulness in many walks of life, such as, between employers and employees; or between friends who have had a misunderstanding. But the most wonderful and far reaching sense of mediatorship is Christ Jesus between God and God's sinning people.

It is easy to understand that a successful mediator must necessarily be qualified to meet both sides on equality with them; and he must be thoroughly acquainted with the situation on both sides. How eminently qualified was Jesus! He was *one with the Father*; and, being incarnate, he was *one with the people*. "I and my Father are one." (John 10:30) ". . . 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." (Hebrews 2:17)

It is evident, since Jesus said that he came to do the will of him that sent him, that everything Jesus came to do — and which he did — was the thought of his Father. In this there was perfect oneness of purpose and accomplishment, for Jesus and his Father are one. "I have glorified thee on

earth: I have finished the work thou gavest me to do." (John 17:4)

To mediate between God and God's people necessitated the achievement of everything which was in the purpose of his coming into the world. Sending his Son into the world indicated not only God's willingness to be a party in the matter, but also his determination that it should be done.

There was a great gulf between God and his people. They had broken God's law, and were under its penalty. This meant that they were alienated from God, shut up in their prison; and, as far as they themselves were concerned, must remain there. For of themselves they had nothing to bargain with, nothing with which to claim leniency — they were miserably guilty, and their condition was helpless and hopeless. God's judgments are inflexible, demanding complete satisfaction; and there was not one among all their number who could make satisfaction, for all were under the same condemnation.

Was there no one to pity? Was there no one who cared?

Yes, there was One who had pity; and cared! Behold, at his time, God caused it to be proclaimed: "Thou shalt call his name Jesus, for he shall save his people from their sins."

But there was much involved in his saving his people from their sins: He must take upon himself the likeness of sinful flesh, (without sin) that he should be capable of obeying the offended law. He must of himself have something to offer, for without the shedding of blood there could be no remission of sins. So he must suffer, he must die, in order to make satisfaction in the nature of his people who had sinned.

The manifestation of God's love towards his people, in that he willed that they should be redeemed, and in that he himself provided the only one who could satisfy the rigid demands of the law, even his own Son, is a most sublime subject for the contemplation and comfort of His people. That Jesus came into



the world is not just merely a matter of dogmatic opinion: It is an historical fact. It is not a cunningly devised fable: the disciples were eyewitnesses of his majesty; and each subsequent disciple has the things of Jesus confirmed in his heart. How surely it is established in Christian experience that there is no other way of redemption and salvation.

We are told that Christ is the mediator of a *better covenant* — a new testament, which has positive declarations of mercy and grace towards those with whom it is made. This differs greatly from the former covenant. The former bestowed blessings upon the performances of men. But the record is that men failed in all of their obligations. The better covenant brought to full view the grace which had its moments of view in Biblical history; but it was not until “in these last days” that God was pleased to speak to us by his Son, rather than as he had formerly by the prophets.

The first, (or old) covenant served its purpose of bringing all the works of men into their proper light, and showed the utter inability of men to comply with its requirements. This brought the full force of judgment upon all. (Yet we must be reminded that this judgment of condemnation is not applied to any in this life except those with whom the *better covenant* is made. Then it is with each as it was with the Apostle, “When the commandment came, sin revived and I died.” But none shall escape this condemnation, though with many it will be in that day when there will be a separation of those whom the “sheep” and the “goats” typify.)

This experiencing of “the commandment coming, and sin reviving”, is in preparation for the manifesting and applying of the new and better covenant, when Jesus, as the mediator of that covenant, speaks, “I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.”

It is apparent that this new covenant is the gracious work of God to those with whom it is made; and that it entirely supersedes the old. Not that the

old is merely discarded in favor of the new, but that the new is given because the eternal will of the Father was that the sins of *his people* should be atoned for by his own Son. Only Jesus, as the one efficacious sacrifice, could satisfy the demands of the law. Thus He, first of all, fulfilled the law perfectly, not just merely destroyed it, by meeting the requirements of perfect obedience to it for each whom the Father gave him; and whom he fully represented. Justice demanded this obedience, and could not be satisfied otherwise.

Jesus accomplished in his coming into the world all that was necessary to completely redeem all of God's elect from all their sins. He was everything for them. He overcame death by his resurrection, and is declared to be the Son of God with power. He glorified the Father on earth in his perfect accomplishment of his mission to earth, and is received back at the right hand of the Father in heaven, to appear in the presence of God for us. He is glorified with the same glory he had before his advent into the world, and in this perfection he makes intercession for us. This means that when one is brought under conviction through the operation of the Spirit of God, and justice demands condemnation and death, the blessed Saviour intercedes for him. He makes the sinner's cause, his cause. He presents the righteousness and atonement which he wrought for each of his brethren, as having made satisfaction for each. In this way He makes application of that which he wrought for them by his death, since it is a portion of his work as a priest after the order of Melchisedec to make intercession for them.

When a transgressor is brought before the courts of our land, he is represented by counsel; who may present evidence in favor of his client, plead for mercy, or take other actions. But he himself cannot satisfy the law on behalf of his client; and he is powerless to prevent the execution of the judgment of the court. But the condemned sinner has One who is far superior to

this counsel; one who pleads no extenuating circumstances for his client, nor asks for mercy. Rather, he interposes: "I represented this man when I was made sin, and when I died the just for the unjust I suffered his penalty. I made complete satisfaction for all charges against him. And having done this, I conquered death by arising from it, showing that the man is completely justified." What a counselor! What a mediator!

He speaks directly with his Father, who is the offended one. He knows the infirmities and needs of his brethren; and having already made complete satisfaction for all demands against them; and as the Mediator of the new covenant which the Father has made, and which was secured by His conforming to all necessary demands to secure the new covenant provisions, Jesus presents all these things in behalf of the elect children; and their sins are remembered against them no more. The Father is satisfied, and the sinner is fully justified before him.

Now we are to consider Jesus as the *One Mediator* between God and man. This precludes any other, either between God and us, or between our Mediator and us, because Jesus himself alone is between God and man. Who could be a better Mediator than he who has met all demands and completely satisfied the offended Father?

It is the eternal truth that Jesus, as our Saviour, had one great and important work to do. He was to present all the elect "holy and unblameable and unproveable in his sight." (Colossians 1:22) To this end he lived, and died, and arose from the dead. We are on safe ground when we state that Jesus never lost interest in his assignment, nor on any way lapsed in its performance. We conclude, therefore, that he needs not any to remind him, or any to undertake to influence him, be they mother, priest, saints living or dead, ministers, or any one else. How well the redeemed know that even their worship must be in Spirit and in truth, and

that they are dependent upon the grace and mercy of God for all things; and that God works in them both to will and to do of his pleasure. They know that even freedom in prayer is not at their own command. So, what influence could those who need grace have upon the giver of all grace?

How wonderful it is to have one in heaven to represent us as our Intercessor, as our Mediator, as our Advocate with the Father! And especially since we know that we need him at all times. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Hebrews 4:14) There is a coming boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. It is unto *the throne of grace!* We cannot go directly unto God of ourselves: It is through Jesus — for his name's sake. for we have nothing of our own to plead. How important, therefore, to every member of the elect family, that they have Him who was once on earth, but now exalted, the man Christ Jesus, as their Mediator, their one and only Mediator, between them and their God.

We have no desire to be critical of anyone's faith, or system of religion. What we do desire, however, is that we *may through grace* contend earnestly for the faith once delivered to the saints; and to present, as we are enabled, to all interested parties, this faith honestly and plainly, that the name of our God might be praised, and His little ones comforted and built up in the most holy faith. We dare not to enlarge beyond revelation; that would be foolhardy. And we dare not refrain from speaking what we hope we have been taught, for that would be contrary to our calling, if we have one. We dare not go beyond our firm convictions in these matters, to follow others. We hope it is with us, as with the Apostle Paul, "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." (Romans 15:18)

“For there is one God, and one mediator between God and man, the man Jesus Christ.”

J. D. W.

(A re-print)

## VOICES OF THE PAST

“He being dead yet speaketh”

### THE ATONEMENT

Elder G. Beebe & Son — Dear Brethren:—While reading and thinking over some portions of the scriptures this afternoon, I was led especially to consider the striking account of the rebellion of Korah, Dathan, Abiram and On, recorded in Numbers 16, together with the narrative of their terrible punishment, and especially of the staying of the plague, recorded in the last five verses of the chapter. I felt like calling attention to the theme embraced in these last five verses, especially, as my mind had been led by them, to contemplate the atonement with some sweetness of view. The basis of all the mercy and grace that we receive is the atonement of our Lord Jesus Christ. Therefore everything that bears upon this subject, or serves to illustrate it, must be looked upon as of importance to be understood.

In the account recorded, in the chapter I have named, we see a remarkable instance of the value and efficacy of the atonement, recorded in type or shadow. As recorded in the first part of the chapter, Korah and others had rebelled against God's appointment of Moses to be the leader of Israel, and of Aaron to be the high priest. The earth had opened and swallowed up Korah and his family, and fire had gone out from the Lord, and consumed the two hundred and fifty who held the brazen censers. Moses had been commanded to make the brazen censers into a covering for the altar, since, having been offered to the Lord, they were now holy unto him. But the rebellion of the people was not yet checked. So stubborn is the

heart of man, that neither judgments nor mercies have power to move it. And so they charged upon Moses and Aaron that they had killed the people of the Lord. They still refused to recognize the hand of God. And God said unto Moses, “Get you up from among the congregation, that I may consume them, as in a moment.” But they fell on their faces, and entreated for the people. Then Aaron, as Moses directed, took the censer, and put fire in it from off the altar of burnt offering, and put on incense, and made an atonement for the people; and he stood between the dead and living, and the plague was stayed. This is the part which I wish to especially notice.

There is no question that the priesthood of Aaron was a type of the priesthood of our Lord Jesus Christ. As a priest, Aaron was to come before God with the blood of the atonement, which had been shed according to the divine pattern, and sprinkle it upon the mercy seat, in the most holy place, thus making satisfaction for the sins of the people. So Jesus has entered into the heavens for us, bearing his own blood, having obtained eternal redemption for us.

Now turn to Leviticus 16:11, and read, “And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself; and he shall take a censer, full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat, that is upon the testimony, that he die not. And he shall take of the blood, and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times.”

Two things are to be seen here; first, that the *incense was to be offered with the blood of the atonement*. Both were

to be brought into the most holy place at once; both were to be offered at once. And second, not only could not the high priest enter without blood, lest he die, but also he must bring the incense, to cover the mercy seat, that he die not. So our great High Priest must enter into heaven for us, with his own blood; and not only with his blood, but with the sweet savor of his precious person and his perfect life. Turn to Exodus 30, last five verses, for a description of the incense. It was made of most precious materials, and was pronounced most holy, and "holy for the Lord." Thus, that Jesus should be holy, harmless and undefiled, and separate from sinners, was as necessary as it was that he should die for us. Thus he was a perfect sacrifice. And not only so, but thus he could be a perfect High Priest, a spotless Intercessor, who needed not to be purified, as did the high priests of Aaronic descent. And as Jesus makes his constant intercession for us, he brings both the precious incense, with its sweet savor, and the blood; and here is our only hope of pardon and life.

But returning to the staying of the plague by Aaron, we must not forget that both the incense and the atonement are also connected here. In verse 47th it is said, "He put on incense, and made atonement for the people." The atonement literally means, "*the bringing to God*" or "*the reconciliation*" of the people. The word "atone," according to Webster, literally signifies, "at-one;" and this expressed precisely its bible meaning. Israel here had departed from God, and were in rebellion against God; they were not *at-one* with him. He had said that they should be destroyed; but now a proper sacrifice, according to the ceremonial law, had been made, and they were *at-one* again. Both the blood and the incense were presented before God, and divine justice was satisfied. Now, with this holy incense, Aaron "stood between the dead and living, and the plague was stayed." Here is a striking type of the only ground of safety from death that the believer has. Let us

briefly trace the type. All Israel had sinned, and all alike deserved to die; so believers are by nature children of wrath, even as others. The atonement made by Aaron, the high priest, was all that could save the life of any; so the atonement of our great High Priest is all that saves any of us from destruction. The atonement of Aaron was effectual in staying the plague; so is the atonement of Jesus sufficient and effectual. Aaron stood between the living and the dead with the smoking incense; so does Jesus stand, with his atonement, between his chosen people and the rest of mankind, and not one of his living saints shall die. Death cannot pass that eternal barrier of Jesus' blood and righteousness. How safe are his people with such an atonement, such an Intercessor!

I cannot forbear, in this place, calling attention to a mistake into which some brethren have inadvertently fallen in regard to this matter. I have heard it said that we, as gospel ministers, stand to-day, as Aaron did, between the living and the dead, bearing the incense of the word of truth. I hope, my brethren, that we stand **AMONG** the living, and **NOT BETWEEN** the living and the dead. No one has ever or could ever stand *between* the living and the dead, but him to whom is given all power in heaven and in earth. I do not suppose that any brother has used the above expression, understanding what it involves, but perhaps because others had used it, and he had not examined the matter.

Having thus written a few thoughts upon the immediate text, I wish to follow the leading of my mind out into the subject of the atonement, and to call attention to some things connected with it. If it be true that to atone means to make "at-one," or to cause to be "at-one," then to talk about an ineffectual atonement is an absurdity. We are either "at-one" with God, or we are not. To say that we are atoned for, and yet may never be one with God, is a contradiction. If we are atoned for, we are at-

one with God. To say that I am atoned for, and yet I am not at-one with God, is as absurd as it would be to say that I am here and there at the same time, or that I am alive and dead in the same sense at the same time. Again, if this be the right meaning of the atonement, it is equally absurd to speak of a partial or incomplete atonement. If I am at-one with God, I am not partially away from him. Jesus gave himself, that he might bring us to God, or make us "at-one" with him. If I am brought only half-way to God, it is no more true that I am "at-one" with him than it was before. We are still as completely two as ever. If there remains the slightest condition for me to fulfill, to bridge over the gap between me and God, until I do bridge that gap we are not one, or "at-one," in any sense of the word. If Jesus, then, died to atone for me, I am wholly at-one with God, and irrevocably so, or else his life and death (I speak with reverence, I trust) were most miserable failures. But the atonement is perfect, it is complete, or else there is no certain meaning in types, no force in language, that can be relied upon.

When the great day of yearly atonement, under the old covenant, had come, and the prescribed sacrifice had been made, was anything lacking to free the people from all sin under that ceremonial law? Is there any intimation that a single condition remained for the Jew to fulfill, in order to receive the benefit of that atonement? We shall search in vain for any intimation that anything was lacking to make the offering complete, or to secure its blessings to the people. That sacrifice perfectly atoned for the sins of the people for that one year. Ceremonially, there remained nothing between them and God; they were "at-one" with him. So, in Hebrews, it is said, "He hath by one offering perfected forever them that are sanctified." What a glorious assurance! Who now can lay anything to the charge of God's elect, since Christ has died? Again, who can deny that this typical atonement was limited in its application as to

persons? None but Israel, God's chosen people, were benefited thereby. It was intended for none else. The substance can be no larger than the shadow; therefore only the chosen vessels of mercy are benefited by the atonement of our Lord Jesus Christ.

I have often had occasions to wonder at and to admire the harmony that exists between every part of the divine plan of redemption with every other part. If we understand the atonement aright, we cannot be far wrong in anything else. So, in harmony with this limited and effectual atonement is found the doctrine of election, predestination, effectual calling, final perseverance and future glory of the saints.

I have been looking up to-day, in connection with the atonement, two important words connected with it, viz., propitiation and reconciliation. They are from two widely different Latin words. The first literally signifies, "to conciliate; to appease wrath." Reconciliation is from a root which signifies literally, "to call back; to bring into harmony." The original Greek words from which they are translated, are also essentially different in their meaning. The difference is this: the word translated propitiation, relates to God's dealing with sin, and the satisfaction rendered to divine justice for sin. The word translated reconciliation signifies "to change," and is applied to the change wrought in man by which he is said to be reconciled to God. The difference may be expressed thus: "God is propitiated; man is reconciled." God is never said to be reconciled; man is never said to be propitiated.

I will mention some texts in which the word propitiation occurs. Hebrews 2:17: "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 (more properly propitiation) for the sins of the people." Notice, Christ makes propitiation for the sins of the people. The original Greek word is the same

as that translated propitiation in the texts which follow. Rom. 3:25: "Whom God hath set forth to be (literally foreordained to be) a propitiation through faith in his blood," &c. Christ is the propitiation; that is, he is the satisfaction rendered to divine justice, through which sin is put away and his people justified. I John 2:2: "And he is the propitiation for our sins." In the former text it is said, "God foreordained him TO BE;" and in this text it is said that "HE IS the propitiation for our sins." It is not said that he offers to be, or that he wants to be, but simply that he is the propitiation. A propitiation is a full satisfaction rendered. If full satisfaction is rendered, then there can no longer be any difference, and the "atonement" is complete. I John 4:10: "He loved us, and sent his Son to be a propitiation for our sins."

These are all the texts in which the word propitiation occurs. In them all, Christ is set forth as the propitiation for sins. Here is the atonement complete and perfect. In this propitiation all legal obstacles to the redemption of the church are removed. Here the law is at once fulfilled and magnified, and made to appear truly honorable. Here justice is fully satisfied. After this there can be no claim alleged against the church. The spiritual Aaron, standing with his own blood and righteousness between the living and the dead, forever stays the plague of divine judgment and wrath, and secures the eternal safety of his people. This is what Christ, as our propitiation, secures to us beyond a possibility of failure.

But now another great work remains to be done: a work different from the propitiation, and yet based upon it. How often is it charged upon the doctrine of effectual and finished salvation in Christ that it lets men go on in sin, takes them to heaven in their sins, &c. This comes from ignoring that other essential part of redemption, viz., reconciliation. There is not only an atonement, a propitiation, for man; there is also a reconciliation. Sin is put

away by the atonement, propitiation is the satisfaction rendered to God for sin, but reconciliation is the turning about of God's people to love him and to seek his service. I repeat, God is never said to be reconciled, but man is always the subject of his work. I wish to call attention to some texts in which the word occurs. And first, our reconciliation is always said to be by Jesus Christ; he is the only way in which any of us can come near to God. Rom. 5:10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved through him." Here our reconciliation is distinctly based upon the atonement. And in the eleventh verse Paul says, "We joy in God through our Lord Jesus Christ, by whom we have received the atonement," or reconciliation. Thus we have received it, that is, have experimentally been made acquainted with the ground of our acceptance with God, and rejoice therein. See also 2 Cor. 5:18, 19: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed (literally, 'hath put in us') to us the word of reconciliation." This fully explains what Paul means in the next verse, when he says, "We pray you in Christ's stead, be ye reconciled to God." It is by ceasing to trust in anything and in everything for acceptance with God, but the Lamb and his blood. Now when Jesus, who came not to do his own will, but the will of the Father who sent him, is formed in the heart the hope of glory, and the child sweetly apprehends the truth that Jesus died for him, and washed away all his sins, there springs up joy, gratitude and love, which constrain him to lovingly exclaim, "Lord, here am I; do with me as thou wilt." And this is the experience of reconciliation in the heart. At this time he begins to learn and to understand the truth that God has loved him with an everlasting love,

and therefore has now sweetly drawn him to himself with loving-kindness. The atonement is not an abstract truth to him now, but it is living bread from heaven to his soul. By it he is lifted up from the horrible pit where sin had plunged him, and his despair is changed to rejoicing. Instead of feeling that he can live in sin, because he is saved, he finds that he is saved in order that he may glorify God in his body and spirit. There is now in him a continual desire to present his body, soul and spirit, which God has purchased, unto God, as his reasonable and delightful service. He realizes the grand truth contained in the words, "This people have I formed for myself: they shall show forth my praise;" and the constant prayer of his heart is, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." What a glorious theme does the atonement open to our view! Sin put away, and men reconciled to God! Death stayed in mid career, and life and heaven and immortality secured to the people of God!

I fell like closing with the words of the apostle, "O the depth of the riches both of the knowledge and wisdom of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him and through him and to him are all things: to whom be glory forever. Amen."

As ever, your brother in hope,  
F. A. CHICK.

Reisterstown, Md., Feb. 4, 1879.

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### EXPERIENCE

217 Bastrop Drive,  
Monroe, La. 71201

Dear Elder Spangler:

For several months I have had a desire to write of my experiences. My hope is that my desire is of the Lord and not of a carnal mind, knowing that if

it is not of the Lord it is absolutely worthless to me and to whoever may read it. Knowing also that I do not know how to express myself clearly, I greatly fear someone will be misled. Therefore if you find anything that might mislead or not be of the truth in Christ please cast this in the trash.

I was delivered into this sinfilled world forty-seven years ago to Missionary Baptist parents and was raised in their church. I was happy in it and my attendance record was such that the older members praised me. They also had praise for me because I could quote scripture; not knowing that I had no idea what any of it meant. At a very early age I "accepted Christ" as my personal savior and was baptized into the church. Many of my school friends laughed and chided me, but that only served to make me determined to be better than they. I thought I was as good as the best and better than the rest.

Still, in the back of my mind or deep inside, I was not satisfied. Many times I asked myself the question, "How can I be saved just by asking God to save me?" Truthfully I did not feel to be saved in the least, but continued going to church and trying to act like a christian was supposed to act.

At the age of seventeen I joined the navy and went to war. That was the beginning of the end insofar as the church was concerned. I seldom attended services while I was in the navy, and when I returned home I could not truly get interested again even though I tried for a while. When my father died I "re-dedicated" my life to Christ, but quickly broke every promise I made to Him and soon lost all interest in church.

A short time later I met the wonderful woman who was to become my life companion. I don't believe I had ever heard of Primitive Baptists, and certainly knew nothing of their doctrine until I came to know my wife and her parents. My wife is not a member, but surely a believer. We attended meetings with her parents occasionally but I was

not blessed to "hear" the gospel preached by Elder J. L. Smith and Elder R. W. Rhodes. However I did love those Old Baptists. I do not believe I have ever met one I did not love and they always showed a love for me.

There was a long period of time however that we did not attend meetings except on rare occasions such as District Meetings and Associations. On my part I think I went more to meet with those dear Old Baptists than for any other reason, because I still was not able to understand one word of their doctrine. All of this took place over a period of more than twenty years, and still I had not tasted the grace of God.

I do not know when I became aware of my sinful condition. It seemed to come on me gradually. I had tried reading the Bible, but received nothing from it. When I turned to it again I did receive something. CONDEMNATION! Everything I read in the Holy Word seemed to condemn me and show me what a low, vile, wretched sinner I am. I immediately started trying to do something that would justify me in the sight of God. The harder I tried the deeper I sank in the miry clay of self-righteousness. I tried to pray but the words got no further than the end of my tongue. I was doomed to hell. I had fallen from grace and there was no more chance for me. I would surely die and be cast into the everlasting fires of hell. What could this poor, wretched sinner do? I asked myself this question many times before I found the answer. Elder George Jones told me straight to my face, from the pulpit, there was nothing I could do; it had already been done. He preached to me that day and I do believe that was the first sermon I had ever heard. It was an astonishing revelation. During the coming month I read the Bible every free moment, and waited impatiently for the next meeting. The Lord again opened my ears and heart to hear the words of gospel as delivered by Elder David Turner. It seemed so marvelous to me that I could so suddenly understand, at least in part, what

the precious brethren did preach. "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."

I had never witnessed the Holy Communion and foot washing ceremonies. My first experience of this sacred rite was one that I shall never forget; one that I find impossible to describe as to what I felt inside. The tears that flowed and the love that flowed from heart to heart filled this poor sinner to overflowing.

I then and there cried unto the Lord, that if it was his will, to make me a part of this. I wanted no longer to be on the outside looking in. Two months later, when the door of the church was opened for membership, I rushed into the arms of Elders Turner and Jones and tearfully begged for a home with them. I could not hold my head up and look into the faces of all those lovely saints while I tried to tell them a very small portion of my experience with the God of all grace and mercy. And it seemed to me, at that very moment, that all of my sins and my filthy self-righteousness was washed away in the precious blood of the Lamb. I cannot say that with any degree of confidence, but it is my hope; a hope that is so small at times that it seems non-existent, yet I would not trade it for ten thousand worlds.

Those dear Children of God saw fit to give this poor sinner a home with them and that same day I was buried with my beloved Savior in the watery grave. As I came up from the water each one that stood on the bank of that lake had the appearance of an angel to me. I can never remember that beautiful day without a few tears.

I did live on the mountain for a spell; but as a dear sister told me that same day, where the mountain is there is also the valley. It seems that I spend much of my time in the valley, looking upward for the crumbs that fall from the Father's Holy Table. And when I am given one of those precious crumbs I am made to sing praises to His Holy name; even



waking in the middle of the night with a new song in my heart.

I do feel that God has richly blessed me and I hope to seek knowledge and wisdom of Him. The *Signs of the Times* has been much comfort and consolation to me because it preaches the gospel of Election, Predestination, and Salvation by the grace of God which I hope that I believe. May it be the will of the Heavenly Father to continue this good work is my prayer.

Please forgive me for taking so much of your time and please cast a mantle of charity over my many mistakes. I ask for your prayers when at the throne of grace.

Written by an unworthy brother, if one at all.

Clifford Wilbanks

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OBITUARIES

SISTER LILLIE MAE ONEAL

On October 21, 1973 the Lord saw fit to take from our midst our dear Sister, Lillie Mae Cutchin Oneal. She was born July 15, 1897 to John and Alice Braddy Cutchin. She was married to Edward Oneal, and to this union was born one son: Edward Oneal, of Speed, N.C.

She joined the church at Mt. Zion the second Sunday in August, 1949. She was our oldest member, and one of the most faithful members any church could ever have. For years she fixed dinner at her home for everyone that attended church. She said that fixing for her church folks was one of her greatest pleasures.

The church mourns their loss, and misses her so very much. She leaves, besides her husband and son, one sister, Mrs. Bertha Lane, of Scotland Neck, N.C., and two half-sisters, Mrs. Norma Bryant of Whitakers, N.C., and Mrs. Nettie Keen, of Tarboro, N.C., to mourn her passing.

She was laid to rest in a Tarboro, N.C. cemetery to await the second coming of our Lord. Done by order of Conference, May, 1974.

Eld. B. D. Handy, Mod.  
Mary M. Ward, Clerk

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RESOLUTION OF RESPECT

To Sister Lucille Young and Family of Ed. Young.

Dear Sister and Family:

We, the members and friends of Salem Church, Benton, Ill. write this letter with a sad and heavy heart, knowing we won't be able to meet anymore with our dear brother and friend in Christ, Ed. Young.

It was with a sad heart we received the news of the passing of Brother Ed. Young, of Memphis, Tenn., on the fourth Sunday in April, 1974.

It will always be most in our minds of the times we have been permitted to visit the Memphis Church, and being greeted first by Brother Ed. We will also miss him being at our church, and other churches. We do solemnly believe he was one of God's Children, even though he was not in the visible church.

Though we will miss him greatly we would not want him back in this life of sorrow, trials, and tribulations. Our loss is his eternal gain. We give all praise to Almighty God for the privilege of knowing him even for a short time. We are submissive to His Holy Will, saying, "Thy will, not ours be done."

This Resolution was decided on in Conference by members of Salem Church on the fourth Sunday of April, 1974. RESOLVED, That a copy be sent to the family, and one entered on our church records.

Eld. Wayman Chapell, Mod.  
Wm. Vantriese, Clerk  
James Cunningham, Asst. Clerk

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FANNIE C. MATTOX

Sister Fannie Compton Mattox was called home May 18, 1974, after an extended illness, and the last six weeks were spent in a hospital and medical center.

She was born August 12, 1891 to James Martin and Mollie Adkins Compton Martin in Pittsylvania County, Va. She was married to Harry Moorman Mattox December 25, 1917. She leaves to mourn her passing, her husband and three daughters: Mrs. Elizabeth Thompson and Mrs. Helen Talbott of Danville, Va., and Mrs. Patsy Bolling of Gretna, Va.; one son, Harry Moorman Mattox, Jr. preceded her in death February 1, 1915. Her heart was still bleeding for this son after all these years. She loved her children and spoke of them often. They did all that kind and loving hands seemingly could do for Mother until death.

Sister Mattox joined Union Church June 17, 1922, and was always faithful to attend her meetings as long as she was able. She loved to help with the meetings by fixing lunch and the communion bread. Her labors of love for the ministers and brethren and friends in her home, I will never forget. I would try to tell her she was not able to do this work, but it

was her meat and drink, and she did it is long as she was able to stand up.

Her work on earth is done and a crown of glory she has won. Our prayers go out for Brother Mattox, who has been so near to me, also the children that they may be given renewed strength to care for Dad's every need in nature: we are sure the Lord will care for his Spiritual needs.

Her funeral was conducted by her pastor, the writer, at Scott's Funeral Home in Chatham, and her body was laid to rest in Hillcrest Memorial Gardnes, Chatham, Va. to wait the second coming of our Lord: then her hope will be complete for she shall see Him as He is, be like Him and be satisfied.

I feel she fought a good fight and she kept the faith, and if this be so, there is a crown of righteousness laid up for her, and not only her but all of the household of faith.

Written by request.

Leonard J. Brammer

#### LELIA DALTON

It has pleased the Lord to call from our midst Sister Lelia Mae Beck Dalton. She passed away in Lewis-Gale Hospital, Roanoke, Va. July 2, 1974, making her stay on earth 72 years. She leaves to mourn her passing, her devoted husband, Tillman K. Dalton, two sons, Kile Dalton of Levelland, Texas, Gary Dalton of Troutville, Va., four daughters: Mrs. J. R. (Elizabeth) Chisom, Mrs. Rebecca Reynolds, both of Roanoke, Va., Mrs. Don (Martha) Wright, Troutville, Va. and Mrs. Howard (Rachel) Stump, Bent Mountain, Va. Also brothers: C. B. Beck, Greenbay, Va. and Dave Beck, Crewe, Va., one sister, Mrs. C. L. Gibbs, Burkeville, Va., 18 grandchildren and 7 great grandchildren.

Sister Dalton married Tillman K. Dalton March 10, 1923, and the Lord gave them a long, happy life together. She joined the church in Roanoke, Va. January 7, 1934, and was given a letter to go to Weatherford Church February 4, 1951. She was a faithful member. She attended when she could, and did what she could for the church. The doors of her home were open for the ministers, brethren, sisters and friends, and she was willing and glad to fix the meal when they would come. She would keep her lips sealed rather than say something bad about her brethren: I have seen her just smile instead. I feel she was gifted in this.

Although our hearts are saddened and our eyes dimmed with tears, along with her husband and children, we feel our loss is her eternal gain. She bore her afflictions with patience, because she had a good hope that

some day her suffering would be over, and we feel it is over with her. We visited her while she was suffering, and she always had a smile.

Her funeral was conducted at her home church, Weatherford Primitive Baptist Church, by her pastor, Elder O. K. Tench, assisted by Elder Leonard J. Brammer and Haywood Wray, and she was laid to rest in the church cemetery to await the second coming of our Lord.

We believe she will come into full possession of what she hoped for here on earth. Our prayer is that the Lord will give Brother Dalton grace to bear his bereavement, together with her children and her church and friends who loved her.

Written by request.

Leonard J. Brammer

In loving remembrance of my Grandpa, Joseph B. Witherington, of Donaldson, Ark. He passed away on July 13, 1973, and was eighty-nine years and eleven months old.

#### GRAMPA

On July 13, 1973 my grandfather died. He was eighty-nine years old. He had a good life; and when he died his children (including my mother) felt no real sorrow. They knew he was ready to leave this world. He strongly believed that heaven would be his home.

Grampa always laughed. Up until a year before his death he walked around three miles a day, kept a big, flourishing garden and went to church every Sunday. He always said life had been good to him.

When someone asked him how he managed to live so long he would say, "I've got someone lookin' over my shoulder to take care of me." His sincere belief in God has taught me many things. If one trusts in God and tries to live a good life he is blessed. My Grampa was proof of this.

If anything went wrong Grampa would say not to fret, but let God handle it.

Grampa lived through two World Wars, the Depression, the births of twelve children and the deaths of two of them, and the deaths of three wives, but he still laughed, and his belief in God never faltered. He went through many trials and tribulations but he was never down. He got strong when the going got rough.

The last time Grampa came to church (just three weeks before his death) I could hear him singing (in a crackled but strong voice) one of his favorite songs.

"Bliss comes through sore temptations and conflicts by the way. Remember Blessed Jesus and don't forget to pray."

MOLLIE W. MALONE

Sister Mollie W. Malone, born 1871, died June 9, 1974, making her stay on earth 103 years and four months. She was married to Charlie Lewis Malone January 12, 1893. To this union was born 2 sons, C. H. Malone, Jr. and Frank J. Malone (deceased), 2 grandchildren and four great-grandchildren.

Sister Malone lived 47 years with her son Frank and Hallie Malone. Her husband, Mr. Malone, passed away in their early married life. After breaking her hip, she lived about 8 years in Taylor's Rest Home and about 8 months in Braswell Home in Graham, N.C., where she resided at her passing.

She lived a sweet, quiet, lovely life with friends and Church. Her first thought was for the welfare of her church. She never failed asking about it when the brethren would visit her. Another pearl has slipped away, but our loss is her gain.

This writer knew her in early childhood and remembers a lovely God fearing person that never changed with the times, she only grew more humble.

Sister Malone united with Prospect Hill Primitive Baptist Church the third Saturday in March, 1903, and was baptized the third Sunday.

Her funeral was held at Walker Funeral Home in Mebane, N.C. by Elder Donald Smith and laid to rest in Lynches Creek Primitive Baptist Church Cemetery.

If she could have had a song sung, this I believe would be the theme:

OM HOW SWEET TO DIE.

Farewell vain world, I'm going home,  
 My Savior bids me come.  
 Sweet Angels beckon from on high,  
 Oh how sweet to die.  
 I'll praise my Savior while I've breath,  
 I'll praise Him after death  
 I'll praise His matchless name on high,  
 Oh how sweet to die.

Written by one who knew and loved her.

Hallie O. Griswold

Read and approved at Prospect Hill Primitive Baptist Church meeting, June 23, 1974.

Resolved: That one copy be given to the family, one to the *Signs of the Times*, and one for the Church Records.

Elder Donald Smith, Moderator  
 Hallie O. Griswold, Clerk

STEVEN MACK WORLEY

It pleased our Heavenly Father to remove Brother Mack Worley from our midst on February 23, 1974 at the age of 88 years. He was born on April 30, 1886 in Pittsylvania County, Virginia. He was the son of the late Jim Worley and Rebecca Owen Worley. He was first married to Nannie Dalton and after her death he married Rosa Short Gibson.

Brother Worley is survived by one foster son, Brother Wyatt Simpson of Danville, Virginia, and one brother, Edgar Worley of West Virginia. He was received into the fellowship of Weatherford Church on August 23, 1927 and was a faithful member as long as his health permitted. I feel our loss is his eternal gain, and may we all be reconciled to the will of our Heavenly Father.

His funeral was conducted by his dear Pastor, Elder O. K. Tench at Weatherford Primitive Baptist Church and his body was laid to rest beneath a beautiful mound of flowers in the Family Cemetery.

Written by Marvin Brumfield.

Elder O. K. Tench, Moderator  
 L. H. Doss, Clerk

NOVELLA TRILL JACKSON

Death has claimed another member from our midst, Sister Novella Tripp Jackson, daughter of William L. and Mary Smith Tripp. She was born July 7, 1917 and died October 26, 1973 after many months of declining health. It is sad to part with those we love, be we bow in humble submission to God who doeth all things after the counsel of his own will. Sister Jackson was a lovely person, with a winning personality. Her sunny disposition won for her many friends.

On a confession of faith, she united with Hancocks Church, and was a faithful mem-

ber until death, but was unable to attend very often. She lived too far from church to be a regular attendant. She loved her brethren, and it gave her great joy when she could meet with them.

Her funeral was preached by her pastor, Elder Joseph L. Sawyer, and she was laid to rest beneath a beautiful mound of flowers, in the presence of a host of relatives and friends.

Done by order of conference while in regular session.

Eld. Joseph L. Sawyer, Mod.

Nina B. McLawhorn, Church Clerk

#### RESOLUTION OF RESPECT

It is with a sad heart that we, the church at Tarboro, N. C., write a respect for our dear sister, Dolly Hill.

Sister Hill was born November, 1894 and died June, 1974 making her stay on earth 80 years.

For many years she attended our church before asking for a home with us on September 4, 1972. She came with humbleness and love in her heart, and to know her was to love her. She was always praising her God and seemed to enjoy the preaching of the brethren. She was faithful to our Church before and after her joining, and was a believer of Salvation by Grace. Although our hearts were made sad at God's calling her we feel God's will has been done.

Therefore we resolve: 1. That God will bless her family to continue on in her foot steps, as we send sincere sympathy. 2. That three copies of this resolution be made: one for the church record; one to be sent to the family; one to be sent to the *Signs of Times* for publication.

This done by order of our July meeting, 1974.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

#### FRANK J. CAIN

Brother Frank J. Cain of Bastrop, La. departed this life on March 19, 1974 at the age of 95 years. Brother Cain united with Con-

cord Promitive Baptist Church on July, 1949. Survivors include two sons, Woodrow Cain of Bastrop, and J. Herman Cain, Bossier City, La.; one daughter, Mrs. Lucille Wilbanks of Monroe, La.; three grandchildren and two great-grandchildren.

It was my pleasure to have known Bro. Frank Cain about 23 years, and had several visits with him. During my visits with him, we usually discussed the Bible. He was always humble and meek in my presence. He must have been one of the little humble sheep that the Lord had reference to: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29) "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture." (Psalm 100:3) Brother Frank spoke of this great God, who is a great King above all gods. (Psalm 95:3)

I do believe one of the greatest evidence or witnesses of being a child of God on this earth, is to live the truth as it is in Christ Jesus our Lord. All suffering, of heart aches, trials, tribuations, and persecutions was over with Bro. Frank when God took his last breath, and I believe he is in perfect peace with his Heavenly Father, and I hope mine.

Funeral services were conducted by the writer and assisted by Elder J. L. Smith and Elder George Jones. His body was laid to rest in the Causey Cemetery to await the glorious resurrection.

Elder David W. Turner

*Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God the only wise, be glory through Jesus Christ for ever. Amen (Romans 16:25-27)*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., NOVEMBER, 1974

NO. 11

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 11/74  
IT EXPIRES WITH THIS ISSUE

## NEWS OF PASSING OF SISTER McLAUGHLIN

Signs of the Times  
Danville, Virginia

Dear Editors:

It is with heavy heart that I bring to you a message of the passing away of our dear and sweet devoted mother, Sister Kate McLaughlin of Hopewell Church in Winnsboro, Texas. It is only with the help from, and the love for Almighty God that makes it possible to bear. She was loved by all who knew her, and she truly endeavored to love all mankind.

Mother was blessed with good eyesight and read and enjoyed the *Signs* very much. We were blessed to attend church together up until three months before her passing on January 24, 1974 at my home. The knowledge that she truly lived in the hope of salvation by an all wise, all powerful, and ever loving God, is the only cause we have to rejoice that she has crossed over Jordan to await the sound of the trumpet.

As I am the only survivor of like faith and that reads the *Signs*, I know that she would want you to send her's to someone whom you know that is not otherwise able to afford it. I have only recently renewed my own subscription and the Lord willing, will be able to continue to receive it.

Keep up the good work of publishing the *Signs*, and may the Lord bless and keep you all.

Your unworthy brother in hope,

B. J. McLaughlin  
Rt. 1, Box 318  
Eustace, Tex. 75124

## NOW TREASURES EACH COPY

Rt. 1, Box 284  
Castor, La. 71016

Signs of the Times,

Dear Elder Wood and Elder Spangler:

Enclosed is my check for \$10.00 to renew my subscription for two years, use the balance as you see fit. I thank you for sending July and August issues even though my subscription had expired.

Back about 1898-1900 I learned to read from the "Atlanta Constitution" and from "McCall's Magazine," of which mother got three copies yearly. I cut out and pasted in a scrap book many items or illustrations, from the "Funny section" of the "Constitution" or from some publication, but the *Signs of the Times* were inviolable. My father treasured each copy carefully. Later, during my late teens, as I began reading the *Signs*, I wondered what anyone wanted with that pack of foolishness—especially my father, who in other matters was realistic, with "both feet on the ground," and was not entirely uneducated, having completed the course offered at the old Mt. Lebanon Academy.

This reminiscence is merely a background for saying that today I enjoy, yea treasure with love, each copy of the *Signs*, I hope with love of the truth.

You are doing a great work.

Katherine H. Jones

## PHILIPPIANS 2:1-11

*"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy: Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on things of others. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: That at the NAME of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:1-11)*

I have in mind at present to try to write upon the three last verses quoted above, which I re-quote, "Wherefore God also hath highly exalted him, and given him a NAME which is above every name: that at the NAME of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father. (Phil. 9,10,-11)

The word "should" as given in the verses quoted, is given in other scriptures "shall". In Isaiah 45:23, it is written, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." Romans 14:11 reads, "For it is written, As I live saith

the Lord, every knee shall bow to me, and every tongue shall confess to God."

First, the apostle mentioned the meekness, humbleness and obedience of Jesus, even unto the cursed death of the cross, He having done that which none other ever had done, nor could do, nor would dare to do if he could, all of which was connected with, and gave perfect right in the sight of God, his Father, in raising Jesus from the dead, and highly exalting him, giving him a NAME that is above every name, and that unto Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of the Father. Oh, how we would thank thee, even thee, Father Lord of heaven and earth, for the gift of Him whom thou hast given a NAME that is above every name.

Jesus was made poor, made of a woman, made under the law, made sin, was hated and despised without cause, and counted the filth and off-scouring of all things by wicked men (and we are no better than they by nature.) He was despised and rejected of men, a man of sorrow and acquainted with grief, and went a mourner all the days of his life in the flesh. (Read Isaiah 53rd chapter for further true testimony of Jesus' afflictions and death, and for what purpose God had in all of it. May the Lord help us to believe it from the heart and confess it with the tongue.) After having one through with all He did from the babe in the manger to his sweating as it were great drops of blood in Gethsemane in fervent prayer to his Father, he obediently went with the mob for a mock trial, and to be evilly intreated at the hands of wicked men, who by the determinate counsel and foreknowledge of God, they crucified the Lord of Glory, whom God raised from the dead, for it was not possible that he should be holden of it.

But before that could be done, Jesus must drink the last dreg from the bitter cup: he must bear the full wrath of God's divine justice for transgressors,

and make perfect reconciliation to God for all the sins of all His people. Therefore, as a perfect Lamb without spot, who did no sin, neither was guile found in his mouth, must be put to death in the most horrible and shameful manner: they mocked and spit upon him, put a crown of thorns on his head, blindfolded him and smote him with a rod, then laid the cross upon him and led him away to crucify him. There they nailed him to the cross, hanging him between heaven and earth. And did many other things as recorded in the Scriptures, and He finally cried with a loud voice, "My God, my God, why hast thou forsaken me?"

The great light He had made refused to shine upon the awful scene for the space of about three hours — and darkness prevailed. Jesus said, "Father forgive them, for they know not what they do." And, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Afterward they pierced his side with a spear, and forthwith came blood and water. All of these things were prophesied and written by the prophets long before. His body was taken from the cross, wrapped in fine linen and laid in Joseph's new tomb. He himself had said, "As Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in heart of the earth."

Jesus had not only raised the dead, proving his divinity, and healed all manner of sickness, He declared that he was the resurrection and the life. He raised Lazareth back to natural life, and the maid that had died, who when Jesus said, "Maid arise," her spirit came again and straightway she sat up. Her spirit that came again was the spirit of natural life, which all natural people have in this life, but it declared that His people have received not the spirit which is of the world, but the Spirit which is of God, that they may know the things that are freely given them of God. Just where the Maid's spirit was, I know not, with the exception I know

it was in the power of God: as was Lazareth's while he was in the grave. Jesus was both God and Man. and when he said, "Father, into thy hands I commend my spirit," He surely did not have reference to his divinity. If he was in heaven while on earth, I am sure his death on the cross, nor his time in the narrow tomb, had no power over his divinity, by whom the worlds were made, for by him all things were created, whether thrones, dominions, principalities or powers, things visible or invisible, things present or things to come: all were created by Him and for Him, He is before all things, and by him all things consist.

When Jesus said to the thief with him on the cross, "Verily I say unto thee, this day thou shall be with me in paradise." then he most surely and truly was with Jesus in Paradise that very day. As Paul was caught up to the third heaven into Paradise and John was in the Spirit on the Lord's day seeing all the great mysteries which were revealed to him, then I am sure the poor thief could be with Jesus in Paradise. While Jesus was upon the earth in the flesh, even while in the grave, He was one with the Father in divinity. He was one with the Father in two manners: He was one with the Father as a complete living and dying sacrifice, whom the Father sanctified and sent into the world, and He was one with the Father in divinity. He said, I and my Father are one, and his people are not only one with Jesus, but are in Jesus, as He said, I in you and you in me, and I in the Father. Again Jesus said, "Take heed that ye despise not one of these little ones, for their angel (Jesus) doth always behold the face of their Father which is in heaven."

Some may ask, and well they may, How then could Jesus as the Son of God, be one person in two divers natures? This is a good but very deep question, and I think such a mystery of godliness that we cannot fully understand, and much less explain. But He was and is both God and Man, He was

both a child and a Son when he was made and born of a woman. He was both the Root and Offspring of David, the bright and morning Star. And also His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, upon the throne of David and His kingdom to order it and to establish it with judgement and justice from henceforth and forever: and of the increase of his kingdom there shall be no end. Though He was a root come up out of dry ground, with no form nor comeliness nor beauty that any should desire him, and his visage was more marred than that of any man, Yet he was still Alpha and Omega, the first and the last, the mighty God, the everlasting Father, the Prince of Peace, and is the King of Glory, the King of Kings and Lord of Lords, the God of the whole earth, upholding all things by the Word of his power. And it is said, “. . . those that are with him, are called, and chosen, and faithful.”

He could only be, and was, put to death in the flesh, but was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead. The scriptures teach that the first man Adam is of the earth earthy, and the second Adam is the Lord from heaven, a quickening spirit — a life giving Spirit. The first is, (since the transgression,) conceived in sin and shapen in iniquity, and come forth from their mother's womb speaking lies, they being sons and daughters of the first man Adam. But Jesus being made of a virgin, conceived of the Holy Ghost, God is his Father even in the sense of earthy nature. Therefore he is indeed and in truth one person in two diverse natures. But now, being put to death in the flesh, and resurrected in glory, He is thereby in perfect union in the divine nature.

They that have been born again, born of God, born of incorruptible seed by the Word of God, have been brought into spiritual union experimently with both God the Father and God the Son,—

they likewise are one person in two diverse natures. While they are sons of God manifestly in the divine nature, they are also sons of Adam in the earthy nature. The earthy nature is not changed by the new birth, but it is constrained, overcome, crucified, mortified, and dies daily. And though one person in two natures, he dies to the one and lives to the other. So also will His people's earthy nature be changed, resurrected and glorified. Isn't that plain enough, and simple with simplicity? Yet a mystery of mysteries.

Jesus came into the world to save his people, to save sinners, to redeem them to God by his own life, death and resurrection. And it was necessary for him to be both God and Man — as Man the lowest of the low, and as God the highest of the high, with all power in heaven and in earth, and all deep places. He laid his life down, He poured out his soul unto death, and arose triumphantly over death and hell, destroying him who had the power of death, which is the devil. He, as the Triune King, is given a NAME that is above every name: that at the NAME of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of the Father. He not only redeemed his people from all iniquity, but he calls them with a holy calling and purifies them unto himself a peculiar people, zealous of good works.

Paul said, “Other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.” (I Cor. 3:11-13)

This is describing His experimental dealing with his people in this life. Jesus said to one of the churches, “As many as I love I rebuke and chasten, be zealous therefore, and repent.” In speaking of the foundation, If any man fall upon this stone, it will break him to pieces,



but whosoever this Stone shall fall upon, it shall ground him to powder. John said to the people that there stands one among you whom you know not, and of whose shoes I am not worthy to bear, I indeed baptize with water unto repentance, but He shall baptize with the Holy Ghost and with fire: Whose fan is in his hands and He will thoroughly purge his floor, and gather the wheat into the garner, but the chaff He will burn with unquenchable fire. But, "Unto them that fear my NAME (reverence his name) will the Son of Righteousness arise with healing in his wings." Let us not think that we can bar any of God's dear and precious children for whom he shed his precious blood, and went into the lowest pits of hell in their stead, and then ascended to the right hand of the Majesty on high, to appear in the presence of God for them, with a NAME above every name.

Jesus learned obedience by the things he suffered, so will his children learn obedience. Suffering is necessary. We surely all suffer over our own infirmities, and many suffer unjustly from others. The apostles suffered from evil treatment from enemies of the truth, and rejoiced that they were counted worthy to suffer for Jesus' sake. Jesus told them that they would suffer and be evilly treated, persecuted and put to death in whatever manner they should die, for his NAME'S sake. The Lord's people have suffered, being persecuted and hated by the ungodly in both the old dispensation and in the gospel dispensation: mostly by antichrist who have the same manner of spirit the Pharisees and Sadducees had who crucified Jesus, and many of his disciples they killed, and have persecuted and put to death many, many of the saints since to Apostle's day. This spirit has been greatly restrained in recent years, and in the providence of God civil liberty is had in our land and many other places. But only God knows how long this will be granted, for the Spirit speaks expressly, and the signs of the times manifest, that perilous times lay ahead for the people

of Christ's kingdom from the same source, and from among themselves.

It is needful in this day, as in the apostle's day, for the gospel to be preached by the called and qualified gifts. God has given the ministry for correction, instruction and edifying of the church, the body of Christ. God has greatly exalted Jesus and given him a NAME that is above every name, that at the NAME of Jesus, every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father.

We believe all scripture is given by the inspiration of God, and the only rule for true faith and practice for the church of Jesus Christ. May the eternal God give us grace, love and power to live and die in this faith.

John L. Sanders

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ENJOYS READING SIGNS AT 92

230 Marlee Row,  
Grants Pass, Oregon 97526

Dear Brother Wood:

I have been aiming to write to you for a long time and thanking you for the nice letter you wrote me about my book, "Ranch Life in the Old West." It put it in the album of fine letters written from men and women of all walks of life, who read my book. So thank you again.

I have been praying for our Heavenly Father to let us live until the 11th of September, which is our 67th anniversary. I will be 92 my next birthday, and wife is 85 past, and we are both real well for our age.

I just read in the August *Signs* the account of W. O. Hall's passing away. I have enjoyed many letters in the *Signs* written by him. His brother Andy Hall lived here in Grants Pass, and was past 86. He passed away last Tuesday or Wednesday, and was buried today, September 5th.

Brother Wood, I certainly do love to

read our dear old *Sgins of the Times*. My eyes are pretty bad but I can still see to read with the help of the magnifying glass, and I thank the good Lord every day for the wonderful blessings all my life. I know He has watched over us both all of our lives. Goodby now.

Love and best wishes, write again sometime.

Your brother in a sweet hope,  
C. H. Greathouse

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REMINISCENCES  
OF  
MARY PARKER  
(Continued)

Again in my soul arose the agonizing cry, "Ashes to ashes, dust to dust." Where is there in this transitory life that we may safely love and trust, since Time will take it all from our grasp? "As the flower of the field it vanisheth away;" and, after all, everything in this life is but dust. O, the dumb agony that filled my soul in this sad hour! Like one who had received a hard blow, I felt, though I made no outcry, uttered no word of complaint. When my mother was taken away, in sorrow I could lean on my father; I did not feel alone. But now, every earthly prop was gone, the last binding tie broken. I had no one to share my sorrow with, no one to condole with, no one to offer me the sympathy I craved. It seems the pen of the most gifted writer would fail in the attempt to describe the terrible agony that seemed to bruise and break every tendril of my heart, as I stood by that open grave and saw the dear form of my only earthly protector lowered into its dark, narrow resting-place, never again to look upon it, never more to hear the dear voice, listen for the beloved footstep or hear a tender, loving word; to turn away, realizing that I was ALONE. Oh, it was heart-rending indeed! Looking about me, how wide, and broad and fair was this world, but it held no sunshine for me. Large as it was there seemed no

vacancy, no longer any place for me; no one needed me; nobody wanted me. We have heard it said that we all have many fair weather friends, who, like the swallows and sparrows, only come to us when the soft south winds blow, and when the summer-time of prosperity is with us. But there are birds that come to us with their beautiful plumage and their glad songs in the winter time, and those we prize most and hold most dear. So it is in this life; we prosper, when we move in the higher walks of life, and we sail upon undisturbed seas, then it is that the world will flatter, will praise us and honor us; but when enveloped in the dark clouds of adversity, then it is indeed that we find the friendship of the world but a poor thing; and then, too, do we learn to prize those who are willing in our adversity to lend us a helping hand, and to perform the part of a real Samaritan to us. Such a friend did I find in my dear youngest brother, who, with his dear young wife, opened their house to me. Such a friend, also, would my dear uncle, Albert Parker, have been, had he lived. But he was called away five months after father was taken. Next to my own dear father and mother did I love him and his amiable, affectionate wife; and when we parted the day after father's burial, it was with the understanding that I was to come to them in their home, back among the loved and familiar scenes of my childhood, so soon as I could arrange my affairs.

When, after the funeral, the friends had all returned to their homes, the painful task of going back to our dear home, which was *home* to me no longer, and opening its closed blinds and doors, awaited me. *Alone* I went back, opened the little gate and unlocked the door out of which, only a few weeks before, father and I together had gone, he smiling upon me, and complimenting me upon what he in his parental devotion deemed my good personal appearance. The familiar sitting-room looked tidy and as if it were ready for its usual

occupants. Side by side were father's large easy chair and my own light rocker. But it was when I went to his sleeping apartment that the pent-up anguish in my heart burst all bounds, and *alone* in what had once been home, dear, dear home, I gave way to my uncontrollable grief. There stood his couch with the covering just as he had left it, the pillow still bearing the indentation made in its downy softness by the dear head, while scattered here and there were his discarded garments and his bathing things. No one can know the deep anguish of such moments, save those who have also drank from the same bitter cup of sorrow, draining its heart-piercing contents to the very dregs. But here again is one of the "turned-down leaves" upon which we may merely glance. But let us shut these pages ever so closely, in memory's book every tear dimmed sentence is written with indelible ink and cannot be blotted out.

By September, everything I had to do here was settled and arranged. There was nothing to keep me here. Although the few really intimate friends I had were exceedingly affectionate and kind to me, yet I felt that no one indeed, no one would specially miss me; and, oh! it made my heart sad. Dear as I had been to my father, tenderly as he had clung to me, carefully, affectionately and tenderly as I had been nurtured and loved from early youth, how void seemed my life, how sad was my aching, almost breaking heart. Oh! when I now see sensitive, tender-hearted little children, cradled in the lap of tenderness and love, when no rude wind is allowed to blow upon them, when no words are spoken but those of kindness and approval, when their every wish is anticipated and cared for, and their very life is lined inside and out, as was the infant basket that held the child Moses, with the environments of pure affection, I almost shudder for the future of that child, lest the rude hand of sorrow overtake it, and all its bright hopes be destroyed and the tendrils of its heart be broken by the cold and

pitiless winds of adversity and bereavement.

Dear father's death occurred May 24, 1877; and one bright balmy morning in the beginning of the month of September, I was ready to take the train for Logan. I said that no one cared to have me go, but in my brother's home was a dear little three-year-old household pet, who was the one only bright spot left amid the ruins of my youthful joys. She would throw her little arms about me when I was alone in my room shedding the tears I could not suppress, and say, "Evie loves you, Aunt Mollie, please do not cry," and her little arms lingered lovingly about me, as I was about to leave, and her sobs and tears made my sore heart feel that at least her dear little heart held a place for one even so deserted as I. "When my father and my mother forsake me, then the Lord will take me up." "I will not leave you comfortless," saith the Saviour. How very sure are all His blessed promises, how forcibly have they been brought to pass in the storms that have swept their huge avalanches over my poor soul. Under the darkest of midnight clouds has the sun of righteousness ever shone, illuminating my pathway in the darkest hours and enabling me to lift up my voice out of the depths and cry unto the Saviour and to say, "Thou who hast shown me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." Yes, out of the deepest depths of human suffering and woe, whither we have followed the footsteps of our Divine Redeemer, His tender, loving hand leads us into the sunlight of His redeeming love, unto the portals of eternal Day; into the happy land of peace. Peter says: "The grace of our Lord Jesus Christ, after that ye have suffered awhile, strengthen, establish, settle you." Oh, it is a wonderful way, the journey on which the poor little child of God starts out, that leads through great tribulation up to the Mount Zion on high, the fair city of our King, where He sits in resplendent glo-

ry on the great white throne, while all about are the white-robed throng who have gone up through this same thorny way, this "way which they knew not, this path which they had not known," but who now stand before the throne, crying "Holy! Holy is the Lamb!" As I now sit here, though helpless upon a bed of pain, but with the sunshine of His love all about me, the shadow of this wonderful trust in Him, casting its golden light around my life, I now can look back to the dark hour of which I speak and see that the hand of love, pitiful, and very tender, was then leading me, and "that after that I had *suffered* awhile, His grace would strengthen, stablish, settle me." Not in a moment "can patience have her perfect work," but "*tribulation* must *work* it." Hence "these light afflictions," saith the apostle, "*work* for us a far more exceeding and eternal weight of glory."

But to return to my subject; I took the early eastbound train for Logan, travelling for the first time in my life any distance alone, and without my father. When I reached the depot in Logan I was met by my dear uncle and the cheery face of Dr. Little, our old family physician, both of whom greeted me with pleasant words of welcome. I was not long in being driven to my uncle's home, where I was kindly welcomed by my aunt and the dear little ones. My dear uncle treated me with much tenderness; and once, as I stood apart from the family on the veranda, thinking of my dear father, he laid his hand gently on my head and said: "dear child, you look so lonely." Three weeks passed by, then we were all called around the bed of that dear uncle to find his spirit already flown. He had been ailing a few days, but kept about the house, and about an hour before he died said he was so much better he thought if we would all retire to our rooms he could rest. A little while and auntie's voice called out in great alarm, and when the three children and his step-daughter and I reached his room he was lying on the bed *still* in the em-

brace of death. Thus in a few short months did I stand and see the coffin-lid close for ever upon the features of two earthly friends I held so dear.

My dear aunt was completely broken down at the great shock, and I strove as much as possible to spare her all care and mental and physical effort. I therefore looked after all telegrams, many of the burial appointments, and, as there was quite a houseful of relatives and friends staying in the house, I took it upon myself to superintend the household affairs. This and my heavy sorrow proved too much for me, and the next day after the burial of my uncle I took one of my severe attacks. The family thought I was very near death, as did also the physician, as he afterwards told me. When I began to recover, my aunt told me the children were in constant terror lest another death take place in the family, and when I told her it was my intention to return to New Holland, I at once felt it accorded with her wishes. In a few days, though so weak I scarce could walk, I prepared for my journey, my physician all the while telling me it was a very dangerous undertaking, and assuring me if I did go his wife should accompany me to Lancaster, which she did, kindly assisting me in changing cars, and seeing me comfortably seated in the railway coach and under the kind conductor's charge ere she left me. Oh! how sad and desolate was my heart as the train sped onward, bearing me back to the only place I could call home, yet to whose shelter I had no real claim. Surely if any class of persons need kind words, it is the homeless orphans. To one thus bereft how soothing would be a welcoming smile, a word of welcome, or the assurance that somewhere in this wide world there is a home whose door is open to you, and loving, generous hearts willing and anxious to share the sweet influences and comforts of home with you. But the prospect of taking a confirmed invalid into one's home is not very cheering; and to perform such a self-sacrificing deed of charity and

kindness willingly, one would have to be actuated by a strong sense of duty, strengthened and upheld by both human and divine love.

When I came back to New Holland it was with the hope that I might engage in business of some kind; not that I specially needed to labor, for my income was then sufficient to supply all needs; but I knew I would be better content, and would not then feel burdensome to any one. A lady occupied rooms in a business building belonging to our estate and carried on millinery. I was deeply attached to her, and she offered me a partnership with her providing my health improved. But I grew worse, and by winter was so weak and emaciated I could scarcely walk about. The physicians here advised and urged me to go to a hospital. I wrote to our family physician at Logan, who procured admittance for me in St. Francis' Hospital at Columbus, Ohio. My brother who resides in Logan was here looking after business of my father's estate, and he kindly accompanied me to Columbus, placing me in charge of Dr. Laving, President of Sterling Medical College, and the Sister Superior of St. Frances' Hospital. All the leading physicians belonging to the faculty examined me, and all agreed that the leading trouble was an ulcer in the stomach, and said it could be felt, by drawing the hand across the organ, very perceptibly. They gave me the same remedies the doctor at home had given me, with the same trying results. I think every dose of medicine I took, as well as food and drinks, were in a short time thrown up, and they finally said it was no use. It was a most interesting case they said, but it seemed evident to them I was better off without any treatment. Oh! how greatly disappointed did I feel. During my brief stay there I felt that I had crowded into my strange and changeful life almost the experience of years. It was during the holidays, very cold, and the building was full of sick people to overflowing. It was impossible to secure a room to myself, so I was

placed in a ward containing five cots, and in which were four sick ladies beside myself. In one cot lay a lady who seemed very ill, but whose pale face looked very interesting and intelligent. She held out her thin hand to me and smiling said, "I am so glad you are to occupy this ward." Near the door stood a cot, from which low, piteous moans were issuing, while every now and then in sad undertones, with a strong, foreign accent, came a cry, "Oh, Lord, let me die!" This patient I learned was a very young lady, whose husband had died while they were crossing the ocean. She reached New York homeless, friendless and penniless, soon fell ill and was taken to the "Home of the Friendless" in Cleveland. There she was found by one of the medical faculty here and brought to St. Francis'. She would eat nothing, talk to no one (though greatly petted by the doctors) and day and night, over and over, she would cry, "Lord, let me die." How we all pitied her, and we strove to soothe her, but our every word and act was repulsed. If one of us would attempt to smooth the raven hair or touch the soft cheek, she would turn away like a peevish child.

(Continued next month)

#### WRITES HER FEELINGS

Dear Brother Spangler:

I feel this morning to write some of my feelings. I feel so blue and alone most of the time, and don't enjoy preaching like I would like to, but I can listen to the tapes and am made to realize how good the Lord has been to me all the days of the sixty-four years I have lived in this world.

These are serious and perilous days, but sometimes when I am alone, I feel so happy and thankful, I hope, for all the blessings He has bestowed upon me since I have been a member of the church, and was baptized. I'll never forget that day, and wish many times that I could be blessed to feel to be as

little as I felt that day. At this writing I feel that I love everyone of God's children everywhere, and if I have aught against anyone, I don't know about it. I believe if you love God you love all of his people. God has so wonderfully blessed us with all we eat and wear, and I hope He has prepared a home for me in heaven. He spoke to me thirty-eight years ago in the Reidsville Hospital, and told me to fear not, I am with you always, even unto the end of the world. No wonder we love all of God's people everywhere, and strive for peace.

We need His mercy more than all the things of the world. I love all of you in all the churches. Brother Spangler pray for us all, and come to see us.

Love,  
Sister Rena Smith of  
Pleasant Grove Church

#### THEIR ROCK NOT OUR ROCK

*"For their rock is not as our Rock, even our enemies themselves being judges." (Deut. 32:31)*

This scripture is thousands of years old, and yet it is still just as applicable today as it was when first written. This is true of all Scripture however, because the truth and the wisdom of the inspired Word of God is ageless. God is unchangeable and so is his word, it is the same today, yesterday and forever. Man is also the same as he was after the fall of Adam: he is corrupt, and if there is any good in man it is by the grace of God that there is. It is because God has shown mercy upon him, and has placed something within him that not all men possess, — and that is the Holy Spirit.

The above scripture is recorded in the song that the Lord told Moses to write unto the children of Israel just before Moses was to go up onto the mountain and die. God is referring in the song to Jeshurun and ones who forsook God who made them, and lightly esteemed the Rock of their salvation. Then, still

referring to these individuals, he states the text, "For their rock is not as our Rock, even our enemies themselves being judges."

Can this same scripture not be quoted today regarding the religions of the world around us? Their rock is not as our Rock, and they will be the first to acknowledge it to be the truth. According to their own testimony, they walk without any fear at all, and by their lighthearted, carefree manner of their worship services, it is evident that their rock is not as our Rock. They believe that their God has done all he can do, or is willing to do, to save the inhabitants of the world; and now the decision, the power, and the final results of the whole work is in their hands: they can accept it and live eternally in heaven, or they can reject it and dwell forever in the fiery pits of hell.

In reality, what is the difference in this doctrine and the belief in the god of those people in Moses' day? They made a replica of four footed beasts, creeping things, and birds of the air, and fell down and worshipped them. They cut down a tree, used it to cook their food, warm themselves, and then of the ashes they made a graven image, and fell down and worshipped it, praying, Deliver us for thou art our god." (see Isaiah 44th chapter) It is sheer nonsense, and yet it seems that the same thing is happening all over the world today among people who are considered intelligent individuals. The people of olden times worshipped images which had eyes but could not see, and feet but could not walk — they had to be carried wherever they went. The image itself had no power at all, and the point is that the people could determine among themselves the power, wisdom and characteristics the image was supposed to possess, according to what the people wanted. If things went well, it was their god's pleasure in their actions, if not, it was punishment for something they did wrong, or something they failed to do.

The masses today believe in a God that is just as subservant to their wishes

as the inanimate objects of stone, ash, or what have you, that their fathers worshipped. Man has not really changed with all the technical and cultural advances made by the human race since the foundation of the world. They will tell you that they believe in the biblical account of the creation, the theory of an omnipotent being who is all wise, and then tell you that the supreme being cannot save a single individual unless that person will let him. I have difficulty understanding how intelligent (wisdom of the world) people can honestly believe this, but they are constantly affirming it on the radios, from the pulpits, and whenever given an opportunity and someone will listen. Therefore, their own judgment is that their rock is not as our Rock.

Many times I get low in spirit, and I am made to wonder if the things that I hope to believe, are really the truth of the God of heaven and earth, or am I just building on the sand something that will not stand the test of time. With all of the testimony that I hear constantly from the world, is it possible that I could be deceived in the matter, and the religions of the world are actually the truth? They have the majority, they have the evidence if it is actually observed by the natural eye, and their doctrine is appealing to the natural mind. It causes me deep concern sometimes, and I believe that but for the grace of God I would be overwhelmed by it all.

Thanks be unto God these seasons pass, and we again believe in the true and living God, who has promised that he will never leave nor forsake his children. If indeed one has the Holy Spirit dwelling within him, then all things are for their sake and work together for their good. This is a very contrasting relationship to the one between the gods of this world and their worshippers. The one is sure and steadfast and under the complete control of a sovereign Creator, who works all things after the counsel of his own will, and if we are what we hope to be, He is our Rock. The gods of

this world are powerless, lifeless, and in reality, are only the extension of the vain conceit of those who worship them.

The song in which this scripture is found, begins with, "Give ear, O ye heavens and I will speak: and hear, O earth, the words of my mouth." This is a God of power who speaks and it is done, commands and it stands fast. This is the one that is designated as Our Rock. He is considered, feared and revered as such today by those He has saved and called with a holy calling. If he calls and the heavens stand up, will not puny man do the same? Will they not give ear and hear if spoken to by such a God? I believe that they will, and I do not believe that they will ever be found contending that they are in any way responsible for being called into or kept in the way that they are traveling.

"My doctrine shall drop as the rain my speech shall distill as the dew. As the small rain upon the tender herb, and as the shower upon the grass." This is a most beautiful text to one as he is made to remember the sovereign work of grace in God's making known unto him the beauties of his doctrine. As the earth is dry and cold with no moisture, so was his heart. As the earth has no power of its own to bring down the rain, or to cause the dew to form upon it, so is the natural man. But suddenly, mysteriously there is the moisture, or spirit in the case of the natural man, and suddenly he is alive. Just as the rain causes the earth to bring forth bud, green leaves and fruit, so does the Spirit cause man to come alive unto Godly things, and yield fruit in the form of praise unto God their Heavenly Father.

"Because I will publish the name of the Lord: Ascribe ye greatness unto our God." This is now the heartfelt song of the new heaven born soul. Now their whole desire is to publish the news of this miracle in their life, and ascribe greatness unto the God of their salvation. There is such sweetness and freedom in their soul, and they feel that surely others can see and feel it too. They learn though that this is just for

them. Others can only receive it in the same way they did — by the sovereign grace of Almighty God. They are made to know that they are not acting, but rather being acted upon by a power other than their own, and one that is independent of any efforts on their part.

This seems to have been the experience of Moses, in that he was called at a time and place that we have no record that he was concerned with God and godly things. He knew the way of those around him in the same way that we observe those around us today. And, although we cannot know that we are children of God, we can say that their rock is not our Rock, they themselves being judges.

“He is the Rock, his way is perfect: for all his ways are judgment: A God of truth and without iniquity, just and right is he.” Is not this the Rock that we worship today? If I have any understanding of what I believe, and what the Primitive Baptists contend for today, that is exactly the same Rock that Moses was writing about. It is the only foundation upon which a hope is based of heaven and immortal glory, because of the frailty of the man of flesh, and the changeableness of his nature.

Down through the ages of time God in his own infinite wisdom and power, according to my understanding of the scriptures, has in his own time revealed himself unto his own, and called them from nature’s darkness into his marvelous light. Also I know of no case on record where he ever let one stray back into that state of darkness and complete lack of understanding of Him, as he was in before He appeared unto them. This is because, “He is the Rock and all his ways are judgment.” And He never changes his mind or reverses that judgment. Man can change his prior judgment upon receiving additional evidence concerning the thing upon which he passed judgment. God had infinite wisdom, and changes not because all of that knowledge is behind every judgment that He makes, and He is too wise to err.

It seems to me that were it otherwise there could be no peace or comfort, and none could have the blessed assurance of a heavenly abode, if things could change because of some future unknown development — something that was not anticipated by the great I AM. I see him as a supreme being incapable of making a mistake. “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” In this Isaiah was expressing the same sentiment as Moses did when he said, “He is the Rock, his work is perfect, for all His ways are judgment.” They are both stating that all things are brought to pass according to God’s own will and purpose, and because of his judgment of the whole situation respecting those events. They are not just random coincidences but a perfectly planned sequence of events.

The world says that their rock desires that they send the gospel into all the world and save as many as they can. This requires seminaries, boards, money, volunteers, and a good sound promotional program to accomplish, and they acknowledge that they are falling far short of the goal. When God commands his servants to go, he goes. On one occasion the Angel of the Lord opened the prison doors and brought his servants out, and told them, “Go, stand and speak in the temple to the people all the words of this life.” Where the word of a king is, there is power. And this is just as true today as it has ever been. Christ told Peter after his resurrection, “When thou wast young, thou girdest thyself, and walkest whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not.” This is saying that they will go, not because everything is made easy, but rather in spite of all the obstacles that may be in their way. If there is one of God’s little ones that is to receive His word, such as Cornelius, the commandment will go forth, and a way will be made for it



to be accomplished, and all the praise and honor will be unto God. This will be true in the heart of the newly manifested child and in the heart and soul of the servant. It will be as the servant of Abraham who was sent to seek a wife for Isaac. It will all be the sovereign work of God, and will accomplish the desired results, because, "His work is perfect."

Many times as we behold the world around us, we are made to wonder why we are so different from the majority of the people that we come in contact with. Why is it that what is so sweet and precious to us, should be so hated by the world? Then as we read the scriptures, we find that it has ever been so. In John 6:66, Christ told his disciples, "Verily, verily I say unto you, Ye seek me, not because ye saw the miracles but because ye did eat of the loaves and are filled." The same is true today: the world in general follows after the various religions because they are appealing to the natural senses of man, and fulfill their vain conceited sense of self-importance, and need to belong. Later Christ told them, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life. But there are some of you that believe not. Therefore I said unto you, that no man can come unto me, except it were given unto him of my Father." It says from that time many of his disciples went back and walked no more with him. The truth has ever been the thing that separates the Children of God from the children of the world, whether we like it or not. It was true in Christ's days upon the earth; and it is true today. Only those who have been born of the Spirit of God can witness to the truth of God. The others cannot because they do not know anything about it: as the Apostle Paul wrote, "No man can say that Jesus is the Lord, but by the Holy Ghost." And, "No man speaking by the Spirit calleth Jesus accursed."

God told Moses, "Now write this song for you, and teach it to the Children of

Israel: put it in their mouth that this song may be a witness for me against the children of Israel." This is, therefore, the witness that God placed on record for all future generations of the children of Israel, as a remembrance of the Rock of their salvation. It does not leave them to guess as to the attributes of the Rock of Moses, and it also spells out the fallacy of the new gods that are newly come up. We have the same evidence among us today, for God has not left himself without a witness, and when blessed with the wisdom of the Spirit of God, as we hope to have been a few times in our life, we have felt that we would say, "For their rock is not our Rock." It is a grand and glorious feeling to be so lifted up that, for the moment, it seems that you can say, "I know that my Redeemer liveth," not just that there is a God, but that he is *my God, my Rock, my Strength, my Fortress, and my Deliverer*. At such times as this, it seems that it would be sin not to confess this in view of the strong impression. At other times you fear to claim these precious truths as yours.

May God bless the above to the comfort and edification of his children. May He grant you the wisdom to recognize, understand, and rejoice in the Truth, and the compassion to overlook the error, and forgive the writer. If not deceived, my prayer is that all has been done in love for the truth, and for those who love and believe the truth. Just as surely as the truth separates the children of God from the world, it binds their hearts and souls together with a force stronger than any of the ties of nature. The love that they have for these things, is the sweetest of God's gifts to the children of men. It is greater than the faith and hope that accompany it.

In bonds of love,  
Richard H. Campbell  
2761 Cochese Cove,  
Memphis, Tenn. 38118

## PEACE

*"Peace, I leave with you, my peace I give unto you: not as the world giveth, give I unto you . . ." (John 14, 27)*

The world does not know anything about the peace of God which flows within the hearts of the children of God. This is a sweet peace within our souls. It causes us to rejoice and sing praises unto the Lord for this sweet peace.

At times we may take this peace for granted, and do not really appreciate the peace of God. God knows what we need, and He has promised to supply our need. We may need heavy trials in order to really appreciate the sweet peace of God. Therefore God sends trials, tribulations, afflictions, clouds, darkness of mind, etc. in our path, and we find that we are in "heaviness through manifold temptations." (I Peter 1:6 Notice the expression "if *need be*." It may be necessary in the wise counsel of God, that we go through seasons of "heaviness through manifold temptation." It may be necessary that we go through dark seasons of being down in the valley: read Isaiah 43:2.

Jesus said, ". . . I am with you alway, even unto the end of the world." (Matthew 28:20) We may not always feel His presence, but He is there with us.

God may withdraw his *manifest presence* from us. "Cast me not away from thy presence." (Psalm 51:11. See Jeremiah 52:3 and 2 Kings 24:20) It does not mean that God has completely withdrawn himself from us, for He has promised never to leave us.

"If I ascend up unto heaven, thou art there: if I make my bed in hell, behold, thou art there." (Psalm 139:8) When we are lifted up with the manifest presence of God, we feel it within our souls, and during these bright seasons, it causes us to sing and make melody within our hearts, and praise God for his goodness. Praise God for his mercy!

What is meant: "If I make my bed in hell, thou art there"? To me, this shows the dark seasons of the children of God: God has withdrawn his manifest

presence from us, and we feel the coldness within our hearts. We may wonder: Has Grace touched my heart? We may question God with such expressions as these: Will the Lord cast off forever? Will He be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath He forgotten to be gracious? Hath He in anger shut up his tender mercies?" (Psalm 77:7, 9)

Have you felt to be forsaken of God? If so, then you know something about how Jesus felt when he cried out upon the cross: "My God, my God, why hast thou forsaken me?" (Matthew 27:46)

If your pathway is trials, afflictions, and tribulations, then this is some sweet evidence that you have fellowship with the suffering of Jesus. "That I may know him and the power of his resurrection, and the *fellowship of his sufferings*, being made comfortable unto his death." (Philippians 3:10) "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him, if we deny him, he also will deny us." (2 Timothy 2:11, 12)

When are you blessed with the sweetest peace you have known?—Please examine your experience. Do you not find that you are blessed with this sweet peace during the midst of heavy trials? If you did not have the heavy trials then you would not know anything about that wonderful, sweet peace.

As it is written, "We glory in tribulations." (Romans 5:3) Why do we glory in them? It is because we are blessed with a great felt sense of the presence of God during these heavy trials. Then you say, "O Lord, give me trials, afflictions, etc., but please bless me with thy presence." As the poet said, "No matter how dark the path may lie ahead, one touch of the Master's hand, and I am ready to go." When God blesses us with his presence — Manifest Presence, then we are ready to go with him through trials, tribulations, afflictions, etc. "If thy presence go not with me, carry us up not hence." (Exodus

33:15 and see Isaiah 43:2)

In closing, let us remember that there is no place where we can go to escape the presence of God. We may not always feel the manifest presence of God, but he is there with us. Whither shall I go from thy spirit? or whither shall I flee from thy presence? (Psalm 139:7)

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

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“A TABLE PREPARED IN A  
WEARY LAND”

1319 S St. Andrews,  
Dothan, Ala. 36301

Dear Editors:

Just a few words to express my appreciation for the *Signs of the Times*. When I receive it each month, it seems it is like a table prepared for me in a weary land, and in the presence of my enemies.

I hope and pray that you will continue to be blessed to carry on for many years to come, and that the *Signs of the Times* will continue to be sent out to those who hunger and thirst after these things.

I am sending two obituaries to be published. I am late in getting these in, but now enclose them for Elder J. J. Collins and Elder J. J. Watson, both Elders in our Association. . .

Humbly,  
Elder D. W. Collins

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2 SAMUEL 23:5

“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 make it not to grow.” (2 Samuel 23:5)

This scripture has been on my mind for some time; and why, I do not know. David was in his last days when he wrote these words and could see by the

eye of faith that all things were ordered and sure by his God; and I hope mine. We know that the salvation of God is to His elect people; and when we are made to cry out as Jonah did, we say that Salvation is of the Lord, that salvation is in no other than God himself. This is my hope, and this is all that I have: looking unto Jesus who is the author and finisher of our faith.

James said that without faith it is impossible to please God. Faith comes by hearing, and hearing by the word of God. As many as were ordained to eternal life believe in the God of all grace, for it is the work of God that we believe in Him whom the Father sent into this world, not to try to save sinners, but *did do it*. This is all done for us, and not by us. We live in hope of eternal life, and as David said, “This is all my salvation and all my desire.” We believe that God gives us the desire to seek after Him, and we are made to sit in heavenly places in Christ Jesus and worship God in Spirit and in Truth, we are made to love our brethren. Where love is, there is peace, and God is the God of peace. Peace is what we desire the most with our brethren. May the God of all Grace keep us in peace one with another. I believe that God declared from the beginning every event that has and will take place here in this time world. We read in the third chapter of Ecclesiastes, the first verse: “To every thing there is a season, and a time to every purpose under the heaven.” It is good to read the entire chapter. We are bound to know that God is a God of purpose. We know that Adam fell: this being true it was according to the purpose of God.

In the second chapter of Genesis we read: “Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.” God’s work is a finished work. He sent his Son into this world to save that which was lost, all according to God’s purpose; and Je-

sus finished the work his Father sent him to do. When Jesus cried, "It is finished," don't we know that from the beginning of time to the present, it has been a perfect work, and will continue as long as this world stands.

I am glad that we don't have anything to do in order for God to do something for us. We are helpless beings here in this world, depending on the God of all grace for everything, both natural and spiritual. I do believe that we grow in grace and the knowledge of our Lord and Saviour Jesus Christ, but I believe we will never get *grown* in it while here in this world. "This is all my salvation and all my desire."

When we come to the end of our journey here in this world, we shall receive the inheritance laid up in heaven for us, which is incorruptable and undefiled and fadeth not away, reserved in heaven for us. This is my prayer; and may each and every one of God's elect rejoice in the heavenly gifts that are given them. May God bless all the Editors of the *Signs*.

Elder Herbert R. Prince  
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Memphis, Tenn. 38128

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DO YOU LOVE THE LORD?

Say, tell me do you love the Lord?  
And do you feast upon His word?  
Is Christ the one your hope's fixed on?  
Is He your strength? Is He your song?

If you would like to know of me —  
Just how I am, or what I be:  
I am a sinner, vile and mean,  
I'm all unholy, all unclean.

I'm so unworthy, so defiled,  
Unworthy to be called God's child.  
My life at times seems quite in vain:  
'Tis then I fear: *Not Born Again*.

Yet, gracious God, I would be free,  
Would live eternally with thee.  
O tell me I am thine, dear Lord:  
Then I can feast upon thy word.

Then I can run the rugged road,  
That leads to home, sweet home and God:  
The home of pure immortal bliss —  
How far that home transcendeth this!

That home, my brother, shall, I trust,  
Be yours and mine, with all the just:  
Then praise, immortal praise be given  
For matchless grace, sweet hope of heaven.

(Long meter tunes)

Elder John Lee Smith,  
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Spearsville, La. 71277

*The Editors and all readers of the Signs would appreciate it if our Elders and other Brethren and sisters, would submit their writings on scriptural subjects and experiences for publication. The readers of the Signs like to know how others get along through their writings.*

Danville, Va. November, 1974

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**SIGNS OF THE TIMES, INC.**

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**PRAYER**

Our thoughts are often upon the subject of Prayer, and while thinking of some requests to write on the subject, our attention was called to an article on the same subject, written by the late Elder George L. Weaver, in 1929, and upon reading it, decided that it would make good reading again for our brethren, so we are publishing it instead of attempting to write ourself:—J.D.W.

*“Lord teach us to pray.” — (Luke 11:1)*

There is no subject more misunderstood or abused than prayer. It is a hard

matter for us to give a correct answer or definition of that which is called prayer. In almost all gatherings of men and women, whether it be club, lodge, school or prayer-meeting, they have a form of prayer, but the true prayer I have under consideration cannot be learned, comes not by education, neither is it handed down from sire to son, not a form of sayings, not a form of repetitions of the Scriptures to be heard of men for their much speaking. It does not emanate from the flesh. It is not of the world. Who is it then that in reality prays? I answer, None but those who have been led beside the still waters and have been made to lie down in green pastures; they who have been born again, not of a corruptible but of an incorruptible seed, kept by the power of God. They are the ones that pray. Unto them the Lord hearkens and hears; his ear is open to their cries and he knows their needs long before they ask of him.

The great Redeemer in the mountain, with his chosen disciples around him, gives us an example of prayer: “But thou (addressing his chosen), when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.” What a lesson is taught here. Here is a figure portraying great depths for the edifying of his chosen people. Notice, we enter into our closet, all the outside world is closed around us. When we have shut our door to all the works of the flesh and the world, all natural light is shut out. We are in darkness. Yes, darkness that can be felt. The natural eye cannot see, the natural ear cannot hear. Many of the Lord’s servants know of this solemn place and from the heart can breathe a prayer illuminated only by the Spirit of the great Jehovah, in this manner: O dear Lord, just once more may I be given strength and an understanding in thy mysteries. Unworthy as I am, O God, be merciful to me. In spirit and in truth may I approach the throne of grace, through Jesus Christ, our Lord.

The poor publican was surely in his closet and his door was shut when he smote on his breast, feeling unworthy to look toward heaven, and asked God to "be merciful to me a sinner." Here is a prayer that was more justified than the other of the boasting Pharisee. He prayed with himself, the prayer of the world to-day, I am better than they. While the publican prayed to God in humility, he went down to his house justified rather than the other. Only from the heart can we address our prayers to our Father which art in heaven. The kingdom of God must be in us before we can address our petition to him, for he is a Spirit and seeketh such to worship as worship him in spirit and in truth. Not with our hands, not by our works, nor the deeds of the law, only by his Spirit. He knows our needs before we ask him. He shows us our weakness and inability to even think on his name. Prayer is an offering up to God for things needful. Not our wants, for we, like children, often want things that would be our ruination. He knows our needs and will supply them through Christ. Christ himself, the great example of his elect, taught us to pray and how to pray: "Thy will be done in earth (in us) as it is in heaven."

In our prayers we adore him, confess him, plead with him, give thanks to him for his great love wherewith he loved us, even when we were dead in sins. Prayer is the outpouring of a broken and contrite heart, the inward cry of a wounded child that knows there is salvation in no other name but Jesus, the reflection of grace in our hearts, Christ in us the hope of glory. As it is written, My Father's house is a house of prayer, the ground and pillar of truth, built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone. All the prophets and apostles prayed, Jesus the great example fell on his face and prayed to his Father, "If it is possible, let this cup pass from me; nevertheless not my will, but thine, be done." This life of the Lord's people is a life of prayer. Hardly

a moment of their life is spent without breathing a prayer, for his mercy is so great it endureth forever. Often we hear our brethren say, I cannot pray, I am too unworthy; I am so vile, so prone to sin, I cannot pray, and all the time there is in their hearts the groanings that cannot be uttered, the secret prayer of the righteous. Prayer is the balm that heals the broken-hearted, the good Samaritan that came where he was, bound up his wounds and took care of him, the still small voice to the heavy laden. Oh how sacred is prayer, the redeemed of the Lord can come to the throne of grace, led into the banqueting-house under the banner of love, and led in paths of righteousness for his name's sake. May we be kept humble and at his feet, clothed and in our right mind. Pray without ceasing that we may be kept faithful.

"Prayer is the saint's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire,  
That trembles in the 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.

Prayer is the christian's vital breath,  
The christian's native air,  
The watchword at the gate of death;  
He enters heaven with prayer."

The above thoughts on prayer are submitted to the *Signs* for publication, if deemed worthy a place in our paper.

George L. Weaver

## VOICES OF THE PAST

"He being dead yet speaketh"

### REPLY TO BROTHER JAMES E. HARDING

The scripture on which we are requested to give our views, is a portion of what is usually called Christ's sermon on the mount, which sermon, if we may so call it, was addressed exclusively to his disciples. Great multitudes, we are informed, had been attracted by the fame of the miracles which Christ had wrought throughout

the land, and probably from curiosity and a desire to witness his astonishing works, many pressed around him, while the halt, the blind, the deaf and the leprous were assembled in hope of being cured, and some of the crowd were eager to find something whereof they might accuse him. Compared with the number which were assembled, his disciples were but few. If our Lord had been led by the policy of men, we would suppose he would have availed himself of so good an opportunity to render himself popular, by gratifying their inquisitive curiosity to seek after signs. But God's ways and thoughts transcend the ways and thoughts of men, as the heavens are higher than the earth, and we are informed that he purposely avoided the crowd. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him; and he opened his mouth and taught them." All the instructions given by him, therefore, at this time and place, were given exclusively to his disciples.

First, a rich cluster of blessings were pronounced upon them who bore the characteristic marks of discipleship to him. Let it never be forgotten that they who are truly the disciples of Jesus are "poor in spirit, to whom belong the kingdom of heaven." "They are the mourners, who shall be comforted." "They are the meek, who shall inherit the earth." "They do hunger and thirst after righteousness, and shall be filled." "They are the merciful, and they shall obtain mercy." "They are the pure in heart, and they shall see God." "They are peace-makers, and shall be called the children of God." They are a people who are at times reviled of men, and persecuted, and against whom all manner of evil is said falsely for Jesus' sake, whose privilege it is to rejoice and be exceeding glad, for great is their reward in heaven. They are the salt of the earth, and the light of the world.

Such are the characteristics of the dear disciples of the meek and lowly Lamb of God. Do we possess them?

Are we truly poor in spirit? Do we mourn on account of the vileness of our own carnal and depraved nature, and over the abominations of the earth? Or do we mourn when the sacred presence of our Lord is for a season withdrawn, or when the ways of Zion mourn? Are we the meek, humble, submissive and lowly in our spirit, and in our walk and conversation? Are we hungering and thirsting after righteousness? Are we merciful, and ready to forgive those who trespass against us, as we are to ask and desire that God may forgive us our trespasses? What character do we bear as peace-makers? Are we endeavoring to keep the unity of the spirit in the bond of peace? The dear disciples of the Prince of Peace, to whom this whole "sermon on the mount" is addressed, are admonished to be as wise as serpents and harmless as doves. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "And the God of peace shall bruise Satan under your feet shortly." "Now I beseech you, brethren, mark them which causes divisions and offences contrary to the doctrine which ye have learned, and avoid them." "Blessed are the pure in heart." Hearts which are sprinkled from an evil conscience, shall see and be in communion with God. Then, O then, if we be persecuted for righteousness' sake, if men revile us, and persecute, and say all manner of evil against us falsely for Jesus' sake, we shall have cause indeed to rejoice and be exceeding glad. But if, as the salt of the earth, we have lost our savor, we are thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

These warning notes are given by our Lord to his disciples by way of solemn admonition. The disciples of Jesus are salt; but even salt may become so filthy as to render it worthless, and unfit for use; and the dear disciples of Jesus may become so polluted by contact with the world, or by departure from the laws of Christ, as to lose their usefulness

in the house of God. Paul kept his body under, lest he, while preaching to others, should himself become a cast away, or like the salt when its savor is gone, only fit to be cast out, from the fellowship of the saints, and to be disrespected and trodden under foot of men. To impress more effectually this solemn admonition on his disciples, many of whom were to labor in the gospel ministry, our Lord told them to think not that he had come to destroy the law or the prophets, but to fulfill; and until every jot and tittle of the law under which they then were, was fulfilled, they were to be subject to its letter, and when he should nail its ordinances to his cross, and redeem them from its dominion, and bring them under law to himself, even then the righteousness of the law should be fulfilled in them who walk not after the flesh, but after the spirit (See Rom. 81.)

Proceeding with his instructions to his disciples, he told them how the letter of the law had been regarded by Israel after the flesh, who walked after the flesh, and never knew any thing of the spirituality of the divine law. They had said, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment, &c. Now he had not come to give them license to kill, and to destroy one another, but to magnify and honor the law, and to fulfill its righteousness in his people, thus: "I say unto you, (you my disciples) That whosoever is angry with his brother, without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of *hell fire*. Of hell fire, in the sense in which these words are used in James 3:6, and in Matt. 8:9, meaning darkness, confusion, disorder and distress.

In the application of these solemn admonitions and instructions, the words on which brother Harding desires our views are used. "Therefore," or from these considerations, namely, first, that by virtue of the blessings of God, and

by a new and heavenly birth of the Spirit, those heavenly principles which are given in the first twelve verses of this chapter, are implanted in your hearts, as infallible evidences that ye are the blessed of the Lord, and disciples of the dear Redeemer, and secondly, that the righteousness of the law in its spiritually as magnified and fulfilled in you by Christ, far exceeding the righteousness of the scribes and pharisees, by which you are made meet to be partakers with the saints in light, and to occupy a place in the gospel kingdom which was then soon to be set up, and to be in fellowship with the orderly children of the kingdom. From these considerations, "If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." To these two verses brother Harding calls our special attention, and desires to be informed particularly of the gift, the altar, and who may offer upon it.

Allusion is eviiently made to the altar of the Hebrews under the Levitical priesthood, which prefigured the altar whereof they have no right to eat which serve the tabernacle. They only who served the tabernacle, the priests and Levites of the Levitical priesthood, had a right to eat of the gifts which were under the law. That was a typical altar, and they who had a right to it were a typical people, prefiguring the royal priesthood which was after the order of Melchisedec, and not by the law of a carnal commandment, but after the power of an endless life. The altar under the law was the consecrated place on which all the gifts which were required of the carnal Israelites were brought, and there by the consecrated priest were offered in sacrifice to the Lord. None but the people of the twelve tribes whose names were engraved upon the breastplate of the high priest, had a right to offer any gift or sacrifice upon that altar: all Gentiles were excluded. But



even the circumcised Hebrews, under certain circumstances, were excluded also from that privilege. If the Hebrew had any uncleanness upon him, if leprous, or defiled, he must be suspended from that privilege until ceremonially cleansed from his defilement; and when pronounced clean by the high priest, then he might and must come and bring and offer his gift.

This ceremonial law regarding the order to be observed, we are told had a shadow of things to come, and not the very image of the things which they prefigured; could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. This shadow, if correctly traced, will lead to the substance signified as casting the shadow. The substance is found in the spiritual tabernacle which God has pitched and not man. In the house of God, in his holy temple at Jerusalem, that is in the church of Christ in her gospel organization. None of the uncircumcised or of the unclean are permitted to approach this sacred consecrated altar of the Lord. All who are Jews only outwardly are excluded. None but those who are Jews inwardly, whose circumcision is of the heart, in the spirit, and whose praise is not of men but of God; these are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Only they who are of the spiritual circumcision, who have been buried with Christ by baptism into his death, and raised up from the dead to walk in newness of life, who have come into the fellowship of the church of God by the door, as did the primitive saints on the day of pentecost, and who continue steadfast in the apostles' doctrine and fellowship, have any part or lot in the altar on which the saints are to present their gifts and offerings unto God.

The altar in the type was made of twelve stones, to represent the twelve tribes of Israel, and these tribes represented the church of the living God. These altars were to be composed of

stones just as God had formed and fashioned them. "Thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it." The church of God is not to be shaped and fashioned by the arts and inventions of men. Every effort of men to improve her beauty is a pollution. On this altar the gifts and offerings of the saints are to be offered.—Rev. 5:8; Mal. 3:3, 4, 10.

The gifts to be presented in the house of God are anti-typical of the tithes and offerings which were required under the law. We are to present our bodies and spirits a living sacrifice, holy, acceptable unto the Lord, which is our reasonable service. Whatever gift we may be endowed with for the edification of the church of God, is to be brought to this altar, and cannot be acceptable to God if offered on any other altar.—See Isa. 65:3, 4.

The altar sanctifieth the gift. To illustrate—Baptism, if administered by one, whatever his religious profession may be, if not at the time of administering the ordinance sustained by the fellowship of the church of Christ, is like the offerings under the law which were made on altars of brick, invalid and void. Whatever may be the ability or orthodoxy of a preacher, if he stands not in, and sustained by the church of Christ, as a candle is held up and sustained by the candlestick, is in disorder, and cannot be recognized by the disciples of Christ without disobedience to the laws of Christ. God has set the members in the body, the church, as it has pleased him, and to every one of the members a gift, or manifestation of the Spirit is given, to profit with all; that is with all the church. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."—Eph. 4, 8, 11. On what altars were these gifts to be offered? We are told they were for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ." Then they belong exclusively to the church of God, and in the church they are all to be offered. By whom are they to be offered? By all unto whom they are given; for the saints, or members of the body of Christ, are all made priests and kings unto God, as "a chosen generation, a royal priesthood, a holy nation, a peculiar people."

"Therefore if thou bring thy gift to the altar," or to the church; *thou*, brother Harding, or any other brother or sister, whatever that gift may be, whether it be a lamb, a kid, pigeons or doves, or any of the diversified gifts which these typical offerings included. "And there rememberest that thy brother hath aught against thee, leave there thy gift, before the altar, (or church) and go thy way; first to be reconciled to thy brother, and then come and offer thy gift." "For obedience is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity."—1 Sam. 15, 22, 23.

Our Lord in these instructions, as we understand them, makes it the first business of his disciples to see that harmony, peace and union be maintained among his people in the church. At the beginning, they were all of one mind and of one heart, and this unity of the spirit should be kept in the bond of peace. If a convert shall come to the church to offer himself for membership, and a brother objects, or is not satisfied, it is important that he leave there his offering, and first take gospel steps for a perfect reconciliation, and then come in in sweet fellowship. If in the church there be a brother whose gift is that of social prayer, or exhortation, if aware that a brother is grieved with, or has aught against him, how can his gift be acceptable or edifying, if he shows a disposition to disregard the feelings of his brother? Or if it be a deacon, or a pastor, who will trample on the feelings of a brother or sister, such a course will be in violation of this command of

the King of Zion, and of the apostolic injunction to "make straight paths for our feet, that that which is lame be not turned out of the way, but let it rather be healed." We are charged not to be heady or high-minded in the church of God. but to condescend to those even of low degree. If a pastor or a deacon, or any other member in the church feels ever so confident that he is right, and his offended brother is wrong, that does not justify him in neglecting to take the required steps for a reconciliation. To urge immediate attention and obedience to this precept, the Savior adds, "Agree with thine adversary quickly while thou art in the way with him." That is while the matter of disagreement is between thee and thy offended brother, before a second or third step of labor be taken; for then it must be submitted to the judgment of others; for if the adversary shall lay the matter before the church, and the church shall find that you have neglected to move for a reconciliation, the church, which is the judge in this case, shall deliver thee to the officer, (the discipline) and thou shalt be cast into prison. If the fellowship of the church be withdrawn from a disorderly member, his liberty is taken from him, and he is held as a prisoner under the discipline of the church of God, until the last farthing shall be paid. He cannot be restored to liberty and fellowship until he shall make full satisfaction to the whole church.

Of what we intend in this article to say, this is the sum: First, the text is given as a solemn admonition to the disciples of our Lord Jesus Christ. Second, the disciples of Christ are known by the characteristic marks given in the first twelve verses of the chapter. Third, the altar on which the gifts are to be offered is the church of Christ. Fourth, the gifts which they are to bring to the church are such as God has given them for the perfecting of the saints, and edification of the body of Christ. Fifth, those who may offer upon that altar are the orderly disciples who belong to the royal priesthood. Sixth, they

who may not offer upon that altar includes all those who are not of the royal priesthood, and all such of the disciples as know that their brother or brethren have aught against them, at least until they have taken gospel steps for a reconciliation.

In conclusion of this already lengthy article, we wish to call attention to the solemn admonitions and instructions of our Lord to his disciples on this same subject, contained in the eighteenth chapter of Matthew, especially the 6th, 8th, 9th and 10th verses. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. 6:16.

(Editorial by Elder Gilbert Beebe, October 1, 1871)

OBITUARIES

ROSILLA B. ALLEN

Mrs. Rosilla B. Allen, widow of Roscoe P. Allen, 82, of Bauneg Beg Road in North Berwick, Maine, went to be with her Lord on Sunday, March 3, 1974, following a short illness at the H. D. Goodall Hospital in Sanford, Maine. She was born in Sanford, Maine, May 1, 1891, daughter of Charles I. and Mira Belle Ford Libby. She was baptized into the fellowship of the Oak Woods Old School Baptist Church of North Berwick, October 21, 1947, by Elder R. Lester Dodson. She was the sole survivor of that church.

Funeral services were held March 6, 1974, at 3 p.m. at Heald Funeral Home, Springvale, with Robert M. Smith, pastor of the Sanford First Baptist Church officiating. Interment was at the Oakdale Cemetery in Sanford, Maine.

Mrs. Allen is survived by a daughter, Miss Bernice M. Allen of North Berwick and several cousins.

It was my precious privilege to know Mrs. Allen for a short time. Yet, in that short time her testimony of God's bountiful love proved a blessing to me and to other travelers to her home in Maine. Though far from an active Old School Baptist meeting, Mrs. Allen never faltered from the faith of Jesus Christ. His kind providence remained a great part of her life. She recalled for us her visits among Old School Baptists in North Carolina several years ago. Though only a memory, these experiences remained with her, giving her faith and courage to persevere until called to be with her precious Saviour.

Consider her steadfast faith even though she was the last member of the Old School Baptists in her area of Maine. Beebe collection, Hymn 640 expresses what must have been her feelings in the knowledge of the decline of the Old School Baptists in her area.

"O, let my trembling soul be still,  
While darkness veils the sky,  
And wait thy wise, thy holy will,  
Wrapt yet in mystery;  
I cannot, Lord, thy purpose see,  
But all is well, since rul'd by thee.

Thus, trusting in thy love, I tread  
The path of duty on;  
What though some cherish'd joys are fled,  
Some flatt'ring dreams are gone,  
Yet purer, brighter joys remain.  
Why should my spirit then complain?"

As another Old School Baptist Meetinghouse closed for the last time, one of the dear saints of God removed from terrestrial care to Heavenly joy. No longer does Mrs. Allen long for a fulfillment of God's promises to her—she is present with Him who preserved her naturally and spiritually as a living testimony of His marvellous works in the lives of mortals. Mrs. Allen was a true Sister to God's Children.

Respectfully submitted,

Biography by Miss Bernice Allen, her daughter. Comments by Elbert Robbins, one who cherishes her memory.

BROTHER JAMES WARREN MILES

Brother James Warren Miles was born in Caswell County, North Carolina, September 6, 1910. Departed this life May 30, 1974. Making his stay on earth 63 years, 8 months and 26 days. His funeral was conducted at Bush Arbor Church June 1st at 2 p.m. by Elders Wallis and Donald Smith. His body was laid to rest in the church cemetery to await the glorious resurrection when the Saints will be caught up in the air to ever be with their Lord.

He was the son of Lucian and Bertha Stanfield Miles. He is survived by his wife Sister Mary Walker Miles, one brother and five sisters.

Brother Miles, as we all knew him in the church and community, was called Jim or Brother Jim. He asked for a home with Bush Arbor Church at the Upper Country Line Association in 1973. It was at the close of the Monday session, as the congregation was singing the closing song, he went forth in a run up into the stand. As I write this I can still in my mind and heart see and feel the happiness that was with him, not only him but all that was there. After being accepted into the

church, Amazing Grace was sung while the right hand of fellowship was extended. He was singing with everyone else. I feel the Spirit was with us all there that morning. Brother Jim was baptized by his Pastor the second Sunday in August of 1973. He wasn't blessed to be in the fellowship of the Church but for a short while before being called out of this world. He attended his church as often as his health would permit, along with his companion. He was a good neighbor always willing to help others in their need. Even in his younger days he had a great respect and a love for the Primitive Baptist people. He carried his Mother and Daddy to meetings. In my boyhood days I can remember seeing him with his parents at different meetings. He was always ready to help carry the equipment and the material for the Association. On one occasion when all the equipment had been put back in its place, Brother Herndon and I thanked him for helping out. He shed many tears that afternoon, from that day on I felt closer to Jim feeling that he was a Brother in the Spirit.

His last few days of natural life was spent in the hospital, where he was cared for, and all that could be done to comfort him was done. His companion said that he looked more content his last day or two than he had ever before. The last words of understanding that he said was, "I am going to be with my Lord." I can't think of any more comforting way to leave this time world. To his companion and sisters and brother of the flesh along with all that mourn his passing weep; but weep not as those that have no Hope. For this dear Brother had a lively hope of life eternal.

May we all be reconciled to the will of our Heavenly Father. Feeling that truly our Brother has gone to be with his Lord.

Written by request of Bush Arbor Church.

Humbly Submitted,  
D. O. Chandler, Jr.

RUFUS E. DORON  
NETTIE DORON

Rt. 1, Box 29,  
Farmington, Ky. 42040

Dear Elder Spangler:

For some time I have tried to write you to discontinue my father's paper. He read and enjoyed the *Signs of the Times* since back in the 1920's. He spoke of it so often, how he enjoyed it and believed the truths it set forth. He looked forward to receiving the *Signs* each month. He was never a member of any of our visible churches, but I often heard him say that he hoped he belonged to that church which Christ added to daily such as should

be saved. He believed in salvation by grace and grace alone.

He enjoyed talking on the scripture more than any other subject, and was a constant reader of the Bible.

He, Rufus E. Doron, was born September 10, 1879, and passed from this life August 30, 1973. He lived to be almost 94 years old. My mother, Nettie Doron, was left to mourn his death, but only for a few months, for God in his infinite wisdom and mercy called her from this life July 19, 1974. She was born May 17, 1882, making her 92 years and 2 months old. In her late years she also was made to believe in a God that has all power both on earth and in heaven: she read her Bible and enjoyed it until she couldn't see.

They passed their 71st anniversary together, living in the same yard in which my father was born. They leave two children to mourn their passing: Trudie Adams and Henry Doron, both of Murray, Ky., Route 1. One son passed away in 1970.

They are asleep in the hands of a merciful God, awaiting the glorious resurrection.

I spent the last seven years in their home, trying to comfort and administer to their needs. But it seemed all the time they were doing more for me that I could do for them until the last two years. They had many friends, and it seemed everybody loved them dearly. I hope I am thankful, in a godly way, that I could be with them, and keep them in their home until they were called from the world.

Elder Paul Payner said the last words of respect over each body, which were very comforting to the family.

Written by their daughter

Trudy Adams

*"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil," (James 4:13-16)*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 142

DANVILLE, VA., DECEMBER, 1974

NO. 12

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12/74  
IT EXPIRES WITH THIS ISSUE

## HIS WORDS ARE TRUE

The following was written by Elder Louis Stewart, Winona, Miss. to his sister on the passing of her husband:

You and your husband lived together these many years. Many joys and sorrows you have shared. But God has called him from you, and you feel forsaken and alone. But Jesus knows all about your sorrows, tears, and groans. May you be blessed to look to Him, the poor sinner's friend, who has promised to be with His people from the beginning to the end. He knows about our troubles and trials, and our sorrows too. He will never forsake His people — His words are true. Listen to the word of inspiration written by Holy Men of old: They are more precious than silver and gold.

Man that is born of woman, his days are but few. He soon passes away like the morning dew. God has given life: He has ordained death, and this applies to all things that has mortal breath. Before the godly man can live, he must die — be reduced to dust and ashes, and silently lie until the Resurrection morning, when the dead shall arise and ascend with Jesus above the upper sky. They shall forever sing the song of Moses and the Lamb: the great eternal God, the great I Am. They shall be forever with Jesus, their Heavenly Friend. And their praise and joy shall have no end.

Yes, praise and joy shall fill their place by spiritual Israel, saved by grace.

## THE LORD'S PEOPLE SAVED BY GRACE ALONE

209 Taylor Road,  
Collinsville, Va. 24078

Dear Elder Wood:

It is with great pleasure I write these few lines, trusting in the Lord to direct my mind and thoughts.

We read in the 127th Psalm, "Except the Lord build the house, they labor in vain that build it: Except the Lord keep the city, the watchman waketh but in vain."

The writings in the *Signs* seem to be getting better. Your Editorial was strengthening, and also Elder Chick's in *Voices of the Past*. He made it very plain that we cannot be alive and dead at the same time, or we cannot be blind and see at the same time. Anyone who believes and preaches that he can of himself do something to save himself, or others, for the kingdom of heaven, is preaching unsound doctrine, therefore sinning against God, and does not believe alone in the atoning blood of Christ.

Christ did not offer himself to the people, but to God for his people; and God accepted his offering, saying, This is my beloved Son, in whom I am well pleased.

The Apostle Paul was a Gospel minister, for he believed in the wills and shalls of God, not in lords many and gods many, for there is but one true and living God. "For though there be many that are called gods, whether in heaven or in earth, (as there be lords

many and gods many, but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:5, 6)

In 2 Cor. 6:16, 17, 18 we read, "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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Paul was not loved in preaching sound doctrine, by saying "But I certify you, brethren, that the gospel which was preached of me is not after man, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1:11, 12) Paul contended for the faith that was once delivered to the saints.

Paul wrote in 2 Timothy 1:7, 8, 9. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God: who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And he wrote in the 4th chapter, 3rd and 4th verses, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables."

We hear it regularly that people are getting saved by protracted meetings, because they accepted Christ as their personal Saviour, and yet believe they are saved by their own good works they

have done. To me, they are only accepting a false Christ: it is by their fruits ye shall know them.

In Matthew 24:24, we read Christ's own words, "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." Some believe in part works and part grace. We believe it is all by the grace of God, — by His love and mercy we are saved through the atoning blood of Jesus Christ, who died for our sins and rose for our justification, and ascended back to the Father, and makes intercession for us. When we are brought to the end of our strength under the law, Jesus is revealed as our Saviour.

Thanks be to God who giveth us the victory through our Lord Jesus Christ, for his gifts now, and for the gift of eternal life.

Give my love to Sister Wood.

Yours in union and communion of the Holy Spirit.

Mattie Underwood

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#### A PURE LANGUAGE

Route 4, Box 157  
Quitman, Ms. 39355

Dear Brother Spangler,

It has been a great comfort to me to read the many and various articles from the household of faith which seems to give me hope that my Teacher is the same as those elsewhere and of the distant past. It is a confirmation of faith, I suppose, which is extremely edifying.

God's promise to Israel through Zephaniah was "For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." He manifestly declared them to be "a poor and afflicted people" and declared positively "they SHALL trust in the name of the Lord" (3:9, 12).

A "pure" language most certainly can not be a language conceived in the carnal

mind of man which is "enmity against God, it is not subject to the law of God, neither indeed can be, so then they that are in the flesh can not please God (Rom. 8:7, 8). Therefore this language must by necessity be spiritual rather than natural. It is a language of pure grace.

Imagine such language as "accept Christ as your Saviour". As noble as it appears to many, how pure is it? It is based upon a concept of Pelagian religion that says God sent His only begotten Son as a sacrifice offered to sinners for them to accept or reject. Now a sacrifice is an act of supreme worship. The offering of God's own Son then is the greatest act of sacrifice possible. Then can one in a experience of grace actually believe that God bowed His Holy knee before a vile and corrupt creature and made a sacrifice of His Son for their acceptance? What blasphemy is this! Yes, it IS true that "He made His soul an offering for sin" . . . but to whom? By the Eternal Spirit He was offered without spot or blemish UNTO GOD . . . certainly not to man.

I do not merely "play on words". It is through "language" that one communicates ideas, and this communication must be clear if one is to hear something as it is meant. The English language prior to the rise of modern Arminianism was clear in its grammatical usage of the words, "accept, reject" and "offer and give". To illustrate: If I GAVE you something, it by necessity was RECEIVED; if I OFFERED you something, the option was yours to ACCEPT OR REJECT it. In the Scriptures and in the experience of the children of grace, Christ is never "offered" to the sinner, but rather "given". They never accept Him, but rather receive Him.

He was made an offering for sin, in behalf of those chosen and represented IN Him, unto God. We would then know that God "accepted" Him as such a sacrifice, rather than "received Him" in that relationship. All His people

were representatively IN Him when He was sacrificed as an offering, for they were chosen in Him before the foundation of the world that they should be holy and without blame before Him in love (Eph. 1:2-5). So the Scriptures records that "He hath MADE us ACCEPTED in the Beloved." If we were made "accepted in the beloved" not only were we made acceptable, but also the Beloved was "accepted". In relationship of the Sonship of Christ, of course, He was "received". "Father into thy hands I commend my spirit," and thus He was received of the Father.

Since all our "righteousness is as filthy rags" in God's sight, then any creature works can not be seen as being expressed as a "pure language". But the covenant promise was that God would TURN TO THEM A PURE LANGUAGE. God is the one that gives this language.

Can we not hear the cry of an afflicted soul, "Have mercy on me a sinner"? Is "mercy" not a pure language of grace? Since it is "godly sorrow that worketh repentance" and this repentance is "granted unto the Gentiles" by God's own work in the soul by the Holy Spirit, it is no more of man, nor of man's work. He has "wrought all our works in us" and therefore mercy is a pure language, and that of God's sovereign grace. He said: "I will have MERCY upon whom I will have mercy, and I will have compassion upon whom I will have compassion." So the poor and afflicted can find a source of hope springing up within their breast when any token of mercy is granted to them.

Many times a child of grace will ponder how unsearchable is the riches of His grace bestowed upon such worms of the earth. I marvel often when I see an act of His mercy sanctified to my understanding which benefits me and those who have no hope together. Ten lepers were healed, one had this mercy tendered to his heart by grace so as to praise the Saviour. Long seasons of drought in nature hurt both the just and the unjust alike. Then, because of

His mercy and sovereign will, He sent rain upon the earth. The elect says: "Thank you, Lord," while the unjust never consider that God's mercy has benefited them in the least. So then, God's infinite mercy, is a pure language when spoken of by the faithful in Christ Jesus.

Grace itself is another such word. Once I spoke of grace, and exhorted sinners to come to Christ and get some! I hope my God has mercifully taught me that His grace was amazing. But even then, my friends sang the song of Amazing Grace with gusto. There seemed to be little difference in our understanding. But at last, God taught me His grace was SOVEREIGN, and right there the line of understanding between me and others was drawn.

As Jonathan Edwards in his Narrative of Supporting Conversion recorded in our school's American Literature book said: "Sovereignty is what I love to ascribe to my God, but formerly it was not so." Few, if any, students know what he meant. Teachers can't explain the expression and go on without comment, but ah, how my soul witnesses with that sweet expression of my own heart's experience!

Wisdom is another such word in the language of grace. Infinite wisdom! No mistakes, no ignorance, no emergency kit to patch up an unexpected fall of man. Indeed, my heart marvels at God's expression to Adam, "In the day thou eatest thereof, thou shalt surely die." I once said that only Adam had a free-will. I think I now know better than that. God did not say: "IF thou eatest", but "IN THE DAY THOU EATEST"! What a statement! It implies clearly that "Adam, you are going to eat, and you are going to die" and the eternal decree of God was such that Adam's course was set even before he was ever formed by his Maker for Christ is the "Lamb slain from the foundation of the world". What folly to speak of "ifs" in regard to the decrees of God. Christ is "made unto us WISDOM, and righteousness, and sanctification" and there-

fore He is Wisdom, and perfect as the Eternal Word of God, and hence the purest of languages to a child of hope.

Our people are often despised as ignorant people because of their love for this language. As an education specialist in the wisdom of this world . . . which is foolishness . . . I can declare boldly by experience that I never discovered one single spiritual truth through my many years of public education. Truth, in this pure language is ONLY by revelation. I hope that it has been "turned to me" by God's grace, and hope it to be of edification to the children of God who find themselves to be an "afflicted and poor people."

In hope,  
Stanley C. Phillips

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#### REMINISCENSES OF MARY PARKER

(Continued)

If one would see suffering and distress in every form, until it would almost appear that the world was but a mass of suffering humanity, one must go to a place like this. All night long and all through the day from the various wards would issue the moans and cries of the sick and suffering. The Sisters of Charity, notwithstanding the basis of their life-work is to enlarge the Catholic Church, are doing a grand work for suffering humanity. They pick up friendless children, clothe, feed and educate them. They will take men and women from the vilest habits out of the ditches, cleanse their vile bodies, clothe, feed and cure them. The most beautiful and fairest woman I ever saw was the sweet, noble, youthful soul who had charge of the ward I was in, assisted by an older lady called Sister Polly. I learned that she was a titled lady belonging to a noble, aristocratic Catholic family in the old country, who, until she "took the veil," had never made her toilet without the assistance of a maid. She said her father kept seventy-five servants, and all her vast income



she now expends on the charitable institutions of the Catholic Church. The beautiful nun of whom I spoke, was called "Sister Hildegard." Of her former history I learned nothing, but the beauty and purity of her face, the sweetness of her lovely life, which hung about her as the perfume of some rare flower, I can never forget. All day long and until nine o'clock at night these beautiful, refined ladies went up and down the long corridors, in and out of the wards, waiting on the sick, and with their own pretty hands mopping the floors and performing the most menial services for the sick. My heart went out to the beautiful Hildegard, whose angelic face seemed like sunshine in the wards; and though she treated me with much tenderness, always calling me "dear Mary," yet if through my impulsive love I would throw my arms about her and try to caress her, she would gently shake her head, and say "I love you, dear Mary, but I dare not kiss you." We had three regular meals a day, with a delicate lunch at 10 A.M. and 3 P. M., thus taking nourishment five times each day. Before each meal and at lunch-time "Sister Hildegard" would pray aloud in the corridor, repeating always what is called the Lord's prayer, in which all Catholic patients would join, rapidly counting their beads; then they would address a fervent petition to the Holy Virgin, asking of her the pardon of their sins.

One Sunday the Catholic patients said to me I ought to go to the chapel that afternoon, as the infant Jesus would be seen in the manger for the last time. I asked Sister Polly if I might go, when she looked at me surprisedly and said, "Will you really go?" When I assured her it was my wish to do so, she told me she would come for me when the bell rang. When first I entered the hospital, I noticed the outer doors were all barred after us; my trunk was taken from me and also my purse. The sisters wore the long black garments of cloth with a veil of the same, reaching to the waist and confined about the temples, under

which was a band of snow-white linen. The patients all wore loose, ill-fitting garments with great loose slippers and coarse hose, while each one wore upon the head the inevitable little white cap. All my pride stood in arms against being rigged out myself in such horrid style, and strongly did I beg to be saved the horror at least of donning the funny-looking cap. Now I felt alternately amused and horrified at the thought of having my friends visit me here, if I must be dressed up in a style like that. When the chapel-bell rang I heard the patter of Sister Polly's tiny feet; and when I asked her if I could not get my shawl and bonnet, she hastily threw a red-striped patient's shawl about me and bade me follow her. Through the long corridor she led the way, then down a grand hall-way into the chapel. The altar was hung with rich tapestry, and a great many wax-tapers were burning, bringing into bold relief the highly wrought lace designs. At one end of the altar was a mock-manger, with a wreath of jets burning in a half-circle under which lay a large doll, which they called the child Jesus. My feelings cannot be told! Soon the grand organ began to chant; when in came the priest dressed in a long, white, elaborately embroidered robe, while four prettily dressed little boys, followed closely, jingling tiny silver bells. I asked Sister Hildegard if she would not have my Bible brought to me from my trunk. She said she would speak to the Sister Superior. Days passed by and I did not see my beloved Bible; then I asked the Sister if I could not have my own Bible would she please loan me a Catholic Bible. She seemed embarrassed, and made some incoherent reply. No mirrors were allowed to come into the wards. For this I felt truly thankful; for if at any time the Sisters would command me to put on the funny, ridiculous gear worn by the established patients, I never would have had the courage to look at the reflection of the comic figure I was sure to cut.

After the physicians had prescribed

for me, and the Sisters told them I did not retain anything I swallowed, they left off prescribing altogether; and when, after a time, I spoke to President Laving, he told me I was free to do as I liked, or return to my friends if I preferred, as I would do better without treatment. The Sisters, especially Sister Hildegard and the ladies in my ward, begged me to remain; but I did not think the blessing of God would rest upon me where I could not read His word. About the middle of January I prepared to leave the prison-like walls of St. Francis. Sister Hildegard said she would order a cab for me, but I waited until the middle of the afternoon before the cab drew up to the gate. The patients all crowded around me, many of them shedding tears and pressing me with little tokens of remembrance. Sister Hildegard took my arm and hand in hand we went down the walk to the curb-stone where the cab stood waiting. Tears filled her clear, lovely eyes and she pressed me to her in a long embrace, though, as before, she refused to allow any further demonstrations.

It was a long, cold drive to the depot; and when I found myself alone amid a vast throng of strangers, alone in that splendid capital city, the sun was fast sinking in the western horizon, and I knew not what to do or whither to turn. Learning that I could not reach New Holland before noon the next day, and finding a train would soon be due that would take me to Logan without change by eight that night, I resolved on the latter course. Not very many persons entered the coach I took, and nearly all of those left it when it reached the City of Lancaster. Drawing my wraps and thick veil about me I gave myself up to reflection. How strange seemed the scenes through which I had passed. I always felt that God had a purpose in all His dealings with His children; was I indeed His child? And since He says in His word, "It is not in man that walketh to direct his steps," why, and for what purpose had He led me

to St. Francis, among a people of a different religion, and mostly of different nationality? His blessing to heal my disease had not followed me, for I was coming away as ill as when I went, and with a heart sick with disappointment. Just as I was leaving the hospital, a sweet-faced aged Catholic lady called to me, and as she came up gave me an affectionate farewell, and said: "You are so genteel, and we all love you and have been praying for your conversion ever since you came." Her words impressed me with a feeling that I had been surrounded with great danger, and that the gracious hand of my heavenly Father had delivered me through His dear infinite love, as He did Daniel when in the lion's den, or as He did the three Hebrew children. Those people were exceedingly kind to me; indeed more so than to the other patients; and possessed as I am naturally with a very strong sense of gratitude, I almost shudder to think into what deep wrong I might unconsciously have been led, had not the unseen hand of my dear Saviour delivered and saved me. Surely I can say:

"He near my soul has always stood,  
His loving kindness, oh! how good."

Oh, the matchless goodness of his wondrous, encircling love! "As the mountains are round about Jerusalem," so has His dear love and protecting care seemed to follow me whithersoever I have gone; and though alone in the world, no father, no mother, the Lord has taken me up, and He is our God forever; He will be our guide even unto death. Oh! that I may praise him now and forever more!

It was long after night-fall when I left the railway coach at the depot in Logan, and among the jostling, hurrying crowd I saw no familiar face, heard no welcoming voice. Taking a cab I was not long in being driven through the lighted streets to my brother's residence. My brother was absent, but his wife and their three little children gave me a warm reception, which greatly sooth-

ed my aching heart. The next morning as I went to the window and looked out over the great snow-capped hills as they sloped back from the river banks, their towering heights glistening amid the golden glory of the rising sun, the dear familiar scenes brought up many memories of the past, awoke many tender emotions within me; and over my tempest-tossed soul, I trust, there fell something of that restful peace, which we are told "passeth all understanding." The steady flow and the roar and music of the ceaseless river, as it wound its graceful curves in and out among the hills, reminded me of that "River, the streams whereof shall make glad the City of our God." And the thought came to me, that away across the ebb and flow of the tide of that wondrous river of Eternal life, is the sweet Home of the Soul; and upon that shining strand, clothed in white are, I believe and trust, the redeemed and glorified spirits of my dear parents with all the blood-washed throng walking forever with Jesus, the great Saviour and Redeemer of our souls. As I stood at the window looking out upon the familiar scenes, my thoughts went out across the bridge of this natural river, over the snow-covered hills, where only a little way was the dear home of my childhood. But homeless though I was, to its sheltering wing I could no longer turn; for its dear hearth-stone was deserted and silent, its once happy household broken; no dear father's arms were there, held out to receive me; no dear mother's welcoming smile and voice to bid me come; no brother's hurrying feet to meet me; all those joys belong to the "long ago;" strangers now own the once sacred spot, strange faces, strange voices, strange footsteps alone resound within those walls.

While making my toilet that morning, I looked in a mirror for the first time since I left New Holland for St. Francis' Hospital. I believe I had half expected to see perched upon my head the inevitable prim little invalid's cap, and

I smiled as I beheld the same pale face with absolutely no traces of wrinkled age, for I felt as if years had elapsed since I entered those prison-like walls; and I really felt a degree of satisfaction when I found the brown hair was still unmixed with grey. How dear, pious little Sister Polly would shake her head and stamp her pretty little feet were she to see me thus giving away to the weakness of such sinful vanity. But Sister Hildegard, dear beautiful maiden; I guess she would forgive, for I doubt very much if she could resist the temptation of looking into a mirror herself, were it placed before her.

I had been in Logan but a few days, when my brother, who had been absent some time, returned. He said he thought I would be better satisfied to remain in Logan, at least for some length of time, than to return to New Holland. A few days afterward he told me that Mr. Howson, Clerk of the Common Pleas Court, was in need of some one to copy manuscripts for him, and that he offered me the place did I choose to accept it. As he offered to send all the work to my room, thus saving me from the disagreeable publicity of going to an office, I gladly accepted. My brother and his wife offered me a pleasant room on the second floor of their house, and I was to assist about the household duties between writing hours. I got along nicely with my work, but soon had a severe hemorrhage which prostrated me for two weeks; but rallying from this I again resumed my duties, and before I was again and finally stricken down, the snow had disappeared from off the hills, and from my window I could see their delicate green covering over which the sun cast its warmth and glow; the spring birds were sweetly singing, and the dear little children coming in from their refreshing rambles, would bring me great, fragrant clusters of sweet early blossoms. The goodness and tender mercy of God, seemed to be wafted on the mild spring breezes, to show itself in each fragrant bloom and bursting bud, in the glad

song of the birds, and all his beautiful handiwork seemed to show forth his praise; and at times there would come over my bereaved suffering soul a great wave of thankfulness and peace, and I would feel some respite from my great sorrow, on account of the loss of parents and home. Yet disease still gnawed away at my youthful vitality, and like some dangerous, venomous reptile, lay concealed in my pathway only awaiting a favorable time to wind its sickening coils about me, thus securing me as a constant victim. One morning after a night of great suffering with only a few moments of troubled sleep, when I attempted to stand on my feet, I was seized with the most excruciating pain. Again and again, after lying awhile, I attempted to rise but could not, and before mid-day my bad vomiting came on, and I begged my sister-in-law to call our old family physician. I had had a number of such attacks before, but my dear father had until during the last three, always been with me, and stayed by me. Oh, how I now missed him; how much I felt the need of his presence. For nearly four months during that exceedingly hot season was I confined to that room, and nearly all of the time to my couch. How often, when lying down in that pretty but very warm room, would I think for a time that I heard the familiar and beloved footstep of dear father on the walk below, and I would feel my being all aglow with gladness, ere would come to me the sad realization that he was gone and I would no more hear the sound of his coming feet, no more listen to his familiar voice.

The wife of the Clerk of the Court became a devoted friend to me as I lay there, as did also Sister Martha Vanatta, who lived near, and a number of the ladies. I was fortunate to secure the services of a dear mother in Israel as nurse, and could I still have her motherly love and care, it would be the dearest earthly boon I could possess. A lovely lady of wealth and high social standing, who was an aunt to my broth-

er's wife, was also exceedingly kind to me, and often would the soothing, cooling touch of her soft, white hand quiet me when all else would fail. As the pleasant faces of those dear friends are brought before me as I write, with what tender yearnings do my affections again go out to them, and to feel once more the pressure of their hand, to hear the sound of their voices, would be an inexpressible joy to me. My people there are Presbyterians; and their minister, whom they introduced as Mr. Hart, came frequently to see me, and his kind, fatherly manner, his conversation, his prayers, were really a comfort to me; and never, while time and memory last, will I forget this kind gentleman's attentions to me. When at times I would murmur some word of thanks, he would say, "No, no, I loved your father; besides, I too am a father; and maybe my daughters will one day be sick and orphaned, then the Lord will raise some one up to comfort them." The Methodist minister at New Holland, who lived next door to my brother there, together with his wife, had also been very kind after my father's death; and while I lay sick at Logan, the wife paid me a visit which was very cheering, and thus while I was pressed sorely with affliction and sorrow, yet did the blessed Lord, on the other hand, strew my pathway on every side with choice blessings, and underneath it all were his dear, everlasting arms, and over all was the shadow of his sheltering wing, and the beautiful sunshine of his undying, unchangeable love. Oh, that I may praise him now and forevermore, for his goodness and tender care.

(Continued next month)

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**PLEASE NOTE**

The Whitfield Old School Baptist Church at Kings Mills, Maine, has been given a one room school house by a friend who purchased it, which is to be used as a meeting house. However the building is in need of considerable repairs and cannot be used until these repairs are made. At present their meetings are held in the homes.

The membership, as well as the congregation, is small, and they will need assistance in buying materials, etc. The labor will be supplied locally by those interested. Several of the brethren have visited them two or three times this year, and report good meetings.

While the *Signs* does not make it a practice of mentioning these things, there are good signs of reviving of this church, and we feel that this notice would not be out of place.

Should any of the brethren and friends feel to contribute to this cause, they may send it to Mrs. Ruth Clark, Academy Hill, New Castle, Maine. 04553

J. D. W.

Danville, Va. December, 1974

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**SIGNS OF THE TIMES, INC.**

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

**COMPLETION OF ONE HUNDRED  
AND FORTY-TWO YEARS OF  
PUBLICATION**

As we come to the end of another volume of the *Signs of the Times*, and the end of the year 1974, we reflect on the grace of God that has sustained both the *Signs* and all of us from day to day. We trust that we are all blessed as was Samuel, to realize that it is the Lord who has helped us: he proclaimed, "Hitherto hath the Lord helped us."

Those who have been taught of the Lord to know his sovereignty and his

purpose in all things, cannot feel otherwise than that the Lord has sustained their lives all their days; and also the publication of the *Signs of the Times* during these many years. So often we read and remember the writing of Solomon in Ecclesiastes, third chapter. The first two verses read, "To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." It is well to read the whole chapter time and again, and to ponder over the eleventh verse, "He hath made everything beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

We believe the *Signs* has been sustained of the Lord, because He has a people whom he would nourish and comfort in this manner, giving them a means of communication with each other for their mutual edification; and that the truth be published abroad, and errors and false doctrine exposed. For our part, we are glad we love the things the *Signs* boldly stands for, and it is a delight, when we are enabled, to send out such things to our brethren. We do not expect our publication to be appealing to those who have not been quickened and brought to the knowledge of the truth. But we are glad, "The Lord knoweth them that are his," and he alone does the quickening which brings them out of vain traditions into the love of the truth.

The name Old School Baptists was applied to those who stood firm upon Bible doctrine, and the *Signs of the Times* had its beginning in 1832, when there was of necessity a division among the Baptists, resulting in publication of the principles which the church had always maintained, until there were those who found that the "bed was too short to stretch upon, and the covering narrower than they could wrap themselves in," and therefore their doctrine was made to conform to their

notions. The doctrinal sentiments of the *Signs* is identical with Old School Baptist doctrine, and Old School Baptist doctrine is Bible doctrine.

These are some of our thoughts as the 142nd volume comes to a close. And we would have all to know that the Editors and all concerned with the publication of the *Signs*, stand firmly on the original principles on which the paper was founded, and endeavor to publish only that which is God honoring — contending for the faith once delivered to the saints: knowing that these things are comforting and edifying to the redeemed family of God.

We humbly acknowledge our entire dependence upon God; and pray according to His will, that we may be sustained in the work, and that the *Signs* may continue in the hands of those who shall follow us, in the same blessed truth.

Everyone is concerned because of the many disturbances that are abroad in the world, in low and in high places, and the man of sin is being revealed, and Satan is having his day; but the God of heaven and earth is not disturbed, for He has everything under control, and everything is working together to accomplish His eternal purpose. This assurance that the children of God have, causes them to "stand still" even in the midst of their troubles, and see the salvation of the Lord: Their God has promised never to leave or forsake them. When the Apostle wrote, "If in this life only we have hope, we are of all men most miserable," it was of great comfort to him and the brethren. So are all the promises of the Lord of great comfort to all His people.

The brethren and friends from many parts of the country have supported the *Signs* by their subscription, etc; and their continued support is necessary. New subscribers are necessary to fill the ranks of those who have finished their course; and we appreciate the fact that many of our brethren in the ministry and others, make mention of the *Signs* to their congregations, and often send new and re-newal subscrip-

tions; which we would like others to do also. These things, together with the writings of the brethren and friends, help to make our labors easier. We especially desire that their writings be submitted for publication, and we will publish all that are in line with gospel truth.

May our brethren be given the spirit of prayer for each other, and thanksgiving for the mercies and longsuffering of our God which He has ever had for his people.

J. D. W.

### EDITORIAL

*"The harvest truly is plenteous, but the laborers are few; PRAY YE THEREFORE THE LORD OF THE HARVEST, that He will send forth labourers into His harvest." (Matt. 9, vs 37-38)*

Last evening the words came into my mind "Pray ye therefore the Lord of the harvest". This scripture was in my mind this morning and I spoke from it, feeling liberty and joy. Truly I felt the scripture was fulfilled in Deut. 25, vs 4, "Thou shalt not muzzle the ox when he treadeth out the corn" — Truly God doth care for his oxen (God's humble servants) as he gives them joy in His word as they labour in His ministry. After coming home from service and feeling the Lord's people were comforted and His name exalted the scripture has still been in my mind with much sweetness and I hope it is of the Lord that I am of the mind to set down on paper the thoughts that I have had, dear reader.

During the week my mind was heavy and I now believe the Lord was preparing the ground of my heart for such a scripture. We have buried several of our dearest ones, others are infirm and we are indeed concerned. But as in Isaiah 17, vs 6-8 we are given to realize that a remnant shall be left compared to gleaning grapes, and a few berries on an olive tree who shall look

to the Lord and not to idols.

"Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof saith the Lord God of Israel. At that day shall a man look to his Maker and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images." So we press on, finding the labour a labour of love, thanks be unto God for it.

The scripture in the heading as found in Matt. 9, vs 37-38 was spoken by the "Lord of the harvest" when he saw the multitudes and he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Note he said the above unto his disciples. He spoke to them about the lost sheep of Israel, the grapes, the few berries in the uppermost bough and in the outmost fruitful branches. He told them to pray to the Lord of the harvest that he would send forth labourers into the harvest. This certainly shows that the Lord is concerned with the welfare of his chosen people. This prayer was answered in part in the ministry that was soon to be obvious as there were added unto the church daily such as should be saved.

As was mentioned earlier it was particularly the portion "Pray ye therefore the Lord of the harvest" that arrested my attention and I will therefore confine my remarks to my meditations on that portion.

To-morrow "Thanksgiving Day", the second Monday in October is observed as a national holiday in Canada. I believe in the United States, Congress in 1941 set Thanksgiving Day as the fourth Thursday in November. According to the New Book of Knowledge the first Thanksgiving festival was held at Plymouth, Massachusetts, in October 1621. The bitter winter of 1620 was over and

hunger and sickness had carried away half of the band of about 100 settlers. Seeds were planted in the spring and a bountiful harvest was brought into the barns in the fall. Because of the people's good fortune in having a good harvest and health and peace with the Indians, the Pilgrims decreed a holiday on which all might "after a special manner, rejoice together".

In 1789 George Washington proclaimed November 26 a day of Thanksgiving, "to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all that was, that is or that will be, that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country". How far people have strayed from the above intent! Tonight I heard over the radio that a survey was taken recently in the country from whence the Pilgrims came and only twenty-nine percent of the people surveyed indeed believed there was a God at all. Apparently in 1963 thirty-eight percent believed there was a God, in a similar survey. Perhaps I have spent too much time mentioning the above but I did it purposely that our minds might be impressed with the solemnity of the nearness of the second coming of Christ "the Lord of the harvest". Today there is a falling away, a form of Godliness but a denying of the power thereof, men are lovers of pleasures and of themselves more than lovers of God.

In Gen. 8, vs 22, God promised "While the earth remaineth, *seedtime and harvest*, and cold and heat, and summer and winter, and day and night shall not cease". God also said that for a token of the covenant that he made for perpetual generations he would set his bow (rainbow) in the cloud and that it should be for a token of the covenant between him and the earth. We ought therefore to be mindful of the wonderful blessings that we enjoy at the hand of Providence. Is it not wonderful to feel that "His left hand is under

our head" and that he is blessing us with bountiful provisions on every hand in the lands in which we are privileged to live and raise our families? Surely even in this sense we ought to pray unto "the Lord of the harvest" and give thanks unto "the Lord of the harvest" daily.

We do however, know that we shall not always continue here as we spend our lives as a tale that is told, as a vapour that shall vanish away and the place that knows us will know us no more. We do also know that in 2 Peter 3, vs 10-11 it reads "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." We do believe these things by faith, which is the gift of God. Also by faith we do look according to His promise for new heavens and a new earth wherein dwelleth righteousness and are given to hope to receive the end of that faith even the salvation of our souls.

Having then been quickened by His holy spirit, you who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 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." How beautifully Paul expresses our experience in Eph. 2 as is outlined above.

Having a hope, then, that we have been called out of nature's darkness into His most marvellous light, we hope that His right hand (at which there are pleasures for evermore) doth embrace us and that it is the work of God that we believe on Him whom He hath sent. "Pray ye therefore the Lord of the harvest" takes on a wonderful meaning. In Ps. 116, vs 12-13 it reads "What shall I render unto the Lord, for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord." David felt he loved the Lord because the Lord heard his voice and his supplications. He felt the Lord condescended to incline His ear unto him as he prayed "O Lord, I beseech thee, deliver my soul". He saw that the Lord was merciful, that he himself was as a "brand plucked from the fire" and he prayed the prayer of the publican "Lord be merciful to me a sinner". He saw that the Lord alone was righteous and that our sins are imputed unto Him and His righteousness is imputed unto us. It is said of Abraham in Gen. 15, vs 6 "And he believed in the Lord; and he counted it to him for righteousness". David saw that the Lord was gracious, as in Eph. 2, vs 8-10 "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." David was so overcome in his feelings that the "Lord of the harvest" was the Word that was made flesh, that He was the one that was a lamb slain from the foundation of the world for him, that the overwhelming desire was to render something unto the Lord for all His benefits toward him. Firstly, David said "I will take the cup of salvation" (or the cup of thanksgiving). As was the custom at a feast the master of the feast took the cup after the feast and

gave thanks. I believe sometimes we feel to give thanks unto "the Lord of the harvest" as our cup overflows feeling that goodness and mercy shall follow us all the days of our life and we shall dwell in the house of the Lord forever. The Lord is our light and our salvation whom shall we fear the Lord is the strength of our life; of whom shall we be afraid? I believe in these moments of thanksgiving we have foretastes of our heavenly home where we shall sing the song of the redeemed and praise Him for eternity. Secondly, David said "I will call upon the name of the Lord" or pray unto the Lord of the harvest. I believe we cannot truly pray unless He gives us "Pray ye therefore the Lord of the harvest". "The sacrifice of the wicked is an abomination unto the Lord: but the prayer of the upright is his delight" as in Proverbs 15, vs 8.

Who is the Lord of the harvest and what is the harvest? There are many scriptures that will clarify the meaning but only a few will be cited.

In Rev. 14, vs 14-20 we are given to see the answers to the above questions. Please read these verses carefully. John looked and beheld a white cloud and upon the cloud one sat like unto the Son of man having on his head a golden crown and in his hand a sharp sickle. And he that sat on the cloud thrust his sickle *on* the earth and the earth was reaped. Here we see the Lord Jesus Christ "the Lord of the harvest" as described in Rev. 1, vs 13 "one like unto the Son of man, clothed with a garment down to the foot and girt about the paps with a golden girdle." Also ye find Him described in Daniel 7, vs 13-14 "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

In Acts 1, vs 11 we read that the two men in white apparel said "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven". In Heb. 9, vs 28 it reads "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation". In the parable of the wheat and the tares Jesus said "And in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn." Also in the explanation of the parable in Matt. 13 Jesus explains that the harvest is the end of the world, the reapers are the angels, the tares are the children of the wicked one, the field is the world and the good seed are the children of the kingdom and He that sowed the good seed is the Son of man. In Matt. 24, vs 30-31 it reads "And then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory and he shall send His angels with a great sound of a trumpet and they shall gather his elect from the four winds from one end of heaven to the other". Further in Matt. 25, vs 31-33 it reads "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left". Further in Matt. 24, vs 40-42, 44 "Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son

of man cometh." In I Thess. 4, vs 16-17 it reads "For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In I Cor. 15, vs 51-53 it reads "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed; For this corruptible must put on incorruption, and this mortal must put on immortality". As we have born the image of the earthy, we shall also bear the image of the heavenly. As David said in Ps. 17, vs 15 "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness". As outlined above we see Rev. 14, vs 16 fulfilled "And he that sat on the cloud thrust in His sickle *on* the earth; and the earth was reaped". In Rev. 20, vs 5-6 we read "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

In Rev. 14, vs 17-19 we read of the lot of the wicked, "Another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle *into* the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God." In Rev. 19 we find a description of

the Lord Jesus Christ as he was clothed with a vesture dipped in blood and his name is called "the word of God" and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords". In Rev. 20 we find that the dead were judged out of those things which were written in the books according to their works and death and hell were cast into the lake of fire (this is the second death — an eternal death) and whosoever was not found written in the book of life was cast into the lake of fire. In John 5, vs 25 and 28-29 we read "Verily verily, I say unto you, The hour is coming and now is, when the dead (in trespasses and in sins) shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". We find that "the Lord of the harvest" knows his own and takes them as wheat into his barn. He also knows all of the wicked, which are as tares and they are gathered together in bundles and suffer eternally.

Now I trust we see who "the Lord of the harvest" is and what the harvest means. The sickle is the word of God which not only cuts down but gathers together. The Lord's people are cut down (judged here) and are gathered together, sometimes in twos and threes, sometimes in greater numbers with those of like precious faith and will all be gathered together for eternity when He comes again and says "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". They shall dwell in His Father's house where there are many mansions. The sickle again is the word of God which gathers together in

bundles the tares ready for the burning, as it reads in Matt. 25, vs 41 "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels".

Pray ye, therefore the Lord of the harvest! As in II Thess. 3 "Finally, brethren pray for us that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful who shall establish you, and keep you from evil. And we have confidence in the Lord touching you, and that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ". Those that give thanks unto the Lord of the harvest for sweet evidences of his mercy, his grace and many benefits and do call upon Him as long as they live will praise the Lord of the harvest in the house of God not made with hands eternal in the heavens.

Most of us are familiar with John Newton's "Amazing Grace" but not many are familiar with several verses of the hymn which are not regularly sung. In them we find a sweet experience of grace, a sweet evidence, if we can truly sing them from the heart that "the Lord of the harvest" will one day come and take us home to be with Him.

"In evil long I took delight,  
Unawed by shame or fear;  
Till a new object met my sight,  
And stopped my wild career.

I saw one hanging on a tree,  
In agonies and blood;  
Who fixed his languid eyes on me  
As near His cross I stood.

Sure, never till my latest breath,  
Can I forget that look;  
It seemed to charge me with His death  
Though not a word He spoke.

My conscience felt and owned the guilt,  
And plunged me in despair;  
I saw my sins His blood had shed,  
And helped to nail Him there.

Alas, I knew not what I did  
But all my tears were vain;

Where could my trembling soul be hid,  
For I the Lord had slain!

A second look He gave that said,  
I freely all forgive!  
This blood is for thy ransom paid,  
I died that thou mayest live."

— Newton

Pray ye therefore the Lord of the  
harvest!

(Elder) D. Alex McColl

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

PSALM 23

Brother William W. Hutson, of Switzerland Co., Ind., writes us, saying, "Brother Beebe — Please preach a short sermon to us on the twenty-third Psalm."

The theme of the sweet singer in Israel, as expressed in this most precious psalm, is full of vital interest and substantial comfort to all the children of the most high God, especially when by the same Spirit that made his tongue the pen of a ready writer, they can rise from their groveling in the dust, and reach the exalted notes of the heavenly song, and with transporting joy sing with the spirit and understanding, making melody in their heart unto the Lord.

But we fear that we shall fail especially in a *short* sermon, to express what little we know of the spirit and consolation of the subject. This psalm is so beautifully descriptive of the experience of the saints when exalted in the spirit of their mind, that the most we can say with the hope of profiting our readers, is simply to call their attention to it.

"The Lord is my Shepherd." The office and work of a shepherd is to take the care and oversight of a flock of sheep or other animals committed to their trust, to feed, protect, and look to their welfare; and the term is used figuratively both in the Old and New Testaments. And there are many kinds

of shepherds spoken of as descriptive of good and bad shepherds, as applied to religious characters assuming to have the care of the people of God. Our Savior speaks of some who hold the position only as hirelings, who care not for the sheep and serve only for pay; these are unreliable for protecting the sheep, for when they see the wolf coming they flee, and allow the wolf to catch and scatter the sheep. The prophet Isaiah describes some as blind watchmen who are ignorant, and calls them dumb dogs that cannot bark, to sound an alarm when danger approaches, — sleepy dogs, lying down, loving slumber, and greedy dogs which can never have enough; and he says of them, They are shepherds that cannot understand. But there is one trait in which this kind all agree. "They all look to their own way, every one for his gain from his quarter." And indulging in their drunken revelry, they are always predicting better times in the not far off future. "Tomorrow, say they, shall be as this day, and much more abundant." They are always anticipating a millennium near at hand. — Read Isa. 56:9-12. Indeed we read of various kinds of shepherds; some howling, some idle, and some who instead of feeding the flock, feed themselves on the fatlings, and leave the poor of the flock to perish; and of some who pollute the water of which the sheep are to drink, with their feet, making it unwholesome and sickening. All these peculiar traits of character may be found even at this day among those who profess to take the oversight of the flock of Christ; but we do not propose to make the application at this time.

We know that much of the comfort, security and welfare of a flock of sheep depend on the faithful care and providence of a shepherd. God's people are called sheep, and he has provided undershepherds, whom the Holy Ghost has made overseers, to feed the flock of God which he has purchased with his own blood. These are under a solemn charge to feed the lambs and feed the sheep,

and to take the oversight of them, not for filthy lucre, or selfish motives, but of a ready mind. But even those whom the Holy Ghost has made overseers do not always secure the prosperity, comfort and safety of the flock. The apostle Paul knew that, after his departing, grievous wolves would enter in among the Lord's shepherds, not sparing the flock; and even of their own selves (the Lord's shepherds) men should arise, speaking perverse things, to draw away disciples after them. — Acts 20:28-30. The most careful, vigilant and faithful shepherds feel in their hearts to say, Who is sufficient for these things? They desire earnestly to feed the hungry, bleating flock, even when their own souls are empty, barren and cold; but all their supplies must come from above. They feel themselves less than the least of all saints, and servants of Christ, and for his sake, servants of the church.

From all these considerations we see how insecure the sheep and lambs of Christ would be if they had no better protection than the undershepherds. Highly as they are commanded to esteem them for their work's sake, they must look beyond the watchmen to find him whom their soul loveth. But when we can say with the psalmist, "The Lord is my Shepherd," we may safely with him add, "I shall not want." The Man who is the FELLOW of the Lord of hosts is God's Shepherd, against whom the sword awoke, and who was smitten for the redemption of his sheep. He is the Shepherd of Israel, who led Jacob as a flock, who dwells between the cherubim, whose strength is displayed in our salvation. — Psalm 80:1, 2. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye are healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." — 1 Peter 2:24, 25. This Shepherd and Bishop says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." And again,

"I am the good Shepherd, and know my sheep, and am known of mine." — John 10:11, 14. This Shepherd, our text declares, is the LORD, The Jehovah, The mighty God, The everlasting Father, The Prince of Peace. He possesses all the attributes and perfections of the eternal Godhead, and with all the power of heaven and earth in his hands, that he should give eternal life to as many as the Father has given him.

Some of the essential qualifications of a good shepherd are stated in John 10. He is interested in the flock of his charge. His own the sheep are; and his interest in them is so great that he laid down his life for them. It is highly important that a shepherd should know his own sheep, else some might stray away and get lost, and others not his own might be gathered by mistake in their stead. Jesus not only knows them which have already heard his voice and followed him, and are become familiar with his voice, but he also knows equally well those other sheep which also he must bring to his fold. It is important also that a good shepherd should know the wants and necessities of his sheep. Jesus is easily touched with the feeling of the infirmities of his people, and knows how to succor them when they are tempted. A shepherd to be perfectly reliable needs to have ample supplies of pasturage and provender, and a suitable place of comfort and security to fold them in winter, and shelter them from the storm. And also to have power to protect them from wolves, bears and lions, and from all their deadly enemies. All this our Shepherd has, and he says, "I give to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." — John 10:27, 28.

Having dwelt thus far upon the office and work of a shepherd, and the unreliability of all other shepherds, compared with Jesus, the good Shepherd, we will let the sweet singer of Israel tell, in the subsequent verses of the psalm, how far the Lord, as our Shepherd, has removed his sheep from any

ability to suffer from want.

"He Maketh me to lie down in green pastures." We can imagine nothing better suited to the taste, or better adapted to the health and comfort of sheep, than luxuriant pasturage, fresh, and green. Sometimes sheep have to forage in sterile fields, where they must labor hard to collect a bare subsistence, and perhaps expose themselves to savage beasts of prey in search of food. But when in that condition they become scattered, as sheep without a good shepherd. But the gospel fields into which the saints are brought are verdant, and rich with all that is pleasing to their taste, and suited to their healthful growth. Here it is worthy of remark, our Lord is not like "the howling shepherds," who say to their flocks, "Only be faithful, and you shall have all the religion you live for: work hard, and eat what you have earned." But, "He maketh me to lie down;" that is, to rest, being abundantly supplied. We never knew a flock of sheep to lie down in a green pasture while suffering with hunger. It is natural to sheep when in a rich pasture to eat all they desire first, and then lie down and chew the cud. And it is in this way our Shepherd maketh his sheep to lie down; he fills their souls with the rich provisions of the gospel to overflowing, and then they lie down, or securely rest, in the blessed goodness and grace of the chief Shepherd and Bishop of their souls.

But sheep, even in a rich and verdant pasture, require drink as well as food. This, with every other necessity of the sheep, is anticipated by the good Shepherd. "He leadeth me beside the still waters." He does not drive them, even when they are thirsty; for, "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." — John 10:2, 3. He leads none but *his own* sheep; nor does he ever require them to go anywhere that he has not himself been. "For the Lamb that is in the midst of the throne

shall feed them, and shall lead them unto living fountains of water." — Rev. 7:17. However poor and perishing they may be, even when their tongue cleaveth to the roof of their mouth with thirst, so that they cannot articulate their prayer with their voice, he says, "I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." — Isa. 41:17, 18. "There (in Jerusalem) the glorious Lord shall be unto us a place of broad rivers and streams," &c. — Isa. 33:21. This water is clear as crystal, and it proceedeth out of the throne of God and the Lamb; it is the pure water of life. — Rev. 22:1. None but the sheep of Christ ever thirsted for it; and therefore, every one that thirsteth are called by name, and led into it. The waters to which the sheep of the pasture of Christ are led, are not turbulent and muddy, but placid and tranquil and still.

"He restoreth my soul." The psalmist, like all the children of God, was conscious of soul-wanderings, like silly sheep. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." — Isa. 53:6. "For ye are now returned unto the Shepherd and Bishop of your souls." — 1 Peter 2:25. Christ has restored, redeemed, brought back and reclaimed his people, by bearing their sins in his own body on the tree. Yet after our redemption and heavenly calling, how prone we have found ourselves to wander from the footsteps of the flock. How often has our good Shepherd left the ninety-nine in the fold and looked us up, and brought us back to the fold; thus in an experimental sense he hath restored our soul. By wandering we had lost our way, and never could have returned had he not himself searched and sought out those who had strayed in the dark and cloudy day. Truly he has not only restored, but he restoreth — the restora-

tion is constantly going on. Blessed Shepherd, so careful of his flock.

“He leadeth me in paths of righteousness.” The way of unrighteousness is broad, and the gate is wide that leadeth to destruction; but the way of life is called a path, because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it. — Matt. 7:13, 14. It is a path that no fowl knoweth, and which the vulture’s eye hath not seen; the lion’s whelps have not trodden it, nor the fierce lion passed by it. — Job 26:7, 8. “It shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for these: the wayfaring men, though fools, shall not err therein.” — Isa. 35:8. Our God has promised, saying, “And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked ways straight. These things will I do unto them, and not forsake them.” — Isa. 42:16. The ways of wisdom are ways of pleasantness, and all her paths are peace. But there is no peace to the wicked, saith your God. The way of peace no man in an unregenerate state has ever known; yet by the matchless grace of God the redeemed and quickened saints are led in the paths of righteousness, as in ways they had not, and which they never could have found or walked in if they were not led by their Shepherd, as he led Joseph.

The paths of righteousness include all the laws and ordinances of the house of God in which the saints are commanded to walk, but in none of which have we ever walked one step only as our precious Shepherd has led us. And this he has done for his name’s sake; not for or in consideration of any work or merit of ours. “Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for

your own ways, O house of Israel.” — Ezek. 36:31, 32. With what heartfelt gratitude then should we contemplate the self-moving goodness of our God, who for his own glory has displayed the riches of his grace in our salvation, and redeemed us from our own ways, and brought us to his fold, and made us meet to be partakers with the saints in light, and having rescued us from the power of darkness, now leads us in the ways of righteousness for his name’s sake.

There is also another sense in which the sons of God are led in paths of righteousness *for his name’s sake*. As children they have an inherent interest in the name of their Father; and as the wife has an interest in the name of her husband, so the name of the Lord is a tower of strength to all who are born of God and married to Christ. The name of the father or husband is held responsible for the support and protection of the children or the wife.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.” Though *I walk*; not have walked, or may hereafter walk, for it is in the present tense. The psalmist was, at the time he wrote and sang this cheerful song, in the valley of the shadow of death. This valley lies all the way along from the time we enter it by a new and spiritual birth, until we pass beyond the substance that casts the shadow. From the time the children of light enter this valley, their faith looks forward to a more perfect state, a state of perfect day, where “rests no shadow, falls no stain,” where the blazing light of the refulgent glory of God will be seen without a veil between. Now, while in the valley we see but in part and know but in part, because the perfect radiance of that light is intercepted by death, as an intervening substance between us and the supreme brightness of that glory which is to be revealed to us after death, the last enemy shall be destroyed. Till then, death as a substance between us and the perfection of immortal light,

will cast its shadow upon us; but when these mortals shall put on immortality, death shall be vanquished and swallowed up of life, and no more intercept the light or cast a shadow upon us. In our present state we are walking in the valley, and the gloomy shade of mortality veils and obscures the brightness beyond the grave, but we need not fear; the shadow cannot hurt us, for our Shepherd *is* with us.

We are aware that this figure is frequently applied to death itself, as though the psalmist was looking forward to the dissolution of his mortal body, and spake of death as a shadow, rather than as a substance; but had that been his meaning, would he not have said, When I shall walk through, &c., then *thou wilt be with me?* But how different his language: *Though I walk through, thou art with me.* Literally a shadow can be cast in no other way. Yonder in the distance shines the sun in the heavens, but between us and the sun there are intervening clouds; they cast their shadow on us because beyond them the light is more refulgent than on this side of the obscuring clouds; but in being finally raised up above the clouds, the shadow of the clouds will be left behind us, for they can cast no shadow unless they are between us and the light. Neither the shadow of death nor death itself can separate our Shepherd from us. Neither death, nor life, things to come, nor height, nor depth, nor angels, nor things present, nor any creature, shall be able to separate us from the love of God, for that love is in Christ, and Christ is in us the hope of Glory; hence he is with us, and we shall not want; we need not fear.

“Thy rod and thy staff they comfort me.” The ancient shepherds, we are told, used a rod and a staff. Every sheep and lamb belonging to his charge passed under the shepherd’s rod into the sheep fold, that it might be known that every one of them was provided for, and none but his own sheep. And surely every child of God must pass under the

rod of our Shepherd; for “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” Thus our passing under the rod proves that the Lord is our Shepherd, and we shall not want. The shepherd’s staff was probably used in defending the flock from their enemies; they are a comfort to all the flock of our blessed Shepherd.

“Thou preparest a table before me, in the presence of mine enemies.” Here the figure is changed, from sheep in a verdant pasture, by still waters, amply provided for, and perfectly secure from want and danger, to a family of children in their father’s house, with a table prepared with a rich supply of all they require for food or comfort. They sit down under his shadow with great delight, and his fruit is sweet to their taste; he brings them to his banqueting house, and his banner over them is love. This feast of fat things full of marrow, and of wines on the lees, well refined, the Lord has not only provided, but he has also prepared. Not only the precious passover lamb, roast with fire, but he has prepared the exact amount of bitter herbs necessary to be eaten with it. He has abundantly blessed the provisions of his house, and satisfies his poor with bread. This table is furnished with all the dainties of the gospel: the bread that came down from heaven, and the pure water of life, clear as crystal, which flows from the throne of God and of the Lamb. Yea, he gives his flesh as meat indeed, and his blood as drink indeed. And all this rich provision is furnished to the poor and needy without money and without price. This table he has prepared before his people in the presence of their enemies. They have enemies within as well as without. The corruptions of their own depraved earthly nature, which would prefer to eat their own bread and wear their own apparel, would resist the wholesome doctrine of Christ, and rather be filled with the husks which swine do eat. Doubts, fears, darkness and unbelief are present, even when with our mind we serve the law of God, and feed



at his table. And while our enemies which are without oppose, revile and persecute, they are made to witness with envy the spreading of the table for the support and comfort of God's people.

"Thou anointed my head with oil."

As the precious ointment was poured on the head of Aaron, that ran down upon the beard, and went down to the skirts of his garments, so the Spirit of the Lord God is upon the head of the body, the church, and descends from the head, down the beard, and to all parts of the church; so that they have an unction from the Holy One, and know all things, and the anointing which they have received from him abideth in them, and they have no need that any man teach them, but as the same anointing teacheth them of all things, &c. — 1 John 2:20, 27. Our limited capacity at present, like little cups, soon overflow with the "oil of gladness," with which our glorious Head is anointed above his fellows. Our overflowing joy runs out from saint to saint, and from heart to heart, and its rich perfume fills the whole church of the living God, and gives the blessed assurance to all who are thus anointed that the goodness and mercy of God shall follow them all the days of their life, and that they shall dwell in the house or church of the Lord forever. There are sacred and powerful attractions for all the people of God in the house of the Lord, which is his church; there the table of the Lord is prepared, there the wholesome food and rich dainties of the gospel are spread, and all the provisions are abundantly blessed. There the whole family and household of our God are gathered to the feast, and there the King of glory presides at the head of the table. Thither the tribes of the Lord go up. There the joyful songs of the redeemed are heard, and

"There our best friends and kindred dwell,  
There God our Savior reigns.  
There would we find a lasting rest,  
While others go and come;  
No more a stranger or a guest,  
But like a child at home."

(Editorial by Elder Gilbert Beebe, June 15, 1877)

#### DEACON ARZIE CLIFTON

In sadness, I attempt to comply with the request that I write a few lines in memory of a dear brother, Deacon Arzie Clifton.

He was born October 4, 1910. He was married on September 16, 1938 to Vada Handy who preceded him in death. To this union were born two daughters; Mrs. Shelby Jean Cockran, Newport News, Va., and Mrs. Linda Gail Hayden, Stoneville, N. C.; and one son, David M. Clifton, Stoneville, N. C.

A few months before his death, he married Sister Ilene H. Terry who survives. Also surviving: Three grandchildren; five sisters, Mrs. Posey Cassell, Mrs. Noel Cassell, Mrs. Harley Wood, Mrs. Oscar Boyd and Mrs. Reva Green; two brothers, Willie and Raymond Clifton.

Brother Arzie was warmly received into the fellowship of Dan River Church on Saturday before 4th Sunday in July 1950 and, together with his wife, was baptized the next day by Elder N. B. Gilbert.

Brother Arzie was a sincere and faithful member and the church, recognizing the gift of a deacon, soon called for his ordination. He served the church well as long as health permitted. He willingly shared his earthly possessions with the church and I feel to say that in a Spiritual sense he gave his all, never doubting the principles of the Primitive Baptist Faith and was a firm believer in Salvation by the Grace of God and Grace alone. He believed in a finished salvation and knew that it is not in man that walketh to direct his steps, but trusted in the God of all Grace to lead and direct him in this uneven journey here in time.

Death came suddenly, by heart attack, on November 11, 1973.

His funeral was conducted at his home church by Elders Amos Hash and Bennie Clifton. Burial was in the family cemetery to await that summons: "Child, your Father calls, come home."

Done by order of the church in conference.

Edrie Clifton

#### LILLAR BYRD TORT

Sister Lillar Tort was called from this scene of action on June 13, 1974. The Lord blessed Brother and Sister Lamb B. Byrd and Sarah Honeycut Byrd with a daughter, Lillar, on January 10, 1889. She lived 83 years, 5 months and 3 days.

She married William Bud Tart May 25, 1906. They were blessed with 5 daughters and 6 sons, all lived to be grown. Her husband pre-

ceeded her in death October 10, 1963, as did one daughter and three sons.

Sister Tort leaves to mourn four daughters: Veda Grimes, Manilla Grimes, Thelma Jones, all of Coats, N. C., and Murdell McLamb of Dunn, N. C.; three sons: Walter Mack, Jarvice of Dunn, N. C., and Leroy Tort of Sanford, N. C.; 36 grandchildren, 47 great grandchildren and 4 great great grandchildren; 2 sisters, Liddie Tart and Sallie Ennis, both of Benson, N. C. — along with Liberty Church and a host of friends.

Sister Tort and her husband joined Bethsaida Primitive Baptist Church Saturday before the first Sunday in July, 1925. In August the first Sunday, 1955, they united with Liberty Church, the day it was organized. She, as well as he, was much concerned in organizing the church, and getting the building built. They were very faithful as long as health permitted.

Her funeral was conducted by her pastor, Elder C. D. Turner and Bob King, at Rose's Funeral Chapel. She was laid beside her husband at Banner's Chapel Cemetery beneath a mound of beautiful flowers.

She was strong in the faith, believing in the Sovereign Grace of God, which is the fruit of the Spirit. Your battle was hard, you did your best. Sleep on until the Saviour calls his own to be with him, be like him and be satisfied forever more.

In July conference was held, and it was agreed a committee be appointed, and three Resolutions be written: one for the Church; one for the family, and one be sent to the *Signs of the Times* for publication.

Sister Lillie Tart  
Sister Lovie Young  
Brother James G. Young  
Committee

#### IN MEMORIAM

NORBORNE HENRY AKERS  
1892-1974

A memorial to Brother Norborne Henry Akers, son of Norborne Kansas Akers and Mary Ellen (Heckman) Akers. He was born July 9, 1892 and finished his course on this earth June 6, 1974. On January 10, 1921 he married Mabel Blankenship and to this union were born six (6) children — Sons: Forrester and Gene — Daughters: Helen, Betty Judy and Linda — who survive him. Also surviving him are three brothers and four sisters. Brother Norb, as we called him, joined Roanoke Primitive Baptist Church on November 5, 1933 and was baptized the same day by Elder J. F. Stegall. Brother Norb, who had deep convictions, was a devout believer in Salvation

by Grace. He loved his Lord and Brethren, although he was badly afflicted the last few years of his life and could not attend his Church. He loved to talk about what the Lord had done for him, giving Him all the Praise and Glory. His wife and children stood by, doing all that tender hands could do in this life. His funeral was held at John M. Oakey Funeral Home by Elder O. K. Tench and Marvin Gennings. He was laid to rest in the Blue Ridge Memorial Gardens among a mound of flowers to await the second coming of our Lord. Then we shall see His face and Praise Him as we should. May God reconcile his dear ones and give them Grace to understand.

Written by one with a sad heart by request of his Dear Wife.

Pearl Akers Law

#### BLANCHE M. PEET

As it pleased the Lord to take from our midst our beloved Sister, of like faith, who was born on December 14, 1889, and departed this life on June 20, 1974, having spent 84 years on these mortal shores, we bow in humble submission to the will of our eternal God, believing that he (God) has an appointed time for all things.

Sister Peet was the daughter of the late Orin and Melissa Craft Slauson. She was married in the year of 1910 to James Peet who departed this life in the year of 1967, and to this union was born one son Victor Peet, who survives and resides in Miami, Florida; also one grand-daughter survives.

Sister Peet was a member of the first Old School Baptist Church of the Lexington-Roxbury Association and was baptized on October 10, 1909 by her uncle the late Elder John B. Slauson, the pastor of the Church at that time.

Sister Peet spent the most of her life at Halcott Center, N. Y. where she and her husband operated a tourist home where the writer has spent many nights, for they gave up their home to the visiting Elders and friends who went to the Lexington-Roxbury Association. Sister Peet was a faithful member of her Church, and the writer feels that memories of her will linger in the minds of all who knew her, and met together with her to listen to the preaching of salvation by grace. Sister Peet spent her last few years of her life with her son in Florida, and passed away in the Coral Gables Nursing Home.

Her funeral was conducted by the writer in the meeting house at Halcottsville, New York, and her body was laid to rest beside her husband in a cemetery not too far from their home.

(Elder) Arthur R. Warren

ELDER J. J. COLLINS

It is with deep sorrow and a grief burdened heart that I attempt to write this obituary of our beloved pastor, Elder James Joshua Collins. Elder J. J. Collins died March 15, 1974 in Southeast Ala. General Hospital at Dothan, Alabama. He was born in Geneva County on November 14, 1891, the son of John L. and Alma Stewart Collins. Elder Collins had preached the unsearchable riches of Christ in the churches of this area for more than fifty-five years. He had spoken in Churches from Baltimore, Maryland to Daytona Beach, Florida, and from Raleigh, North Carolina to Nashville, Tennessee.

Funeral services were conducted on Saturday, March 16, 1974 at Goodwater Church, by Mr. B. H. Reeves, Mr. Forrest Thomley, his sons-in-law; and Elder Williams, Primitive Baptist minister. His grandsons served as pall bearers. He is survived by his wife, Mrs. Pearl Peacock Collins, two daughters, Mrs. Maureen Thomley, Wicksburg, Mrs. Annie Laurie Reeves, Dothan; two sons, Norman A. Collins, Slocomb, and Forrest Kenneth Collins, Dothan; two brothers, Charles T. Collins, Wicksburg, and John F. Collins, Dothan; a sister, Mrs. Jewel Reeves, Dothan; 18 grandchildren, 11 greatgrandchildren, and 5 step children.

We are witness to his gentleness, his humility, and his love of his fellowman. Truly, it can be said that he loved everyone, even his enemies, if he had any. His faith in God was strong and bright unto the end. His love of Jesus, love of prayer, and loving concern for the church was evident to everyone. We feel that our loss is his eternal gain.

We trust that God, who doeth all things well, will comfort his family as only He alone can comfort. May we, the church, bow in humble submission to God's will and we pray that we will be kept in the love of Christ to walk in like manner, after the manner of our dear departed, ever praising God and ever looking to Jesus the author and finisher of our faith. Surely, "Precious in the sight of the Lord is the death of his saints."

Ordered in conference September 8, 1974, by Bethlehem Primitive Baptist Church, Malvern, Ala., that this be written, and one copy be placed in our church records, a copy be sent to the family, a copy to *The Signs of the Times*, for publication.

Humbly,  
Deacon Charles T. Collins, Clerk  
Elder D. W. Collins, Moderator

ELDER JAMES JOSEPH WATSON

Elder James Joseph Watson was born December 27, 1920. He was married to Katie

Dell Wiggins, August 27, 1938. One son, James Earl Watson, was born to them. Elder Watson left his wife, son and seven grandchildren to mourn the loss of a loving husband, father and grandfather. He is also survived by two brothers, Elder Ivey Watson and Walter Watson; two sisters, Mrs. Melissa McCardle and Mrs. Elmeady McCardle; and several nieces and nephews, with a host of friends and neighbors, who will all miss him very much.

Elder Watson united with Ramah Church, August 15, 1953, and was baptized by Elder J. J. Collins. On July 15, 1960, he was ordained as an Elder by Elders A. B. Chumney, J. P. Morgan, and Oscar Bell. He served as pastor of several churches in Southeast Alabama and Northwest Florida and was moderator of The Western Primitive Baptist Association during the last few years of his earthly life. He was blessed when he went in the stand to be lifted up in the spirit and speak so wonderfully of Jesus and the heavenly kingdom. We feel that now he has been blessed to be lifted up to be in the presence of God and to walk with Him forevermore.

Elder Watson passed away on May 14, 1974. His earthly body was laid to rest in Ramah Cemetery on May 17, 1974. Funeral service was held in Ramah Church by his beloved brothers, Elders W. S. Barefoot, J. P. Morgan, and D. W. Collins.

Approved by Ramah Church while in conference on September 15, 1974, and requested that one copy of this be given to the family, one copy to Ramah Church and one copy sent to *The Signs of the Times* for publication.

Elder D. W. Collins, Moderator  
Sister Vivian McCall, Clerk

ALTON R. SHOLAR

It has pleased our Heavenly Father to remove from our midst a dear one, Brother Alton R. Scholar. He was received by Cypress Creek church June 13, 1971, and baptized by Elder Harmon Brown and Brother C. M. Brown. Brother Scholar was afflicted with a terminal illness, but he attended church as often as he could. His appearance was one of meekness and humbleness. He was blessed with patience to bear the pain to which he was subjected. We, the church, feel our loss is his eternal gain. We will say, "Sleep on dear brother until the morn of the Resurrection when we all hope to awake in His likeness."

Brother Scholar was born February 14th, 1910 and died April 29th, 1974. He leaves to mourn his passing his dear wife, Beatrice, and six loving children; namely; Dennie M., Dalton D., Donnie W., and Mrs. Esther S. Dixon

of Wallace, N. C., Mrs. Allie S. Cavanaugh of Teachey, N. C., Lonnie W. Sholar of Serf City, N. C., and five grandchildren.

His funeral was preached at the graveside in the family cemetery by his pastor, Elder Harmon Brown, assisted by Elder D. B. Stokes. He was laid to rest under a mound of beautiful flowers among a host of friends and relatives.

Done by order of conference held August 10, 1974, that this obituary be written and a copy be put in the church records, a copy be sent to the family and one to *Signs of the Times* for publication.

Committee  
Elder Harmon Brown  
Velma H. Horne, Ck.

#### NETTIE MAE WORSLEY

Sister Nettie Mae united with the Falls of Tar River Primitive Baptist Church from her Hospital Room in December, 1971 and was called Home by our Heavenly Father in March 1974 at the age of 75. She had been in poor health for some time, but by God's Grace she was able to attend church in a wheel chair up until a few weeks before her death. She loved to talk with the brethren about her Lord and Saviour Jesus Christ, and believed in Salvation by Grace. We all loved her dearly and miss her so much, but we feel our loss is her eternal gain. We pray our Heavenly Father will reconcile us and her family to his Will. May His name be praised.

Siter Nettie Mae was raised and lived all her life in Edgecombe County, N. C. and West Edgecombe community. She was a retired school teacher and the widow of the late Gaston E. Worsley.

She is survived by one sister, Miss Rosa Worsley; one brother, David Worsley; two nieces, one grand niece and one grand nephew.

Funeral sevices were conducted from Gay-Yost Funeral Home Chapel by her pastor, Elder D. B. Stokes, assisted by Elder W. L. Everett. Burial was in Pineview Cemetery where we believe she is resting in the arms of Jesus, awaiting the Second Coming of our Lord and Master Jesus Christ.

Resolved: That a copy of these resolutions be sent to the family, a copy to the *Signs of the Times* and a copy for our church record.

Conference: July, 1974

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

#### JOSEPH K. HARPER

Brother Joseph K. Harper, a beloved member of the Falls of Tar River Primitive Bap-

tist Church since May 1970, was called home by our Heavenly Father on January 18, 1974.

Brother Harper and his wife were blessed by God to be baptized together, and they were devoted to the Church, and believed in an all wise, Gracious God; Jesus Christ and Salvation by Grace.

In all his affliction, trials and tribulations, Brother Harper always had a smile and quick hand shake for every one. We all loved him, and will miss him so very much; we feel that our loss is his eternal gain. How we all long to be with our Lord and Saviour Jesus Christ, to be like Him and be satisfied. That is where we feel Brother Harper is now. He was a life long resident and farmer from Nash County, and the son of the late George N. and Eva Watson Harper. He is survived by his wife, Ruth Tolston Harper, of Rocky Mount, N. C.; one daughter, Mrs. Julia Mae Tingen of Walkertown, N. C.; one son, Joseph Ray Harper of Wilson, N. C.; eight grandchildren; one brother, G. Earl Harper of Rocky Mount, N. C.

His funeral was conducted from Johnson Funeral Home, by his pastor, Elder D. B. Stokes. He was laid to rest in Pineview Cemetery; to await the second coming of our Lord and Saviour Jesus Christ.

Resolved: A copy of these resolutions be sent to the family, one to the *Signs of the Times*, and one for Church records.

Conference: July, 1974

Elder D. B. Stokes; Moderator  
Nina Pearson; Clerk

Rt. 4,  
Clairmont Ave.  
Wheelersburg, Ohio

To the Signs of the Times:

Just a little note since I am late with my subscription. I have been taking the *Signs* since the Depression was over — about thirty years.

I am thankful the *Signs* has been continued, for this is my doctrine. It is what I believe. I like all the orthodox Baptist, but there are others who do not hold the doctrine. Please don't forget an old believer in the true doctrine of the Lord.

William Sparks

(The above was written on his 78th birthday. He began work in the coal mines at the age of ten. — Editor)