

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., JANUARY, 1976

NO. 1

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 1/76  
IT EXPIRES WITH THIS ISSUE

CIRCULAR LETTER  
SALISBURY ASSOCIATION  
1975

Snow Hill, Maryland  
October 22, 1975

Dearly Beloved Brothers and Sisters in Christ:

May peace, mercy, and joy in the Holy Ghost be our lot both now and forever more.

In this Circular Letter for 1975 I would hope to express a thought or two on a vital point of our religion, as touching the Third Person of the Trinity. We understand the Word of God to teach that God is manifest to us in three distinct persons. First as Father, second as Son, and third as Holy Ghost. We understand no such doctrine or embrace any view, which would detract from the Trinity of Persons. Existing from endless ages in complete fulness and sufficiency, there has always been a Father, always a Son, and always a Spirit.

We understand further that Jesus was and is the Eternal Son of the Father, and only one text would be necessary to show this, though there are many. "For God so loved the world that He gave His only Begotten Son . . .". Since His people have been loved with an everlasting love (Jer. 31.3), it follows that the Son eternally existed to be given from everlasting. The Son having

been given and the eternal redemption of the elect secured on the cross, we then look at the words of Jesus before that final hour when He would leave His little band, "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him but ye know Him for He dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you." (John 14.15-18).

How sweet is the expression, "Another Comforter". Our dear Redeemer was to return to His Father, but before His ascension He said He would never leave us nor forsake us. We find the fulfillment of that grand promise in the Comforter. He was sent in the behalf of Christ to guide us in truth, to reveal to us the things that would glorify the Saviour. He was given as a seal and earnest of our inheritance. He came to lead us as sons. He works in us His blessed fruits, such as love, joy, peace, longsuffering, faith, and the others mentioned in Galatians 5:22, 23. He is our voice when we cannot pray. (Rom. 8:26). He searches our hearts and makes intercession for us. Yea, when we begin to pause to reflect under His sweet influence, He is our very life's breath toward heaven. Always the Spirit works in harmony with the Father and Son and in all things. He draws out our souls to sing the praises of our Saviour.

But before we come to a close, may we consider Romans 8:13, "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." There is no contingencies or conditions in this text.

No uncertainties or maybe so's. Those who follow the flesh shall die. Those who kill (mortify) all activities of the human nature as opposed to God, shall live. But note carefully, "through the Spirit". Only as God the Spirit leads us out of ourselves to the feet of Christ can this be so. What a blessed God we have. Our Father chose us in Christ, and Christ the Son paid justice in full, and made us holy by sending another Comforter, the Holy Ghost to us. The Holy Ghost now leads us as sons. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." (Gal. 4:6). Can you not see the Holy Trinity here as the Father sends the Holy Spirit of His Eternal Son into the hearts of his people.

Brethren, we have a truth to live with, and die by, if so be that we are truly His. May these thoughts stir our hearts to a fuller search of this subject.

Humbly submitted,  
James F. Poole

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#### SALISBURY ASSOCIATION RESOLUTION OF RESPECT

"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 that love his appearing."

These words seem to fit these dear brothers and sisters:

Elder Arthur Warren, Indiantown Church. Brother Albert Fooks, Snow Hill Church. Sister Bertha White, Little Creek Church. Sister Mollie Fooks, Nasawango Church.

Our Heavenly Father has seen fit to remove from our midst these dearly beloved ones. Thy will be done, O God.

Frank Holland

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#### SUFFERS STROKE

1136 Grove Street,  
Baker, Oregon 97814

Dear Brother and Sister Carter:

Received your letter and will try and answer it before I again forget to write. I don't know if you heard that I had a stroke June 12th, and am still not back where I was before, and doubt if I will ever be. My left side is paralyzed, but I never lost consciousness, nor the use of my right hand, although I was so unstable that I was unable to walk for several days, and then later with one crutch or my seeing-eye dog. I can walk pretty fair now, but the stroke burned up, destroyed or disconnected me from everything that I had ever done, and took away all desire for pleasures, work, or any desire to do anything. So far it has not come back, and I am concerned about what I will have as a future. When we do anything we have a desire or a want to do things. When this want or desire is taken away, I don't know what is left.

Please don't give me a sermon about what I can, should, or what God has planned for me,—I have heard that from all sides and church denominations, and all those who know nothing about what I am going through, I know that God has placed affliction on me, and that it was his will; and that He can and will remove it in his own good time and pleasure. What I am to do about any of these things, until He sees fit to correct this, I do not know.

I know you are sorry to hear this, as I would be to learn of your having the same, or other afflictions; but we both know that God rules the inhabitants of the earth, and the armies of heaven, and that none can stay his hand, or say, What doest thou? So why try to paint a beautiful picture. There have been lepers, cancer patients and all manner of illnesses since the beginning of time. Some have been cured of their afflictions, and others have died from the same illnesses. What He has for men only He knows, and will reveal it at his own time and place.

If you believe this would be of interest to the readers of the *Signs*, you may

send it to them.

One of my neighbors died this morning. He had open-heart surgery and had lived about three years since that operation. Something went wrong, as it does with all man made things. He realized that he was on his last night, and told his wife, "This is going to be a long night," and she replied, "We have lived through a lot of long nights." He told her, "There will be no tomorrow." And there was none that any of us can see. This morning I wished I could exchange places with him, then I could find what tomorrow will bring, and won't have to wonder about trying to live with a half-brain and an arm that does not function as it should.

I will appreciate any messages from any of the folks, wherever they may be. I am praying constantly for strength, and that He will make me reconciled to his will in all things.

With a lot of pleasant memories of our past visits and good times together. Hoping that the One who is ruling all of this, will release me from this affliction, even if it takes "tomorrow" to do it.

Your brother,  
C. W. Bond, Jr.

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#### MANY WILL UNDERSTAND

2723 Main,  
Vernon, Texas 76384

Dear Editors of the Signs:

I wish to renew my subscription for two more years, with the rest for the Fund.

I would that I could express the joy and sweet privilege to be able to see and read from its pages, the blessed truths, as I hope I have been made to see and believe and feel the love spring up in my heart, as I read of those so gifted and enabled to write comfortingly for those like myself, unable to attend church. I live alone except for good neighbors and some help, yet if not deceived, I hope I am made to feel the sweet comforting care of our ever present Lord and Sav-

iour. I hope I am one given to hear His voice and made to follow Him. I have passed my 86th birthday and my seeing and hearing isn't good. I cannot express in words the love I hope I feel for those of like faith. As to why I have tried to write, perhaps there are some who will understand.

I just felt to try to write and tell you dear Editors that I so much look forward for the arrival of the *Signs* that we are blessed to receive.

A sister in hope,  
Mrs. David Thompson

(There are many brothers and sisters who understand, Sister Thompson, for they experience the same things you do. We are glad for you to express your feelings. — J. D. W.)

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#### IN A MOMENT MADE THE HAPPIEST OF ALL CREATURES

Guthrie, O. T.  
2 June, 1902

Elder Silas H. Durand,

I am going to call you Dear Brother: Have been at a banquet—a feast of glory and good things that spread from your pen in the *Signs of the Times* of March 1, 1902. O, my soul goes out in thankfulness to God that He put it into your heart to write that article (I may as well say) for me, searching my heart and making many things clear to my understanding. By the aid of the Spirit you have taken of the things of Christ and shown them unto me. Something of a student myself, I feel it safe to say you could not have written that piece, only as a relation of a personal experience. I think the Merciful and Good Lord has shown you his secrets. I cried all through the reading of it, — tears streaming down my face as I write,— only to thank you and thank you. Wish I were near you, so we could speak often one to another . . . I feel so humbled and so relieved.

You know how to write of the Saviour, and of the experiences: few can do both. All my study is of Him. But since emboldened by this reading, I feel to say

to you, that I had years and years of "the fellowship of His sufferings" and it was ten hells. Yes, I drank of the cup, and my deliverance was so gracious, so complete of a nature and unlooked for (I could never hope for it), that from being the most miserable, I was given in a moment to feel the happiest of all creatures, — from being more vile in heart than the chiefest sinner, to see and feel that I was no sinner at all. I didn't see the rainbow, but the face of the world was covered by a light laid on the light of the 9 o'clock morning sun. I called on angels to help me praise God for sending Christ Jesus into this world to save sinners, of whom I was one.

O, I had suffered, and you told me that was my fellowship in the sufferings of Christ: I see it, and take courage, willing now to fill up the remainder of the sufferings of Christ in my body: — words that I never before understood. I am beginning now to have a closer conception of the sufferings of our Lord.

But I am not writing only a letter of thanks out of a full heart. Allow me to love you as a brother in Christ, I do hope and believe.

Yours truly,  
Wm. S. Speer

(The above was written after greatly enjoying the article by Elder Silas H. Durand, which was published in the March 1, 1902 *Signs*, and re-published in the December, 1975 issue. It shows how God so often works to comfort his people.—J.D.W.)

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#### GLAD TIDINGS OF THE GOSPEL OF REDEEMING GRACE

When one is brought by the Spirit of God as Paul to say "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth . . ." his statement is founded upon the greatest, richest, sweetest, and most joyful event in the history of the whole human race. All other events brought to the admiration of men pale into insignificance, and this event stands higher than the highest

hills crowned with glory brighter than the noon-day sun. No human event has ever struck the hidden instrumental chords of the human heart. But this one causes all of nature and the whole heart, body, and soul to sing in unison to the Great I Am. Behold! What hath GOD WROUGHT!

There hanging on the tree between two malefactors is the Great Reconciler . . . the Lamb of God who taketh away the sin of the world. By faith one can see the blood-stained trail of love which brought Him to this predestinated moment, place, and purpose.

Far off past the walls of Jerusalem, past the tribes of Israel, past the Garden of Eden one sees His footsteps. Yea, before all things were created, His steps began. In the eternal council of God, Christ was the light of the covenant of grace. Those that spoke "Let US make man in our image" also assured it to be so that they were "predestinated to be conformed to His image" and thus it was "according as He hath chosen us in Him before the foundation of the world that we should be HOLY WITHOUT BLAME before Him in LOVE," for without this, none would be in the image of God. Hence, "having predestinated us unto the adoption of children" they are made heirs and joint heirs with God's First Elect, and ownership of them was established by the authority of God so that He might have the RIGHT OF REDEMPTION. (No one can legally redeem something which isn't his to redeem). From that right of redemption Christ prayed to His Father thanking Him that "I should give eternal life to all those Thou hast given me. Thine they were and Thou hast given them me." They are MINE, I CAN REDEEM THEM! I shall REDEEM THEM because I have "loved them with an everlasting love."

There was so much more to be done for them before He could redeem them, and not one bit of power did they have to do any of it. "I looked and there was no man; therefore mine own arm hath brought salvation." He alone must do

this work, and a great work it was. The very stakes were high. If He failed, those He loved would perish. If He called upon them to do it, they would be totally unable. If He left it to others, it would not be done at all. To have it done right, He must do it Himself, by Himself. Thus his step descended upon the cursed earth, and thus, "He came under the curse to redeem them that were under the curse."

He must work for thirty-three years in preparation for this moment, and He must and shall fully accomplish His purpose. "He shall save His people from their sins." He loved them and therefore no price was too great.

Representing them that day the virgin mother gave birth, a "whole nation was born." They were chosen IN Him, BAPTIZED IN Him, now He must fulfill the "just, holy, and good" law of God while representing them. He knew they could not fulfill the law no matter how just and holy and good it was; nor how hard they tried, for if they "offended in one part they were guilty of the whole," and they were already offenders of it and resting under its curse. Not only so, but by "the disobedience of one (Adam) many were made sinners" and thus they were born in their father Adam's transgression. No, "verily, if righteousness came by the law" then His death would be in vain, and "by the law shall no flesh be justified before God." They were in a miserable predicament!

They were unrighteous for "there are none righteous, no not one!" So, the law must be honored and magnified. It must be satisfied, and this He fully intended to do for them. He would give them a perfect righteousness based upon a satisfied fulfillment of the law. He would fulfill it, and then impute or charge it to their account by faith as if they had done it! "What wondrous love is this, oh my soul?"

Daily His delight was with the sons of men. Daily He kept the whole principles and requirements of the law. By the active "obedience of one, many were made righteous."

Now this day of atonement will see Him entering into the ceremonial law's fulfillment. The path behind saw a completion of all other aspects of the law of commandments. Now He is to become both the sacrificial Lamb, and the scapegoat. The fiery brazen altar will burn in Him this day "in the midst of the grates", and His blood will be shed "for the remissions of sins." It will be done publicly as the types commanded. The blood must be at the *base* of the brazen altar to atone for hidden sins. It must be sprinkled on the *sides* of the altar to atone for the public transgressions and known sins. His people knew many, many of their sins, so the blood must flow from His side. But, ah, those precious ignorant peoples of so little faith! How many sins had they committed without even knowing they were violating His commandments? Yes, the blood must fall to the base of the altar to cover these hidden sins, so from His side would flow blood and water. They would be truly washed, cleaned, sanctified. He knew how to do it, for He is "made unto them WISDOM, RIGHTEOUSNESS, SANCTIFICATION, and REDEMPTION!" That work He Himself would accomplish. Had He not discussed with Moses and Elijah on the Mount the "death He should ACCOMPLISH?"

Ah, my soul do you not see the greatest cluster of grapes hanging there on the cross . . . like none the children of Israel saw in Canaan?! What can a child of hope see there by faith? He sees a RANSOM which says the CAPTIVE goes free. He sees a REDEMPTION which says the SLAVES and SERVANTS of sin must be delivered up. He can see REMISSION OF SINS which must be his own, seeing the Sacrifice was "without spot or blemish, separate and apart from sinners." Hear Him cry: "Father forgive THEM for they know not what they do." Recall that He said, and proved, "My Father heareth me always." There is all their forgiveness. He spoke and His Father heard and He began even there his INTERCESSION for those He was dying for.

It would not end there either, but He would sit at His Father's right hand making intercession for them day and night, and that forever . . . and His Father would ALWAYS HEAR and ANSWER.

What else can the eye of faith see in that cluster on the cross? Surely it can see His SURETYSHIP, and how important that view. When the sinner was in debt to the law, he had absolutely nothing with which to pay. No works were sufficient, nor could he "give the fruit of his body for the sins of his soul." But, while a debtor to do the whole law upon eternal penalty at the default of the debt, there he sees the One who stood as his Surety. Will He pay the debts, and the debtor go FREE? "If Thou be the Son of God, save thyself and us also"—one cried. If He failed to pay the debt . . . the sinner must pay. Both for debtor and Surety the "WAGES OF SIN IS DEATH". Shall He actually pay such a horrid debt? "Father, into thy hands I COMMEND MY SPIRIT" and He "gave up the Ghost"! He DID PAY THE DEBT. HE IS THE SURETY! The DEBTOR, poor worm of a sinner . . . GOES FREE! Glad Tidings of Great Things! Surely this is THE gospel to a corrupt and unworthy sinner!

But why that TYPE of payment? Could something else have sufficed? No, no. "He is the PROPITIATION FOR OUR SINS." To the faith of God's elect it speaks of the very bases of hope, joy, and peace. To "propitiate" is to "render satisfaction" to "appease", to "pacify". The wrath of God against the sinner must be pacified; the law must be SATISFIED, the anger of God APPEASED.

"He hath reconciled us unto God by the death of His Son". "It is FINISHED," He cried. Salvation is FREE, based upon SOVEREIGN MERCY and the LOVE OF CHRIST.

Stanley C. Phillips  
Quitman, Ms. 39955

#### FIRM IN HIS BELIEF

I have recently finished re-reading Elder Beebe's writings in the December, 1971 *Signs of the Times*, and can truthfully say that I enjoyed and rejoiced in reading it even more than I did the first time — for it expressed some of my thoughts and feelings I have experienced since I read it before, so much better and clearer than I could have put it in words. The scriptural sentiments are precious to me, and more importantly are honoring and praising of the Father, Son and Holy Ghost: these three are one. (1 John 5:8)

God willing, I desire to write some of my thoughts concerning Elder Beebe's sentiments on Absolute Predestination of all things. Brethren, it seems to me that anything less than an Absolute Predesination of all things. Brethren, it seems to me that anything less than an Absolute Certainty in all things coming, being, doing, ending or continuing exactly as were in both His mind and purpose in creating them, would be dishonoring to God.

Brethren, I know that of myself there is nothing and less than nothing to this poor sinner, but I sometimes firmly believe that one day, (that fixed day) God only knoweth when that day shall surely be, but in that day every one born into this world, shall then know for a certainty that God was and is an absolute Sovereign, an Unchanging God over and above all else. Now some might say that then it will be too late, but I say, for every one whose names were not written in the Lamb's Book of Life before this time world and its inhabitants were ever created, it then was already too late, — not one has been added to, nor has one been subtracted from that number.

As for me, I can only hope that I am one among those numbered in that Book of Life, — not for the reason of any good thing I of myself have ever done, oh no, ten thousand times no. But the evidence upon which I base my precious hope, is what I feel my God and Lord

and Saviour has done for me. First of all, what a wretched and helpless poor and undone sinner I was, then after He showed me what filthy rags I wore, if not deceived, He clothed me with a most precious hope in Jesus Christ. I well remember being in our kitchen in our place of abode in Nags Head, N. C. when this sweet feeling of hope came within my very soul and being. I so well remember my two children coming into the kitchen where I was, and I took them both in my arms, and said, Oh dear children, I have been given a sweet and precious hope in my Lord and Saviour Jesus Christ. We all stood there shedding tears together. Mine were sweet tears of joy, what my children felt I do not know, but they saw I was so happy, and both said, "I am glad for you Dad."

Dear Brethren, do you not well remember your precious moments? I feel sure you do. It was your and my moment, for it was, I feel and hope, a gift from God — and most assuredly a Free Gift, for it was unmerited on my part. I just hope I am thankful to my most merciful God of all grace, for all He has freely given and bestowed upon this poor boy all the days of his life. But of one thing I have no doubt, if ever I am thankful unto God for any thing, that thankfulness comes into being by His gift to me of a thankful heart: for of myself I can do nothing spiritually. Dear child of God's grace, I have no desire for a god whom I can help or do anything for, or is in need of anything. But my desire is that I might be enabled by God's free mercy and grace, to worship "The one true and living God," in both Spirit and Truth. He is in need of nothing, for if He had been in need of anything, He would have created it. This is the three-in-one God in whom I desire my hope and trust to be.

Recently from time to time, my mind has been upon what is in store for the children of God when this time world is no more, and is passed away to be remembered no more by His chosen vessels. For some cause I feel and believe

that after that final day of this time world has passed, His children will never again have thoughts concerning this time world, nor of any worldly ties we have had as we lived and walked upon this sin cursed earth, be it our natural parents, companion or children, for in that place He prepared for them, and I hope for me, there will be neither male or female, but such a oneness that every thought will be praising their Lord and Saviour forever. It is far too much for my feeble mind to even remotely comprehend the fulness of what it would be, to never again to have a selfish, evil thought, or never again to desire something which I did not already have, or never again experience a dark and cold season, or never again be tempted by Satan.

How unspeakable is the depth and height and of His riches in all holy things. What a comforting truth it is when He speaks to one of his little ones, "My grace is sufficient for thee." Aren't you so very glad and thankful that when this great and merciful God speaks, it is done, and when He commands, it stands fast, and that all men and devils can neither hinder nor alter that certain and fixed course that He has set and established. I believe you are.

Dear children of our Heavenly Father, as it may be in accord with his holy will, may our minds be centered upon heavenly and divine things, and ever less upon the vain and perishing things of this present world, and to have no confidence in the flesh of man. If enabled to pray, I feel that this would be my prayer in the name of Jesus Christ and for his sake. Amen.

"Salvation is of the Lord," not just in part but from beginning to completion. My hope is that I am a spiritual brother of His children.

Troy G. Shepard,  
S. R. 28,  
Kitty Hawk, N. C. 27949

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NOTE: In the November issue of the *Signs* the following error is noted in Elder Hudson's article. On page 245, 2nd column, 2nd paragraph, it reads "Clear expressions and acceptable words." It should read, "Clear expressions *are* acceptable words." Please make this correction in your copy. — J. D. W.

Danville, Va.

January, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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Danville, Va. 24541

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**SIGNS OF THE TIMES, INC.**

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Danville, Virginia 24541

EDITORIAL

With this January, 1976 issue we begin a new volume of the *Signs of the Times* — the 144th, with a feeling of thankfulness unto our God who has sustained its publication all these years. We feel that we are correct in saying that none of the editors, and those who have had part in putting it together and getting it to the brethren and friends, have ever felt to claim any degree of credit in the matter, for all have recognized their need of the sustaining and enabling grace of God, or it would

have long since fallen by the way.

From the correspondence of many brethren and friends over the years we are assured that they have been comforted and edified in reading its pages, and have desired to thank the Lord for the faith with which He has blessed them, and which has been maintained by those whose writings have been published.

The doctrine of God our Saviour is in a class by itself: it stands separate and distinct from every other religious doctrine in the world, for it alone came from Him, and is Truth, being revealed to and upheld by Him in the hearts of his people, and they are enabled to proclaim it in their speaking and writing. The Apostle Paul summed it up when he wrote, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness . . ." (Romans 1:16-18)

The doctrine of God is not according to the wisdom of this world. The wisdom of this world in religion is after that which seems right to men, but the end thereof are the ways of death. (Prov. 14:12) God has made foolish the wisdom of this world, as pertaining to the truth as it is in Christ. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are *called*, both Jew and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:21-24)

The called both Jews and Greeks (Gentiles) know the power of God and the wisdom of God. They know it by

revelation. Peter and the brethren with him were told when they confessed that Jesus was the Christ, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17) And Paul said in 1st Corinthians 2:7, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory. 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 to us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

The slightest variation in the things Jesus preached, and his apostles maintained, renders it unfit to be preached under the heading of the gospel of Jesus Christ. Though this has often been done in the church, causing divisions. The Apostle Paul marveled, you will remember, that the Galatians were so soon removed from 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." And repeated it for the seriousness and importance of it, by saying, "As we said before, so say I now again. If any man preach any other gospel unto you than that we have preached unto you, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I pleased men, I should not be the servant of God. But I certify you, brethren, that the gospel which was preached of me, is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

These things have not become obsolete, they are active in those who were chosen in Christ before the world began, who have been quickened to know of their death in trespasses and sins; and who have also been born of the Spirit, and know the certainty of God's dealing with them in mercy. For these reasons the words of Paul to Titus give them peace and joy, for they are, "In hope of eternal life, which God, that cannot lie, promised before the world began." Concerning which hope he further wrote to the Hebrews: "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an 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 after the order of Melchisedec."

For these reasons we desire to, "speak the things which become sound doctrine," and to "hold fast to the form

of sound words," and not to be "blown about by every wind of doctrine," for the Spirit testifies that all scripture was given by inspiration, and is confirmed in us when we are brought out of darkness into the marvelous light of the Son of God. For these reasons we rejoice in Christ Jesus and have no confidence in the flesh.

We intended this to be a greeting to the brethren and friends at the beginning of the New Year, and to assure them that however dark and fearful things are in the world, the God who created all things, is still in command, and all things are accomplishing all His will and purpose. And though we cannot give the reason why of these things, except that it seems good in His sight, when He gives us faith and understanding that He does all things according to his will, we are often blessed to stand still and behold His work in our lifetime; and to know that it is by him we live, move, and have our being. And not only this, all that the Apostle wrote the Ephesians applies to the whole household of faith: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

The Apostle John also speaks both of things in this life and that to come, when he wrote, "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. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." That will be the fulness of all we hope for as we enjoy the earnest of our inheritance.

We thank all the brethren and friends who by the grace of God, have by their writings, subscriptions, and contribu-

tions, supported the *Signs of the Times* so that it is published regularly each month. The *Signs of the Times* is your paper, and it is desired that the brethren continue to write for publication, that others may know how you get along in your pilgrimage.

We know that God's grace is sufficient for us. May we be enabled to praise and adore his name, and to contend earnestly for the faith once delivered to the saints.

J. D. W.

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

PSALMS 11:3

*"If the foundations be destroyed, what can the righteous do?"*

Every government and every branch of business is founded upon certain foundations, often called "principles." The strength and safety of every government, as well as every branch of business, are in its foundations. All things must be done and transacted according to the foundations or principles upon which it is founded in order to safety, prosperity and duration. Failure to move according to the principles, or foundations, means rupture, hence defeat. At this time the strength and victory of our nation depend upon the strict adherence to the foundations, building upon, and relying upon, or trusting in, the principles by which we are so well fortified. Perhaps if we were to ask the question, If the foundations be destroyed, what can the nation do? it would emphasize the point we are trying to bring out: that everything depends upon the foundations, in the plan of salvation as well as in all other things.

Many claim, however, that there are no certain, or fixed foundations in the Lord's kingdom. How strange, as well as absurd, for men to think God works in no certain or decided way in his affairs, when everything in nature de-

clares his perfect order in the arrangement of all things, and that all things work perfectly in the order prearranged for them. We can set up an hour or two the timepieces, but cannot change the rising of the sun nor the going down of the same. The names of the months and seasons can be changed so that the names of June, July and August take the places of December, January and February, but if it were done snow would fly, ice would form and we would find ourselves hovering near the fire during the months of June, July and August. Likewise in the months of December, January and February we would either be enjoying the warm weather or seeking refuge from the burning heat. The reason for this is, the Lord said in the covenant that as long as time lasts there shall be summer and winter, cold and heat, seedtime and harvest. Therefore as everything in the vegetable, mineral and animal kingdoms works according to the principles, or foundations, laid by the Lord, man can change nothing, nor can he destroy the foundations. All the systemizing of the earth combined cannot compare with the systematic plan with which God controls and "works all things after the counsel of his own will."

The foundations of the spiritual world are as certainly and substantially laid as those of the material world, and everything is working as perfectly and harmoniously in his spiritual kingdom as do all things in nature. If men are settled in their convictions that "nature will have its course," why not be settled in the truth that all things in grace are as sure? Simply because they cannot. If strong delusion be sent them, that they believe a lie, how can they believe the truth until born of God? If this be true, let us not censure them, but rather pity them because of their blindness. If the eyes of our understanding have been enlightened let us rejoice and be glad. The immutability of God has ever been the foundation of faith, and because of it the saints have strong consolation and good hope through grace.

He, who cannot lie, promised eternal life before the world began, and he tells us that because he is God, and changes not, that we, the sons of Jacob, are not consumed. If man could put his finger on one promise made and afterward broken by the Lord we could never be sure of anything, but he has ever been faithful to his word. "Even though we believe not, he is true." David, surrounded by enemies, Saul seeking his life, seems, by the reading of the first verse of this Psalm, to have been told to flee as a bird to the mountain that he might find a safe refuge, but remembering God's word, that they which trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever, answered, "In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?" His trust in the Lord was a strong tower, a safer place of refuge than all mountains of the world, high places of men. Such faith as David exhibited was wonderful, and foreshadowed the faith of Jesus, the man of sorrows. David said, as recorded in Psalms xlvi., "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; \* \* \* There is a river, the streams whereof shall make glad the city of God." O that we all could have such faith when storms of persecution, sorrow and affliction come upon us. If not so great, we have always had sufficient to carry us through, in fulfillment of his precious promise: "As thy days, so shall thy strength be." How wonderfully blessed it is that God is a very present help in trouble. Often when affliction comes to the children of God they are obliged to send for their friends to aid them, and must wait for them to arrive, if indeed they can respond to the sad call; but God is an ever-present help, and in his strength we endure and by his grace press on.

In the question: "If the foundations be destroyed, what can the righteous do?" there is not the slightest possibility

of such a thing suggested, but rather the contrary, establishing the fact that the foundations abide forever, and because of that the righteous trust in God and fear not what man can do unto them. Were it not for the foundations of our nation to-day we would be without hope of maintaining our freedom. How easy to see, therefore, that we as a nation trust in the foundations of our government, confident of ultimate victory. Just so the spiritual nation of God trusts in the foundations that he planned, laid and established before the world began. Yes, the saints trust for time and ultimate victory over all enemies; even today the redeemed enjoy perfect liberty under the banner of God, which banner is love.

Perhaps some of our readers will be anxious to know what we consider the foundations of God's kingdom. First we would say, the omnipotence, omniscience and omnipresence of God; then his eternal purpose, which he purposed in himself; then each fundamental principle of his doctrine, such as predestination, election, redemption, justification, effectual calling and final perseverence of the saints unto glory. Such are the foundations of the faith and hope of the children of God, and not one of them can fail or be destroyed. No, the devil with all his power and cunningness can never mar one of the strongholds of the blessed assurance that God reigns and that salvation is sure to all the seed.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say, than to you he hath  
said,  
You who unto Jesus for refuge have fled?"

May we all, like David, put our trust in the Lord.

(Editorial by Elder H. C. Ker, August 1, 1918)

#### THE VEIL OF THE TEMPLE

Brother Beebe:—I wish you would favor me with a short sermon on Mark 15:38: "And the veil of the temple was rent in twain, from the top to the bottom."

Brother Beebe, pray for me, that I may be

resigned to the will of God, who doeth all things well.

ELIZABETH BRICE

Junius, N. Y., March 13, 1864.

The subject proposed by sister Brice for consideration is full of solemn and thrilling interest to all who hope for salvation through the atoning blood of our Lord Jesus Christ. The miracles wrought by our Savior in the days of his flesh gave unquestionable outward demonstration of his Messiahship; as Nicodemus frankly acknowledged, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."—John iii. 2. So also the amazing display of divine power in the convulsion of nature when Jesus was crucified caused even his murderers to cry out in astonishment, "Truly this was the Son of God." The quaking earth, the rending rocks, the opening graves, the rising dead, the darkened skies, as well as the rending veil, appealed most irresistably to the intelligence of mankind in vindication of the divine character and commission of the Redeemer. While the faith of the children of God looks not on the things which are seen, but on things which are not seen, the credentials of the Messiahship of the Son of God to the world lying in wickedness were made tangible to the natural intellect of men who are destitute of the vital principle of faith, by outward and visible things. The faith of those who have the faith of the Son of God does not live on the visible things which are seen and comprehended by natural men, but they by that faith endure as seeing him who is invisible. (Heb. xi. 27.) Jews, legalists and Arminians require a sign, or visible evidence, but the faith of the Son of God is to all who possess it the substance of things hoped for and the evidence of things not seen. As an exposure of the deep depravity of fallen man, the miracles were performed that their true state and condition might be demonstrated. "If I had not done among them the works which none other man did, they had not had sin: but now have they

both seen and hated both me and my Father."—John xv. 24. That is, they would have had no exposure or conviction of their sin, but now they have no cloak for their sin.

It is worthy of our serious reflection that Christ frequently, in his contentions with the unbelieving Jews, referred to the demonstration that should be given of his identity as the Son of God when he should be put to death; as, for instance, John viii. 28: "When ye have lifted up the Son of man, then shall ye know that I am he," &c. This saying was so fully verified that they were constrained to acknowledge, "This was the Son of God."

But among the fearfully grand and convincing evidences given at his crucifixion, or when he was lifted up, we are called now to consider that of the veil being then and there rent in twain from the top to the bottom. Without any reference to the sacred character or figurative significance of the veil, the remarkable phenomena of the parting, rending or separation of the veil by an unseen power, was of itself astounding, and the mystery was deemed worthy of classification with the rending of the rocks, opening of the graves, rising of the dead and darkening of the midday. But we are persuaded that there is in each of these wonderful displays of divine power a lesson of spiritual instruction to the children of God far, infinitely far beyond what filled the hearts of the carnal Jews and Romans with such consternation and fear.

The temple was itself a divinely recognized emblem of the house, or church, of the living God, and all its parts were designed to represent some corresponding part, place or thing of or in the church and kingdom of our Lord Jesus Christ. While the darkness which prevailed from the sixth to the ninth hour set forth the eclipse of the Son of Righteousness, when Jesus bowed his head in death and entered the dark dominion of death and the grave, the opened graves and rising dead showed the bringing of life and immortality to light; the rending rocks, the breaking up the legal dis-

pensation, the abolition of death and destruction of him that had the power of death, so the rending of the veil signified the removal of the wall of partition which had concealed from the view of the temple-worshippers the most holy place. In the epistle to the Hebrews a description of the temple is given, and the signification of the several departments. In the ninth chapter we read: "Then verily the first covenant, (that of the old dispensation) had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat: of which we cannot now speak particularly.

Now when these these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained

eternal redemption for us."

From what is here presented explanatory of the figurative design of the first and second veils of the temple, we learn that the veils were designed to separate, first, the outer court worshipers from the holy place consecrated within the first veil for the priests of Israel to perform the divine service of the worldly sanctuary. But within the second tabernacle, curtain or veil, was concealed from the gaze of the people the most holy place. None but the high priest, and even he not without sacrificial blood, was allowed on pain of instant death to go within this veil, and that but once a year, in consecrated garments, with hallowed blood, bearing the names of the tribes for whom he officiated engraved on his breastplate, and with golden bells between the pomegranates on his garments, to sound while he appeared before the mercy-seat, and between the cherubims of glory, to signify that he lived to represent and intercede for them within the veil, thus signifying that the way into this holy place was not as yet made manifest. The first veil, or tabernacle, must first be fulfilled in all its jots and tittles before the way into the glories of the gospel could be made manifest.

But in Hebrews x. 8-10, we read: "He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ." By the offering of this one sacrifice, which was accomplished by our Lord Jesus Christ at the time when the veil was rent, the obstacle which concealed the way of life and salvation from our view was effectually removed, and the intervening veil being rent in twain from the top to the bottom, all the glory which it had for ages concealed was at once made manifest. The ark of God appeared, the mercy-seat was clearly seen, the

cherubims of glory, with all the consecrated furniture of the holiest of holies, are no longer hidden from our faith. Now in the gospel, the veil of the covering which was over all flesh is taken away, except from those who still read Moses, or look to the law, or to their own legal works for acceptance with God, for to all such the veil still remains to this day untaken away. But all those who have had a view by faith of their crucified Lord, and have felt the sovereign efficacy of his atoning blood, and are clothed in his spotless righteousness, can say with the spouse, "The keepers of the walls took away my veil from me," and they all with open face (having the veil removed), beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The impending veil removed, life and immortality are brought to light, the heavenly Jerusalem appears, the King of glory mounts his mediatorial throne, death is destroyed, hell is vanquished, Christ is victorious, the church of God is safe. Only through the death of Christ could these triumphs be achieved; it was therefore meet that the veil should be rent and the way into the most holy disclosed, when Jesus put away the sins of his people by the sacrifice of himself. By himself Jesus enters the holy place not made with hands, even into heaven itself, and having obtained eternal redemption for all his members, they with his dead body arise, for he hath raised them up together, and made them to sit together in heavenly places in Christ Jesus. The faith that now beholds the sacrifice of Calvary looks also within the veil, and reads the title clear to mansions in the skies.

This mystic veil was not rent from the bottom to the top, for the work did not begin on earth, it was not performed by us, but it was rent from the top to the bottom.

"'Tis thy own work, Almighty God,  
And wondrous in our eyes."

In addition to what we have written

on the figurative import of the veil of the temple, and its being rent asunder, we will offer a few thoughts in regard to its application directly to the sacred person of our divine Mediator. The most profound and glorious mystery presented in the whole volume of inspired wisdom and truth is that of God manifested in the flesh, and so vitally important and fundamental is this mystery that the Apostle John has denounced as anti-christian every spirit that denieth that Christ is come in the flesh, while Paul by the same spirit affirms that, "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."

The fleshly body of our Redeemer, which was made of a woman and made under the law, is very appropriately called in Scripture a veil, or tabernacle, within which dwells all the fullness of the Godhead bodily. The eternal Father, with all his attributes and perfections, was embodied in him, and in him so completely hidden that no man can come unto the Father but by him. While he is in the Father, the Father is also in him, and so entirely that all who come unto God by him must come by and through the new and living way which God has consecrated for us through the veil, that is to say, his flesh. That flesh in which the godhead dwelt, like the curtain of the tabernacle, concealed from human preception all the glory of the invisible God, and he was only seen in the fashion of a man and in the form of a servant. His flesh veiled the glory of his eternal godhead from human scrutiny, neither Jews nor Gentiles could see any beauty in him to admire or to attract. To men he was as a root out of dry ground, and we hid, as it were, our face from him. Men could see his fleshly person as the Israelites could see the external curtains of the tabernacle in the wilderness, or the veil in the temple intervening between them and the ark, the mercy-seat and the cherubims of

glory.

Men knew him, or supposed that they knew him, as the son of the carpenter, and regarded him as a despised Nazarene, but no man knew him in his true character save those to whom he was revealed by the Father. "Whom do men say that I am." They entertained a variety of opinions, but none of them were right. "But whom say ye that I am?" was demanded of the disciples, from whom the veil had been removed. Simon Peter declared the faith of the saints correctly, but he had not learned it of flesh and blood, but it was revealed to him by the God and Father of our Lord Jesus Christ. As the veil of the temple then pointed to the flesh of the Son of Man, and that veil concealed the glory of the holiest place of all from the outer court worshipers, so the flesh of Christ conceals from the understanding of all natural men the light of Immortality which he alone hath, for he is the only and blessed Potentate, who only hath immortality dwelling in the light whom no man hath seen nor can see, whom no man can approach unto. Indeed, it was not lawful for anyone to look within the veil while it remained, only the high priest, even so the law of God forbids a revelation of the unsearchable riches of Christ, the light of the knowledge of the glory of God, to any of the sons of man until all the requisitions of the law are fulfilled and the veil lawfully removed. In applying the rending of the veil to the redemption of the children of God, we shall see that as the veil of the temple was rent in twain from top to the bottom, so the letter and the spirituality of the law of God, so far as it related to the family of God, were separated. The righteousness of the law was fulfilled in us who walk not after the flesh, but after the Spirit, while as a law of commandments having dominion over God's people, it was taken out of the way, and as a separating wall or partition it was no longer to obscure the way of life and salvation from the heirs of immortality. The trembling, guilt-stricken Israelite, con-

scious of his uncleanness, with his hand upon his mouth, dared not to look within the veil. He knew full well the terror of the law, and when Moses as the bearer of the holy law, came down the mountain from the presence of God the carnal tribes could not steadfastly look upon his face, for it shined with insufferable glory, but when God removed the veil of the covering which was upon all flesh, it is by the presentation of a new and living way into the most holy place. It was death to the carnal Israelite to look within the veil, but the way into the holiest of all is in the gospel found to be a new and living way. Not only is Christ the way, a living Christ, but those who by and through him approach unto God, instead of death, are delivered from death, quickened and made alive, and come boldly to the throne of grace. They draw nigh unto God with a true heart, in full assurance of faith by this new and living way which God has consecrated for them through the veil, that is, his flesh. The rending of the flesh of the Son of God has opened the way of life and salvation for all who come unto God by him. Neither can any other than those for whom he was pierced be saved in this way, for it is consecrated, set apart and appropriated to them alone who shall be the heirs of salvation. But it is a blessed thought that this consecration of the way to God by Christ includes all who feel their need of just such a Saviour and truly desire to be saved in and through this consecrated way, while all who look for salvation or access to God by any other way will find that the end of their ways are the ways of death. This is a new, as well as a living and consecrated way, not new to God, for known unto him are all his works from the beginning; but it is new, first in distinction from the ceremonial law, in which carnal men who were born in Abraham's house, or bought with his money, looked for remission of sins and acceptance with God by the deeds of the law, and through the flesh and blood of victims which were offered continually on the Jewish altars,

for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. The carnal sons of Jacob who had never known the law, only in its letter, had no idea of any other way to God, or to draw nigh unto God, than through the blood of bulls, goats, heifers and the flesh of such offerings as they were presenting therefore the way through the veil of the flesh, who was made flesh and dwelt among us, was new, opening the way to God and into the holiest of all, which the law could not present, and that was never made manifest while as yet the old tabernacle remained.

Secondly, in an experimental sense, those who come unto God in this way never had any conception of this way until it was revealed to them. Hence when by the light of the quickening spirit of God they see the purity of the law, which as a dark and gloomy veil is upon them, they try to approach God by their prayers, tears, reformations and resolutions and failing to advance they sink in hopeless despair, give up all for lost, and verily think that even God cannot save them without tarnishing his justice, and when this living way is revealed to them it is altogether new. A new light from the eternal throne of God reveals it, and a new life in their heart perceives it, and a new faith, as the fruit of that new life, lays hold firmly upon it, they find themselves brought to God in this new, living, consecrated way. They are in Christ, and Christ is in God, and they are one with Christ, as Christ is one with the Father.

But our sister may ask, How is this to be understood as being through his flesh? As we are identified with Christ by receiving of his fulness, and grace for grace, identified with him in that spiritual, eternal life which was with the Father and was given to us in the Son, so he has fully identified himself with us in taking on him, not the nature of angels, but the seed of Abraham, and if ye be Christ's then are ye the seed of Abraham, and heirs according to the promise. "For as much then as the chil-

dren are partakers of flesh and blood, he also himself likewise took part of the same." The relationship is reciprocal, he takes on him the seed of Abraham and imparts to them that eternal life which was with the Father and was manifested. In giving to us this immortal life he bestows on us the righteousness of God, without which we cannot be saved, and in taking on him our flesh he takes on him our infirmities, carries our sorrows, bears our griefs, the chastisement of our peace was upon him, and with his stripes we are healed. Our flesh is his flesh, and he is not ashamed to call us brethren, and within his flesh is life, and the life is the light of men, the life and immortality of the body, the church. Through this relationship the consecrated way is opened. The highway is here and the way, and it is the way of holiness, no lion shall be there, nor any ravenous beast shall go up thereon, for it is consecrated through his flesh, and the wayfaring man, though a fool, shall not err therein. By this way all the ransomed of the Lord shall return and come to Zion with joy upon their head, and sorrow and sighing shall flee away. This immortality, or life of God, which Christ is to the body, his church, shall triumph over and finally swallow up the mortality of the seed of Abraham, and death shall be abolished, and these mortal members shall put on immortality, and these corruptibles shall put on incorruption, and the saying which is written shall be brought to pass, that death is swallowed up of victory. "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

(Editorial by Elder Gilbert Beebe, September, 1864)

## OBITUARIES

### MOLLIE O. SHACKLEFORD

We are made to know again that God's will will be done. May we bow humbly in a

submissive way.

On July 18, 1975 at the age of 81, God called home another one, Sister Mollie Owens Shackelford, who we feel to be among His chosen elect.

Sister Shackelford united with the church at Pleasant Hill, Edgecombe County, North Carolina November 4, 1961, while attending a meeting in the home of Elder C. Norman Bunn in Richmond, Virginia. A semi-invalid at the time, she recalled going to Pleasant Hill meeting house as a young girl but many years had passed, her life's travel had carried her away from this community and she had settled in Richmond, Virginia with her family.

She became acquainted with Elder and Mrs. Bunn in her feeble years and expressed a desire to have membership at Pleasant Hill where Elder Bunn's membership was. She never visited Pleasant Hill after receiving membership there, since her health did not permit it. Even though she wasn't privileged to visit there, she always welcomed the members and friends from her church when they visited her in her mobile home where she lived alone. It seemed to be a joy to her to have someone come in with whom she could express her love in God and reassure them she loved the very thought of having membership in the church though she could not visit there. She enjoyed having the brethren sing hymns of praise when they visited and there always seemed to be a special glow in her face. I believe that light which is the love of God was shining in her very face.

Surviving Sister Shackelford are two sons, Gordon of El Cojon, California, and Cecil of Richmond, Va.; two sisters, Mrs. J. E. Owens and Sister Leila Gay of Fountain, North Carolina; and three grandchildren.

We feel Sister Shackelford is at rest and would not want to return to this troublesome world where she knew many trials and experienced much physical pain and near blindness for so long before God called her home.

Her funeral was conducted by her pastor, Elder Henry Jones, at the Farmville Funeral Home, Farmville, N. C. and her remains laid to rest in Queen Anne Cemetery, Fountain, N. C. on Sunday, July 20, 1975.

May we always remember, God knows best, and is too perfect to err.

Written at the request of Pleasant Hill Church in conference July, 1975.

J. Carroll Williams

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#### HENRY WADE TOWLER

It has pleased God to call from our midst Brother Henry Wade Towler. He was the son of the late A. M. and Nannie Norcut Towler.

He was born August 25, 1901 and died July 21, 1975. On February 16, 1929 he was married to the former Mable Adkins, who survives. There were no children born to this union.

Brother Towler was a member of the Danville Primitive Church; always filling his seat. He believed in a God with all power. He always greeted you with a smile.

His funeral was held at Barker's Funeral Home by his pastor, Elder H. W. Wray and Elder R. S. Payne, and he was laid to rest in Highland Burial Park beneath a mound of beautiful flowers to wait the second coming of our Lord and Saviour Jesus Christ.

Written at the request of Danville Church by R. T. Holley.

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

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### CHURCH NOTICES

**BETHLEHEM CHURCH, Malvern, Alabama, meets each second Sunday at 10:30 A. M. with Elders D. W. and H. H. Collins.**

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

J. J. WATSON, Pastor

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

V. C. HARTZOG, Pastor

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

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

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

**MACEDONIA, Sulligent, Ala. meets 1st Sundays at 11 o'clock.**

**MT. ZION, 16 miles south of Fayette, Ala. on highway 159, meets 1st Sundays at 2 P.M.**

**SALEM, 6 miles south of Gordo, Ala. meets 2nd Sundays at 11 o'clock.**

**MT. CARMEL, 14 miles north of Reform, Ala. on highway 17, meets 2nd Sundays at 2 P.M.**

**ZION, 7 miles north of Gordo, Ala. on highway 159, meets 3rd Sundays at 11 o'clock.**

**BETHEL**, 4 miles west of Fernbank, Ala.  
meets 3rd Sundays at 2 P. M.

**PLEASANT RIDGE**, Moores Bridge, Ala.  
meets 4th Sundays at 11 o'clock.

E. E. McCOOL, Pastor  
Rt. 1, Box 279  
Steens, Miss. 39766

**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

**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 sec-  
ond 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

**MOUNTAIN FORK CHURCH**, Madison  
County, Ala., meets each first and third Sun-  
days 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 PRIMI-  
TIVE 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

**SALEM PRIMITIVE BAPTIST CHURCH**, Benton, Ill. meets every 1st Sunday at 10:30 A.M., with communion services 1st Sunday in May.

All lovers of truth are invited to be with us.

WAYMAN CHAPELL, Mod.  
WM. VANTREASE, Clerk  
408 S. Commercial St.  
Benton, Ill.  
JAMES CUNNINGHAM, Asst. Clerk

The churches of which Elder C. C. Hand is pastor meet as follows:

**OLD UNION PRIMITIVE BAPTIST CHURCH** meets each 1st Sunday at 11 A.M., 6 miles S.W. of Winfield, Ala.

C. C. HAND, Pastor

**HARMONY CHURCH** meets each Sunday at 11 A.M. approximately 10 miles S.W. of Fayette, near Belk, Ala.

C. C. HAND and  
W. D. GRIFFIN, Co-Pastors

**NEW HARMONY CHURCH** meets each 2nd Sunday at 11 A.M. near Hiram, Ga.

C. C. HAND and  
W. D. GRIFFIN, Co-Pastors  
GLENN RAGSDALE, Clerk

**NEW PROSPECT CHURCH** meets each 3rd Sunday at 11 A.M., near Sulligent, Ala.

C. C. HAND, Pastor

**HOPEWELL CHURCH** meets each 3rd Sunday at 2 P.M., approximately 5 miles north of Fayette, Ala.

C. C. HAND and  
W. W. GRIFFIN, Co-Pastors

**MT. ZION CHURCH** meets each 4th Sunday at 11 A.M., in the Westwood section of Forrestdale in Birmingham, 2601 Forrestdale Bldg.

C. C. HAND, Pastor  
Jasper, Ala. Phonex 387-7477  
Rt. 8, Box 57D

We welcome our brethren and friends to meet with us anytime.

**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**, 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

**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.

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

**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  
SISTER ROBBIE HOLLOWAY, Clerk

**MT. ZION CHURCH**, Rt. 2, Box 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 second Sunday and Saturday before at 10:30 a. m. near East Mt. out of Gladwater, Texas.

C. E. CAMP, Clerk

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**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

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

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**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

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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

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

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

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

GERTRUDE JONES, Clerk  
905 Y Drive  
Winnsboro, Texas

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**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 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

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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.

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

MRS. ROBERT DUKE, Clerk  
Charlestown, W. Va.

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**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.

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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.

BEN PRESTON, 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.

BEN PRESTON, Pastor  
The Dalles, Oregon  
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. 144

DANVILLE, VA., FEBRUARY, 1976

NO. 2

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 2/76  
IT EXPIRES WITH THIS ISSUE

MERCY IS FROM EVERLASTING  
TO EVERLASTING

*"O give thanks unto the Lord, for he is good: for his mercy endureth forever." (1 Chronicles 16:34)*

The mercy of the Lord is from everlasting to everlasting upon them that fear him, to them that have been called from nature's darkness into his marvelous light. This mercy is as old as God is, and is just as sure and certain to endure forever toward those who were chosen in Christ before the foundation of the world, as the fact that there is a heaven prepared for those who love God. All the power of the Godhead is supporting each of these promises and they are sure and steadfast. The comfort of this mercy that endures forever is the most precious treasure that the children of God experience in this life. It will never forsake them, because without it they could not stand, and the evidence is that they shall all stand without the loss of one.

This is the same mercy that was extended to Adam and Eve in the garden of Eden when they partook of the fruit of the forbidden tree. They had no legal right or just claim to the mercy that was shown to them in their hour of need, or the promise that was made unto their seed which would come after them. It was solely the mercy of God,

and had it not been extended to them at that time there would have been no heirs to inherit that heavenly kingdom that was prepared for the saints of God. Then, as it has ever been, this mercy is the eternal refuge of the children of God, and then, as Moses said, "Underneath are the everlasting arms." What security the heirs of promise are blessed with. Heaven will not be populated because there are some who are worthy, but only because mercy endured when man could not. The first man could not endure the temptations which confronted him, and all of those following are the same flesh, vain, weak, and as Peter said, "All flesh is as grass."

Mercy was extended to Abram when he dwelt in the Ur of the Chaldees, and the Lord told him to get out of that country away from his kindred according to the flesh, unto a land that the Lord would show him. He promised Abram at the same time that in Abram all the nations of the earth would be blessed. At the same time that the mercy of God was extended to Abram, the promise was given also, as it is with each of his children. They realize that they have not received because of any worthiness within themselves, but at the same time cannot deny that they do have a hope in things eternal, and a kinship toward those who have been called out in like manner. This mercy followed Abraham all of his life, and we hope to see the fulfilling of that promise on down through history, even to the present day.

By promise an heir was given unto Abraham through Sarah, and according to nature that was impossible, yet it happened according to God's promise. Abraham rejoiced exceedingly and yet

at the time appointed was made willing to offer his own son as a sacrifice unto his God. Mercy intervened and spared the son, but the trial was experienced in all its anguish by Abraham. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements and his ways past finding out." This most assuredly must have been the feelings of Abraham as he experienced this trial of faith which all of God's people must pass through in some measure. As Peter wrote, "That the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:" It is all to the glory of God and sent in that mercy that endureth forever.

It was this same mercy that sustained Job in all of his afflictions and brought him through them praising his Creator. The same mercy that called David from following after his father's sheep and placed him upon the throne of Israel. The way in which this was accomplished was not in what would normally be considered a natural sequence of events. Saul was king of Israel and as such, according to nature, had the power to raise up whom he would and to kill whom he would, but on several occasions he would have killed David but something (mercy) delivered David out of the hands of Saul. On at least two occasions Saul was delivered into the hands of David, but the same thing that intervened and spared David's life, intervened so that David would not stretch forth his hand against the Lord's anointed. This same mercy followed David all of the days of his life. Mercy prevailed on behalf of David when Absalom, his own son, sought to take his life, and the most precious time in the life of David when this mercy prevailed, was when in the lust of the flesh temptation overcame him and he sinned. This is true of each in their own travels, they are made to realize the weakness and sinfulness of the

flesh and to know that unless mercy endures toward them they are eternally lost and without hope. This is why David was made to declare over and over, "the mercy of the Lord endureth forever." What comfort it is to the trembling heirs of promise to see David brought through all of his trials and then come down to the end of his natural life and be blessed, in spite of all this, to declare, "Although my house be not so with God, yet he hath made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire, although he maketh it not to grow." This is the testimony of all who have been brought this way. They acknowledge that although their standing before God does not warrant it, God hath extended mercy to them and all of their salvation and their desire rests alone in the mercy and in the promises made to those that possess it. They realize that it comes down to them sovereignly and majestically as the rain and snow from heaven and revives their trembling and fainting heart when it seems that they shall surely perish.

Daniel's life was an example of the mercy of God leading and directing the footsteps of His children in this life. By mercy Daniel was granted favor in the eyes of the keeper of the Hebrew children who were to stand before the king. By mercy he was given the interpretation of the dreams which was to raise him to positions of great authority in the kingdom of that day. Just as Joseph was in his day. These were times in which a great work was to be done for the Lord's people, and at such times one is always raised up to perform the work. Joseph was to save many people alive, and Daniel was to witness to the Lord's people in his day. They were what they were by the mercy of God.

The comforting thought is that this mercy is not bestowed upon the children of God because of what they are by nature, but rather in spite of what they are by nature. The Gadarene was a recipient of this mercy in the same way

that David or Saul of Tarsus was, and that was by the grace of Almighty God. The Gadarene and Saul of Tarsus are typical of all of God's children before they have been quickened by the Holy Spirit and called with a holy calling into the manifest family of God. They were creatures of wrath, even as others, whether they dwelt among the tombs, as outcasts from the societies of this world or were profiting in the religions of the world above many. When it pleases God who separated them from their mother's womb to separate them from their state in nature and call them by his grace, it is this same mercy that is bestowed upon them. For the first time they are clothed and in their right mind and they are shown what they are by nature and what they must be by grace. They are given to see that all flesh is as grass and the goodness thereof is as the flower of the field, and is profitable for nothing in spiritual matters. They all go home to their friends and begin to tell them what great things the Lord has done for them, and are surprised to find that their experience is not new to them. They had felt that surely their's was an unique case, and others did not require the same miracle of grace that they feel to have experienced. As they travel this new way unto them, they begin to see the sufferings that are also common to all in a greater or lesser degree, and are made to see their dependence on this mercy to sustain them on their journey. This is when scriptures such as the one above have such a special significance to each one.

This mercy extends to all the Ruth's, Cornelius' Syrophenician women, deaf, blind, halt, lame, poor and hungry for whom it was treasured in Christ before the foundation of the world, and every event will come to pass that is necessary for it to be manifested in their lives. According to nature, there are many times when it seems by chance but I believe that they are all the same as the Samaritan woman at the well, the scriptures state, "and he must needs go through Samaria," speaking of Jesus

as he left Judea and departed again into Galilee He must needs go that way because that is where this woman was, and the time had come when it must needs be made manifest unto her and others as they were chosen vessels, even though they were not of the Jews. This is true of the blind man to whom Jesus gave sight. He told his disciples this man was born blind, "That the works of God should be made manifest in him." No accident or chance there, just this mercy manifest that it does indeed endure forever to those who are predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.

As Paul recorded in Romans, "Who shall separate us from the love of God?" He then lists several things that comfort the children of God in this life,—things which without this mercy would indeed cause them to fall by the way-side, but this does not happen to any because the one that has begun a good work in them will not, yea cannot fail. They not only do not fall by the way-side but Paul says, "Nay in all these things we are more than conquerors through him that loved us." He sets forth the extent to which this mercy endures on behalf of those to whom it is extended, and then says he was fully persuaded that nothing was able to separate them from the love of God which was in Christ the Lord. Paul was led along the pathway of life in such a way that he also was blessed to see that the mercy of God covers all of these situations that God's children face in this life. It is comforting to read the writings of those who, we hope, have traveled the same way that we have been brought along, and find them ending their pilgrimage declaring that this mercy endures even unto death. Paul was blessed as he neared the end of his journey, to declare, "I am now ready to be offered, and the time of my departure is at hand." No fear of dying, no desire to remain in this wilderness of sin, no sorrow of leaving those he loved: just confident that the same

mercy, which had been his constant companion since his experience on the road to Damascus, would sustain those who remained and bring them down to the end of their allotted time just as it had him. "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 that love his appearing." What a rich blessing of God's abounding grace upon this aging Apostle to be given at this stage in his life such a comfort in the blessed assurance that this mercy endureth forever, and included the assurance of his having a part in the glorious resurrection of the saints. O blessed thought!

Down through the ages of time the vessels afore prepared unto glory have all received evidence of this mercy in their lives, as each is born into the kingdom of God. As Jesus told Nicodemus, "Ye must be born again." which makes them realize their great need of this mercy and grace of God in their life. They are made to see what they are by nature and what they must be by grace, and realize that there is such a great gulf fixed between these two extremes, and they fear what their end will be. They realize that they cannot attain to what they must be, and therefore plead for mercy, not justice, because mercy is the only thing that can span that great gulf. As they travel in this mercy and are made accepted in the beloved, they are given to say with David, Paul, Peter, James and John, "O give thanks unto the Lord, for he is good: for his mercy endureth forever."

This mercy is precious in the thoughts of all who have been saved and called with a holy calling. It has been their staff and their dependable friend, and is tailored to their individual need as they face the trials of life. It conquered all the Goliaths, quenches all the fires that would consume them, parts the waters that would overflow them, stops the mouths of the lions that would devour

them, and overcomes the weaknesses and sins of the flesh which would cause them to fail to reach their heavenly abode. Isaiah recorded, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the saints of the Lord, and their righteousness is of me saith the Lord." What a precious and glorious heritage belongs to those whom God loves; and this mercy is the constant reminder that comforts and strengthens them along the way.

Our hope and our prayer is that we have experienced some of these things along our life's way, and that they are evidences of this mercy in God's dealings with us. May they continue to be ours to experience and to meditate upon as we sojourn in this wilderness awaiting the time when, "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." O glorious thought! O precious hope! and this mercy endures through it all. It is just as sure and certain to endure to all of the saints of God in all ages to come, as it has in ages past. It does not weaken or diminish with the passage of time, but is always sufficient unto the needs of the day for those to whom it is sent.

In bonds of love,

(Elder) Richard Campbell  
2761 Cochese Cove  
Memphis, Tenn. 38118

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EXPERIENCE OF THE LATE  
ELDER WILLIAM GRAFTON

Forest Hills, Md.  
Sept. 28, 1906

Editors of the *Signs of the Times*  
Dear Brethren:

I have not been a writer for your paper, although I have been a reader of it for the greater part of my life, as was my father before me, but neither of us felt that we had any gift in the direction of writing for publication. Father, who passed away many years ago, was a firm believer of the doctrine contended for by the *Signs of the Times*. I think sometimes that I know it, but when I try to tell it I fail.

A short time ago I received a request from a very highly esteemed brother and his wife that I should write for publication a sketch of my experience and call to the ministry. My first thought was, I cannot attempt such a thing; but upon further consideration there came the feeling that I should not treat this request with indifference, and somehow the impression continues to follow me that I must try to comply with it.

Now in trying to present this matter I am at loss to know where to begin. In early youth I had serious thoughts on the subject of death and eternity, but at the same time I was greatly in love with the world and its pleasures. When upon the dancing floor I have sometimes had sharp soul exercises, so that my knees would tremble under me. I would look around upon my companions, but they seemed to be comfortable and happy, while I was in distress. These impressions would wear off in a measure at times, then I could enter again with zest into my youthful sport. During these years the doctrine held by the Old School Baptists was most obnoxious to me. My ideas of religion were in perfect accord with the popular religion of the day, though I felt I was not yet ready for religion of any kind as it would interfere too much with the pleasures of life, which I was still looking forward to; later in life I intended to have this religion, which I thought I could get whenever I chose to set about it. With all my hatred for the doctrine of election there would very often arise in my mind serious questionings in regard to it. I desired

with all my soul not to believe it, and yet I feared it might be true.

Once when a great struggle of this kind was going on in my mind, I had presented to me an appearance or vision which impressed me greatly, and which I will here describe. I was at work in the field alone, a great struggle was going on within. Has God a chosen people? Is election a Bible doctrine? How could I decide the question? All of a sudden there appeared high up in the air a group of people clothed in shining apparel, and enclosed by a wall, the brightness of which I have never been able to describe. I did not seem to look up to see it, yet it appeared to be very high, and was plainly seen by night as by day. The vision remained with me three days, and was interpreted to me as follows: This is the church of Christ, the elect of God; the bright robes they wear is the righteousness of Jesus Christ; they are enclosed with the walls of salvation; and these words rested upon my mind: "The Lord is good;" and, "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." All my opposition to the doctrine of election was now broken down; I saw clearly that God had an elect people, and that salvation is now complete, and that the offering for sin will never be made again. "In that He died, He died unto sin once: but in that He liveth He liveth unto God."

My sorrow was now because I could not feel that I was embraced in the glorious plan of salvation, that I was enclosed within those shining walls with that happy company; but on the evening of the third day, just before the vision vanished, they all seemed to look down upon me for the first time, and the loving look they gave me encouraged me to hope that I should at some time be a sharer of their joys. This was not less than sixty years ago. Ever after that my leading desire seemed to be that I might be with this happy people and know the joy that seemed to be theirs. In the Lord's good

time I believe I did enter into the joys of that salvation which I thought they were enjoying, and was able to sit down with them in that blessed hope. Soon after receiving this comforting hope my brother Nathan and myself were baptized by Elder E. Rittenhouse, and received as members of the Harford Church, in Harford County, Maryland, where my membership still is.

If ever I have received the call to the ministry my exercises in that direction began right here with that view which was given me, although at the time I knew nothing of what it meant. There seemed to be with me constantly a desire to tell what I had seen, and I was continually at it in my dreams and while at work in the field. At this time it was the custom for our church to meet regularly for prayermeeting when no pastor was present. In these meetings I was usually called upon to speak, which I sometimes did, with some freedom of mind at times. I continue on in this way from September (the month of my baptism) until May, 1859, at which time the Baltimore Association met with the Harford Church. The Committee on Preaching had arranged to have Elder Harding follow Elder Joseph L. Purington, but he, (Elder Harding) being in poor health, declined doing so, saying that he was physically unable to preach. They then decided to put me in his place. My feelings at that time might perhaps be imagined (by those who have had a similiar experience) better than I can describe them. As I sat waiting for my turn to come, trembling in every limb, it really seemed to me that those who sat near must surely hear the beating of my heart. Elder Purington took for his text, "I am not ashamed of the gospel of Christ." It was soon evident to all that he was under a cloud and could not come forth, and he felt it himself to such an extent that he soon sat down. Just as I saw him failing I found myself growing a little stronger, and when my turn came I was ready to get up and go on. It came to me in this way:

Now here is a great preacher, a man of wonderful ability, yet the Lord has shut him up. Does it not show plainly wherein is our strength, his strength as well as mine? I read these words for a text: "Marvel not that I said unto thee, ye must be born again." I seemed to forget my weakness for the time being, and spoke with considerable liberty and comfort to myself. When I had finished, someone in the congregation arose and said, "Loose him and let him go." The church then voted to ordain me to the work of the gospel ministry, and I was made willing to leave my case in their hands. After the laying on of hands, and prayer by Elder Gilbert Beebe, and charge delivered by the trembling hand of old Elder Trott, I sat down in the pulpit, and suddenly there came upon me such an overpowering sense of my weaknes, ignorance and unfitness in every respect for such a solemn and important work, that I was well nigh crushed beneath that awful weight.

I knew that I was liable to be called upon to administer the ordinances of the church, and how dare I attempt such solemn responsibilities? This surely was like unto the Egyptian darkness, of which it was said it might be felt. In the midst of this distress of mind a very beautiful but indescribable appearance seemed to fill the house and to rest upon the people, causing them to look very lovely indeed, and in some peculiar manner appearing to bring them and me very near together. Then it seemed to be presented to me that here was my work among these people, and a still voice whispered, I will be with you to the end, and the sweetness of this promise still abides with me. My ignorance distressed me, for I had learned that the wisdom I needed was from above. I felt now for the first time that I wanted to preach. I believe this was in 1859, and I continue until the present time, trying to serve this church, together with the Warren and Rock Springs Churches, which I began to serve soon after.

I have in this article narrated only some of the more striking things in regard to my experience, both as touching my reason of a hope, and my reason for occupying the position I do in the church. No pastoral gifts were ever bestowed upon me, neither was I ever intended to use the pen. I have done the best I can to answer the request of Elder Durand, and I submit what I have written to the publishers of the *Signs* to do with as they think best.

My 82nd milestone will soon be reached, but I still continue to go among these people regularly, and to try to preach to them, and they still continue to come out to hear me. I have tried in this article to confine myself to what I hope the Lord has shown me by the way. Of my own exercises I have said but little, although my soul hath them in remembrance. I now feel to submit the matter to your better judgement.

Wm. Grafton

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225 Emerson Street,  
Winona, Miss.

Dear Brother and Sister Sanders:

Will try to drop you a few lines to let you know that by God's mercies I am just back from the hospital, and feeling much improved, am thankful to say. I am still weak and under the treatment of the doctor. Do hope you dear people are well and enjoying the blessings of kind providence.

My very dear and precious brother in the Lord, it does my poor heart and mind good to know that in my bodily afflictions I still have a place in the hearts and minds of God's dear children. Though I feel to be the least of the least and poorest of the poor, it still makes me rejoice in spirit that such a wretched sinner, as I confess myself to be, is still joined together in spirit and truth to a people that I am not ashamed to call my brethren; and the Lord only knows how much I have missed being with you in a church ca-

capacity these months; and how much I long to see you all and to know of your welfare, and that you are still contending for the faith once delivered to the saints.

My poor wife is not well, her burdens are heavy at this time. Her father, a very aged man, 94 years old, fell and broke his leg, and is in the hospital. Also my youngest son's father-in-law, Brother Gilbert, died with a heart attack a few days ago. But, as Job of old said, "The Lord gave, and the Lord hath taken away," and with it all, "Blessed be the name of the Lord."

Please continue to write me, and visit me as you are able to do so.

A poor and afflicted brother, in hope of God's mercy.

(Elder) Louis Stewart

(The above was postmarked three days before Elder Stewart died. — See obituary — Editor.)

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#### ROMANS 5:18

*"Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life."*

There is a prayer in my heart that the Lord may bless both the writer and the reader with Spiritual understanding and to bless us with sweet meditations. It will be good for the reader to get your Bible and read Rom. 5:12 thru the rest of the chapter.

Let us consider the first expression in the text: "Therefore as by the offence of one judgment came upon all men to condemnation:" Since the word "offence" means sin, let us quote the 12th verse: "Wherefore, as *by one man sin entered into the world*, and death by sin; and so *death passed upon all men*, for that all have sinned." Please notice that sin entered into the world by man. God gave the law or commandment to man who broke it. "Whosoever committeth sin transgresseth also the law; for *sin*

is the transgression of the law." (1 John 3:4)

Man did not keep the first commandment that God gave: "And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16-17) We deeply need the Spirit of God to enable us to rightly divide the word of truth! "*For until the law sin was in the world: but sin is not imputed when there is no law.*" (Rom. 5:13) By the reading of this Scripture without Spiritual wisdom, one may get the idea that sin was in the world before there was any commandment given to Adam. What law is Paul talking about? I believe he is speaking of the law that God gave to Moses. Let the reader carefully notice that Adam broke the commandment God gave. This action of eating of the tree of knowledge of good and evil caused sin to enter into the world. There was not any sin in this world before that event took place. It was many years later that God gave the law to Moses. Let us quote the 14th verse so that you may consider the fact that sin was in the world before God gave the law to Moses, but sin was *not* in the world before man ate of that forbidden fruit: "Nevertheless death reigned from Adam to Moses, (from the first commandment to the law—) even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

It has been reported that God created sin, but I do not believe this saying is backed up by the Scriptures. God has created all things (see Col. 1:16), but SIN IS NOT A CREATED THING. Sin is an act of man, which results in a transgression of the law or commandment given by God. Some say that God created man a sinner, but the Scripture says: "Lo, this only have I found, that *God hath made man upright*; but they sought out many inventions." (Ecc. 7:29)

Who is man to attempt to understand and search out the ways of God? It is written: "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) We may understand the ways of man, but it is impossible for us to understand the ways of God. It is impossible for us to understand the wisdom of God. Man by all his research, learning, counseling with others, etc. just cannot understand the wisdom of God. It is written: "There is no searching of his understanding." (Isaiah 40:28) God created man upright. Why did God create man subject to vanity? He created man this way because it pleased him to so so. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Rom. 8:20) Who is man to question the ways of God? "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? 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?" (Rom. 9:19-21)

PREDESTINATION IS A WONDERFUL DOCTRINE! LET US NOT BE AFRAID TO ADVOCATE IT BECAUSE IT HAS BEEN MISHANDLED. "But have renounced the hidden things of dishonesty, not walking in craftiness, *nor handling the word of God deceitfully*; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. 4:2) The Scriptures speak that the way of truth shall be evil spoken of by certain people. "And not rather, (as we be slanderously reported, and as some affirm that we say,) let us do evil, that good may come? Whose damnation is just." (Rom. 3:18) "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 brought 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.*" (2 Peter 2:1-2) Some use predestination as a cloak to hide their weakness, neglect of duty, sins, etc. Peter wept bitterly when he realized that he had denied Jesus. (see Matt. 25:-75) David did not try to hide his sins behind the predestination of God. "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee ony, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." (Psalm 51:3-4)

Let me ask the reader some questions: Do you believe that God had knowledge beforehand that man would break the law? If not, why is it written: "There is no new thing under the sun." (Ecc. 1:9) If God did not have knowledge beforehand that man would break the law, why did God determine the death of Jesus? "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23) "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, *For to do whatsoever thy hand and thy counsel determined before to be done.*" (Acts 4:27-28) The Scriptures speak of the lamb slain from the foundation of the world. (see Rev. 13:8) God had a purpose in the lamb (Jesus) to die for his people. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. **TO THIS END WAS I BORN, AND FOR THIS CAUSE CAME I UNTO THE WORLD,** that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) I believe this has reference to the eternal purpose of God which he purposed in Christ Jesus

our Lord. (see Eph. 3-11) The Scriptures quoted prove that God had a purpose in the death of Jesus, and that being true, we can safely say that God had a purpose in the entrance of sin into this world. Or we may say that God had a purpose in man breaking the commandment and falling from the innocent state which he was in before the fall.

Let us quote the first expression in the text again: "Therefore as by the offence of one judgment came upon all men to condemnation:" Adam stood as the federal head of mankind or the whole human race. We have all sinned in Adam. The penalty (death) has passed upon mankind. Since we have already quoted Gen. 2:16-17, we will just quote this part again: "*—for in the day that thou eatest thereof thou shalt surely die.*" Please notice by reading this Scripture that God already knew of the day when man would eat of the tree of knowledge of good and evil. "To every thing there is a season, and a time to every purpose under the heaven:" (Ecc. 3:1) This shows that in the providence of God there was a certain day for man to break the commandment. Therefore it was certain that man would fall. God had a purpose in the fall of man. Who can deny it? If God did not have a purpose in the fall of man, then man would not have broken the commandment. The above statement is given to show that the purpose of God shall stand. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:" (Isaiah 14:24) "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (Job 24-13)

Please notice that the term "all men" in the first expression refers to all men in Adam which means all of the human race. The condemnation came upon all men in Adam. There is none that escapes this death sentence. "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 to-

gether become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: THERE IS NO FEAR OF GOD BEFORE THEIR EYES." (Rom. 3:10-18) May we think for a moment: The world does not have the fear of God within them. If we have the fear of God in our hearts, it is because God has placed it there. It makes us fear and tremble to think of this death sentence! I know that I am in Adam, but this question comes to me: Am I in Jesus or am I deceived?

As we think of the expression "all men in Adam", we think of the "world" that Jesus did not pray for. "I pray for them: *I pray not for the world*, but for them which thou hast given me; for they are thine." (John 17:9) This means that Jesus did not pray for all of mankind. "Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, *nor take up their names into my lips.*" (Psalms 16:4) Please notice the expression: "*nor take up their names into my lips.*" This proves that Jesus does not intercede for all of mankind. Jesus intercedes for those that God the Father has given him to be his bride, body, church, etc. "—he maketh intercession for the saints according to the will of God." (Rom. 8:27)

The term "all men" in the second expression of the text *does not mean all men in Adam, but it means all men in Jesus Christ*: "by the righteousness of one the free gift came upon *all men* unto justification of life." Thanks be to the grace of God, *the free gift came upon all men in Jesus Christ!* Since the term "all men" is complete, then all men in Jesus Christ shall inherit eternal life. This is

the world that God loves. (see John 3:16) "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. 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) I am glad that Jesus said, "I should lose nothing." All of those that God has chosen shall be saved. God's people are spoken of as the elect, the chosen, the sheep, the bride, the church, the body of Christ, etc. "*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." (Eph. 5:30-32) Words cannot express this mystery: There is a close relationship between a man and his wife, and there is a close union between Christ and the church or his bride. "At that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20) "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

May God bless the truth and pardon the error.

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The next session of the *Staunton River Union* is to be held, the Lord willing, with Danville Church the 5th Sunday and Saturday before in February. We invite our ministers and all lovers of the truth to meet with us.

R. T. Holley, Church Clerk

BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, at Scott's Church the 5th Sunday and Saturday before in February, 1976.

Everyone is cordially invited to come and worship with us.

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

Danville, Va.

February, 1976

SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years

*Published each month by*

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

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Danville, Va. 24541

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SIGNS OF THE TIMES, INC.

R. F. D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541

EDITORIAL

THE PASSOVER—  
THE MEMORIAL SUPPER

In order for us to understand the significance of the Passover it is necessary for us to have been exiled in a strange land where we had been under the domain of taskmasters that forced us to furnish the material to produce, and then to be under strict orders to produce so many in numbers of whatever their fancy might demand of us. In order for us to understand the qualifications for knowing about this, let us ask

a question. Have we been in a place like unto that? I am not out promoting evangelistic services and writing epistles of that nature. I am not advising you to get in such a condition as that. But I do ask you if you have come into a condition like unto this. Have you? If you have come into this state it was against your will; therefore, to begin with, this entering into this condition or state was not of nor by him or her that wills it or runs after it. (Rom. 9:19)

If you have been brought this way, it was a day that you will never forget. Like unto the pattern of believers (Acts 9:1; I Tim. 1:16), you had never known anything about such a condition before. You had not met an occasion when you did not have command of any situation that arose; you had not bowed down to anything or anybody; you had not had another gird you and carry you whither thou wouldest not. (John 21:18. Herein are the children of God known. It is in this one thing. No other thing need be brought up; there is no other acceptable thing to bring up. This is the one characteristic that distinguishes the children of the free woman from those of the bondwoman.

Now if this condition has been brought upon you, and you have exhausted your resources to get out of this servitude, you are in the frame of mind for us to enter into an investigation of the Passover Supper. People tell me that you have got to ask, or that you have got to accept, or that you have to believe in order for God to have mercy upon you. Although I have made the assertion on the pages of the *Signs* many times as well as other publications and from many pulpits, that a child does not cry in order to be a child but that it does cry because that it is a child. The statement has not been successfully challenged by theologian nor medical practitioner. I recently asked my doctor, who I visit all along for help, and who is nationally known in the medical field, if a child cried in order to be a child, or if it cried because that it was a child. He rebuked me for asking such a question,

and properly so, but he subscribes to that kind of doctrine in his religious life. The children of Israel were the children of God, loved with an everlasting love and chosen to the end that they were His children, and they were in a strange land. In their distress they cried unto their God and Father. This is a characteristic of all kinds of children, both natural and spiritual. As it is with natural fathers, even much more so with our spiritual Father, he heard their cries. This, too, is the way of both natural and spiritual fathers. He always hears the cries of His children. (Zech. 13:9)

The Lord hears the cry of the poor. (Psa. 69:33) The Lord said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I have come down to deliver them out of the hand of the Egyptians." (Ex. 3:7-8) As we draw the bow at a venture, our minds are, as we humbly hope, lighted up with the marvelous light of the glory of God at the lovely prospects that lie before us. "O the depth of the riches both of the wisdom and knowledge of God how unsearchable are his judgments, and his ways past finding out." (Rom. 11:33) These Israelites had meant evil, and the reason that they meant to do evil, was because that they were evil. If the doctrines of men were true, would these doctrines applied to this disobedient people deliver them? Let him or her answer that believes that God rewards us and does for us because we do something good. No system of good works would rescue these people. They were His children, yes, that has been established; they were a stiff necked and rebellious people, yes, that has been established; they did not have anything good to their credit to base hope for deliverance upon, yes, that has been established. But being children, and being in trouble, they cried unto their Father. This crying is an established trait of children; and the coming down to deliver them was the trait of a father. I am not afraid to say that not a reader

will follow these lines, but who would do the same thing for his children, when they cry, even though that child has been ungrateful for past favors.

Disobedient and ungrateful though they were, God begins to move toward them. They had gone *from* Him, but He is moving *towards* them. He begins his display of deliverance by raising up Moses. What an ingenious manner that this is brought about; what mercy is displayed in the restrictions placed around Moses' parents to prevent his getting down to Egypt's courts of splendor. Death was in the mind of Joseph's brethren; death was in the minds of Pharaoh; death, cruel, mocking death everywhere prevalent, and not a ray of sunshine, not a ray of hope, with wickedness and cruelty rampant on every side: hope gone, deliverance remote. For God's sake do not bring at me that God's children are their own deliverer. Do not blaspheme the name of the Holy Redeemer, and the comforting influence of the Holy Spirit in going before. It does not matter who it is, nor from what quarter it comes, no one, no one at all, can produce a helping hand in this Deliverance.

But I see an objecting hand raised; I see a gainsayer seeking to interrupt so as to get in their quackery. He says, But did not the mother have something to do with Moses being delivered to Pharaoh's court? did not the midwife have something to do with it? did not the sister have a hand in the whole? did not the daughter of Pharaoh contribute much to the success of the deliverance of Israel? and the answer in each case is the same. Yes, they all had a part in the matter. But none of them *thought* or acted until God came down to deliver His people. When God comes down He confounds men, or He gives men for His people. (Gen. 11:7; Isa. 43:4) Let it be remembered that there was none to deliver until God came down, and at His coming all nations and all things and all people are subordinate to His will. He did not come seeking help; He did not come

seeking cooperation of the Israelites, nor did He beseech them to coordinate matters so as to help Him carry out His designs. Let it also be remembered that God goes before His people. At no point on the compass of salvation has God commanded His people in front; but He is in front, and He directs all things to the end that deliverance is given to all those embraced in the promise. In all of the deliverances of God's people at sundry times and in divers manners, it has pleased Him to use that which He has created to that end. If one fact stands out above another in the Bible it is that God created all things, that these things are in heaven and in earth, that they are all things that are visible or invisible, that these things cover all thrones, all dominions, all principalities, all powers, and that each of them was created by Him and *for* Him. Paul, in the illustrious first chapter of Colossians, declares that "He created all things; that these things are *by* Him and *for* Him." In the noted eleventh chapter of Romans he declares, "For *of* Him and *through* Him, and *to* Him are all things: to whom be glory forever (v. 36)." In the Revelation to the churches, we have a picture of four beasts that rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when these beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, for *thy* pleasure, they are and were created." (Rev. 4:8, 11) Moreover, the eminent Apostle John tells us that all things were made (to become, to begin, to be) by him; and without him was not any thing made that was made. (John 1:3)

The Holy One in Israel, the God Almighty of the whole earth is before all

things. There is not any dominion or principality or power or thing that is before Him, for He made or created all things. Now this covers the whole ground of the sinner's hope. He knows that nothing has an existence that does not owe its origin to God. There are no crosses or incongruities. Consistency is marked on creatures and in all of their actions, for by Him all things consist.

This is the God that made the promise to our father Abraham. His sworn statement has behind it the wisdom and power of a covenant keeping God. The promise would be worthless unless He knew and determined the end from the beginning. This wisdom and this power was all engaged in bringing every last one of the Israelites out of Egypt. God gave Noah the rainbow as a token or sign or type of the promise that the world would never be destroyed by water anymore. God's people have always been coming through great tribulation. This has been true in every age and clime. Now as His chosen people are in the throes of this gigantic and soul depressing affliction, the promises of God are to unfold in their midst. They are to carry out of that land a remembrancer that they will never forget.

Our object at this time does not call for us to minutely examine all of the intricate details of preparation for the bringing out of the children of Israel. We might well advance the thought that the promise of deliverance set in motion the first stages of that deliverance, and that the promise culminated in the final and complete deliverance of the last one of them. In the outset, when Moses was being prepared for the deliverance, he, with every child of God when being dealt with by the God of all grace, begins to make inquiry as to the success of his advent into Egypt. (Gen. 24:1, 8; Luke 1:34) Make sure that an answer will ever be given for the inquiring child of God. He answers His servant by saying, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Ex. 3:14) The

movements of the servant of the Most High God are those that are prompted by this I AM. There is not a mishap nor an accident. What we would see as delays are only the consuming power of God being wrought against anything that would molest His family.

A wise mother would always provide for her family if they were to take a journey that was too far for them. Wisdom is at the helm at this strategic time of Israel. Surely none would say that a nation so ignorant and disobedient as to get embroiled in the meshes and clutches of Egypt could devise a way out of this condition. This is the intervention of divine mercy, and the subject of this article is meant to convey to them a remembrance of that mercy ever afterward. They are to put up a lamb. Not just any kind of a lamb, but the best of their flock. They can not kill it on the thirteenth day nor on the fifteenth. Time is the most important factor in this matter. And without any hesitancy, without any qualms of conscience, without any fear of men whose life and breath is subject to Him that holds the times of all in His hands. It is God's time. God sets the times, and the times of all are in Him (Eccl. 7:14; Psa. 31:15). Who is to eat of it? If any Egyptian eats of this lamb, either by precept or example, I am willing to give up close communion; if not, I maintain that only those that come to our table confessing that they are of our faith and order have a right there. The whole assembly of the congregation were to eat of this lamb. Not one more, not one less; no compromise, no yielding, no giving ground. They were to take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. (Ex. 12) The lamb shall be roasted whole; it shall all be eaten by all; they shall be ready to go as they eat. Plenty to eat before leaving, bread unleavened, meat well roasted. The bread signifies that no works of men were added to it, that it, within itself, had sufficient sustenance for the

journey out of Egypt, thus signifying that as long as the world stood, that they would not ever need anything else to sustain them in their journey from Egypt to Canaan. All of this readiness, the girdling, the shoes on, the staff in the hand, the eating in haste, is the work of God. Once again, it is not because of their aptness but by the grace and Providence of God. This is their passover, and it is from the Lord. The only thing that spared them was the blood of the lamb, "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt."

The blood shall be to them a token upon the houses where they gather, not only that night, but a memorial, **AND THEY SHALL KEEP IT A FEAST TO THE LORD THROUGHOUT THEIR GENERATIONS; THEY WERE TO KEEP IT A FEAST BY AN ORDINANCE FOR EVER.** Come, dear brethren, come all ye weary and heavy laden sinners. Salvation has ever been by the grace of God. In every dispensation it is grace all the way. How often we think and many even *seem* to have something else, it is always brought home to us that salvation is of the Lord. Israel, while in the tabernacle that God pitched, will ascribe honor and glory to the Lord. No matter in what dispensation or stage of experience they travel, they will remember the way that the Lord has led them; how that He kept them alive, how that He gave them grace to endure their afflictions in Egypt; how that He prepared them for the journey; how that the innocent blood of the lamb preserved them from death. They were not permitted to forget this. A memorial that is set up will continue set in the place of its sitting. Statistics will tell us, if we need statistics to confirm us, how long that this memorial was kept. I hope that I live by faith, and I am sure that it would be dry as fresh cured hay to study the hieroglyphics of Egyptian writing to show and prove that Israel kept this Passover feast; but faith, even if I do

not have it, rises up in the breast of those taught of God, and they know that the memorial was kept, for when the Lord Jesus Christ came into the world, His people were keeping it then.

When the fulness of time was come (God's time, not Mary's, not mine, not yours) God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. (Gal. 4:4, 5) He having come under the law, He was subject to every mandate of that law. He having been made sin for us, He must of necessity, have the sin removed from him by the perfect Lamb; He must not only be the Lamb, but, being made sin for us, must be cleansed by the Lamb, yea, although He is the Door, He must come in by the door.

All of the teeming ages that had rolled on anon, the rising and falling of thrones, had not removed from the minds of Israel the keeping of that Passover. They were keeping it when the Saviour came into the world, the promised Prophet to His people (Deut. 18:18). The unleavened bread had not been changed, and on that day the disciples came to Him and said, "Where wilt thou that we prepare for thee to eat the passover?"

At the appointed time, He sat down with the twelve, and as they were eating, Jesus took bread, and blessed it, and brake it, etc. Now we have seen the end of the Jewish world; we have witnessed the end of the legal heavens; we have seen the accomplishments of the purpose for which this memorial was kept.

The legal heavens have passed away; the memorial lamb has filled its place; the day of the covenant of works has died in our midst (if Christ is in us). The day has passed away in a fitting way by the appearing of the anti-type and His partaking of that type in the same way, with the same kind of bread, with the same kind of Passover Lamb, with the same people, and for the same purpose. As, in the midst of one day,

even a passing day, another is at hand, even so, no more, no less, as the legal heavens are passing away, the heavenly kingdom of grace and peace is coming. One is going, the other is coming; one has now gone, never to be observed any more; the other is at hand, never to be left off as long as this world stands.

W. D. G.

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

**FAITHFULNESS**

It has been requested that we write upon the above subject, and in doing so, we confess ourselves as too much of the earth, earthy, to be able of ourselves to rise to that height from which we could instruct our brethren in faithfulness. To our sorrow, we find that though we are at times able to rejoice in the love and mercy of a faithful God, yet our recollections often reproach us with many instances of our unfaithfulness, from which recollections we ought to learn, yes, and we do learn, that in us, that is, in our flesh, there dwells no good thing. How good it is that "Faithful is he that calleth you, who also will do it." Faithfulness is not of man, and never can it proceed from man, it is the direct fruit of God's Holy Spirit, and there is only one way that this faith can be ours. The Scripture saith, "Faith cometh by hearing, and hearing by the word of God." True faith is only received by divine revelation, it is not the darkened mind of the creature depending upon the veracity of the word of its creator, but it is an illuminated mind confidently depending upon the ability, and walking in the strength, of Him who has promised. Thus faith is not just a blind assenting to the truth, but it is an implicit trust in him who has imparted strength by the word he has spoken to us. Thus David went forth in the strength of the Lord. Not only

does faith believe the word spoken, but while it is in lively exercise the recipient feels and knows that all Scripture is given by inspiration, that not one word of our eternal God shall fall to the ground, that his faithfulness is unto all generations, and as he hath established the earth, so it abideth.

It is by and in this God-given faith that the soul diligently seeks God, believes his words and walks in his ways, and the more faith is in exercise the more that soul will have confidence in God, and lose confidence in the flesh. For one to walk after the flesh, is to walk after that that pleases not God, for in the flesh we cannot please God. Thus those who are in the flesh, and follow its motions, are without faith, and Paul tells us, "Without faith it is impossible to please God." Now while God in creation pronounced his work good, yet the work of man, that is, the work of the flesh, never was good and never pleased the Lord, and daily we find the flesh profiteth nothing, it is under the curse of sin. Of the word of God Isaiah saith, "It shall accomplish that which I please," and Jesus, the Word made flesh, said, "I do always those things that please him." It is here, we would say, that true faithfulness is found: in Jesus. Paul tells us that "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

How necessary to examine ourselves, and that often, whether we be in the faith. It is easy to deceive ourselves, and we may deceive others, but we cannot deceive God. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" And if Christ be in you, the body is dead because of sin. How clear and cutting such truth is, for how necessary, we say again, for both hearer and

speaker to examine themselves and prove themselves. Faithfulness is the keynote of Jesus as a Son, faithfulness should be the keynote of those who profess to be his.

“Let us ask the important question,  
(Brethren, be not too secure.)  
What it is to be a christian,  
How we may our hearts assure.

Vain is all our best devotion,  
If on false foundations built;  
True religion's more than notion,  
Something must be known and felt.”

As we are concerned principally with those who profess Christ, we would direct our remarks first to those who are brethren, partakers of a holy calling. “Consider him that endureth such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin.” There is not one spark of faith in the soul but what Jesus is the author and finisher of it, and so, while we are in this life Paul says, “I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.” Now to live in Christ and Christ to live in us, is not like one sitting on a bus and that bus taking us to our destination, while we may read a newspaper, chat or sleep, but is a daily self-examination in the sight of truth, and struggling hard against sin and unbelief. A taking joyfully the spoiling of our goods and counting it all joy when we fall into divers temptations, is not according to the flesh. When the Lord gives a grain of faith, he will also see that that faith shall be tried. There will be a wicked heart to contend with, a darkened mind, a stubborn will, a hardened conscience, and all this in the one who has vowed to walk softly before the Lord. We are naturally proud, and the Lord knows how to humble, and he often takes a way we least expect to bring us low. “He that is low need fear no fall.” Yet the lower we are brought faith sees the Lord exalted higher,

views him as the chiefest among ten thousand and the altogether lovely.

When faith is dormant in the soul we become high-minded, and, as far as spiritual things are concerned, we are asleep. To such Paul says, “Awake to righteousness, and sin not, for some of you have not the knowledge of God. I speak this to your shame.” At such times our faithlessness will be seen. There will be a winking at sin, an indifference to prayer, to the word of God, to the afflictions of Christ, as manifested in his saints. It is at such times that wars and fightings come, and oh how cruel sometimes brethren can be to brethren. Again this world will not be the enemy it once was to such, and riches will have lost their deceitfulness. However, the Lord will not leave them there if they are his, there is a furnace in Zion, and faith will again enable them, under affliction, to confess his hand and know no will but his. It is then that the fullness of faith excludes unbelief, softens, makes a tender conscience, denies ungodliness and enables one to live a godly, righteous and sober life in the present evil world. Faithfulness demands that all who own a Savior's blood shall lay their tongues in the dust, yea, shall be dumb rather than speak evil against those for whom Christ died.

Now, as it is often the case with those who speak in God's name, as with the people to whom they minister, we would write upon the necessity of faithfulness in those who are upon the walls of Zion. The word saith, “It is required in stewards, that a man be found faithful,” that is, he must be faithful to his God and the word of his grace. He must be faithful in declaring what he has handled, tasted and felt of the word of life, he must not handle the word of God deceitfully. He must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, doing it as he that shall give account unto God. Paul charged Timothy before God and

the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

This charge was also given to us, and therefore how necessary to examine ourselves, whether we be in the faith. There are many who need reproof and rebuke these days, and do we reprove or rebuke them? and is it with all long-suffering and doctrine? All need exhorting, that they shall walk worthy of their high calling, not with eye service as men-pleasers, that they shall not copy their conversation after this vain world. A ministry with no rebuke or reproof in it will be very pleasing and satisfying to the flesh, but dishonoring to God. A ministry without exhortation will breed an indifference to the precepts of the gospel. Godly exhortation will not fail to stir up the pure mind of the hearers unless they be reprobate. Where there is a faithful ministry there is generally a faithful people, for it is often "Like priest, like people," and where there is a faithful people, such will pray that their minister shall prove faithful to them. A ministry that denies the doctrine of God in any part is not a faithful ministry. The church of God should always be careful in their judgment of a gift, for the words of an unfaithful elder will eat as doth a canker. A faithful ministry will not overthrow the faith of God's children like Hymenæus and Philetus, who were unfaithful in their teaching concerning the resurrection. And unfaithful ministry is to be blamed for much of the confusion and divisions that have

ever crept into the church. Paul tells us, If I seek to please men I should not be the servant of Christ; and Elihu said, "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." To follow the high calling of an ambassador of God calls for the speaker to be as God's mouth. His testimony must not be with high sounding words of man's wisdom, and only as he divides the precious from the vile, is he God's mouth. There are many, perhaps, today as the Lord declared to Ezekiel: "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 covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." The Lord said he would lay the land most desolate because of their admonitions. Surely there is a woe upon those who deal treacherously with God's people. Isaiah tells us, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If one speak, let him speak as the oracle of God, and if he minister, let him minister with the ability that God giveth. But we lack wisdom! James saith, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

There is nothing that brings a man to his knees in prayer if he be a servant of God more than a realizing sense of his insufficiency for these things, and the one who wrestles and communes with his God most in private, though he may often mourn an absent God, will find that God will give him a mouth and wisdom, which all his adversaries shall not be able to gainsay or resist. It is only when one goes forth in the strength of the Lord that he can

put to flight the armies of the aliens. Surely we need to cry daily, Lord, make and keep me faithful, faithful to thee and thy word, then I shall be faithful to those that are thine.

(Editorial by Elder George Ruston Sept. 1931.)

### THE FALL OF ADAM

I sent some time ago a request to brother G. Beebe for his views on, "From what and to what did Adam fall? for we hear much about the fall. Was he an earthy man before he transgressed? and was he any more or less than earthy after transgression?" Please comply, if you have time; if not, please publish this, and ask brother W. L. Beebe to give his views on the same.

I remain, with love, yours,

A. TOMLIN

### REPLY

When we speak of the fall of Adam we allude to his departure from the state of innocence in which he was created, into a state of transgression and sin against God. And as by his offense many (that is, all his posterity) were made sinners, and as death came by sin, we have inferred that Adam fell from a paradisaical state of innocence into a state of sin and death; and all his posterity, being in him when he transgressed, were involved in sin and death by his transgression.

We do not remember any scripture in which the phrase, *Adam's fall*, is used; but we have understood those who have used it to allude to his descending from innocence to transgression, causing his expulsion from the garden of Eden, and involving the consequences of his sin. Therefore, if we are correct, he fell from happiness adapted to his nature as an innocent man, into sin, misery and death.

Before he fell he was an earthy man, for we are informed that "The Lord God formed man of the dust of the ground." "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying,

Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. ii. 7, and iii. 17-19. These scriptures, we think, fully settle the question in regard to Adam as an earthy man, both before and after his transgression. The apostle Paul, in speaking of Adam as the figure of him that was to come, says, "And so it is written, The first man Adam was made a living soul, the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."—1 Cor. xv. 45-48.

These scriptures are conclusive in answering the inquiries of our beloved brother; and we produce them, not to prevent Elder W. L. Beebe from giving such light as he may have, or any other brother who may feel disposed to express his views on the subject.

(Editorial by Elder Gilbert Beebe, March 15, 1879)

### HE APPRECIATES THE SIGNS

217 Bastrop Drive,  
Monroe, La.

Dear Brother Spangler:

It is now time to renew my subscription to the *Signs of the Times*, and I would like to use this occasion to tell you that I appreciate this paper very much.

I would like to offer my thanks to all the editors, and to all the brothers and sisters who have contributed their time and effort to this wonderful paper.

I love to read the experiences of the brothers and sisters, the Editorials, and Voices of the Past. They coincide so beautifully, and tell of the love of God from eternity. May He bless this paper to continue in the praise of His glory. And may it be the will of our most precious Heavenly Father that you remember me in your prayers.

In bonds of love,  
C. C. Wilbanks

#### ENJOYED THE MEETINGS

2761 Cochese Cove,  
Memphis, Tenn. 38118

Dear Elder and Sister Wood:

This year has been one that I shall remember as long as I have a rational mind, and a love for what I understand to be the truth, and for the people whom I believe to be the children of God. I have been blessed to visit three areas in which I had never been before, and found in each one of them the same doctrine declared and the same manifestation of that love that I believe adorns the Church of God when it is called in session by the only One who can bring them together to worship him in spirit and in truth. It is truly a blessed place to be when you feel this to be the truth.

I was blessed to attend the Union Meeting of the Ebenezer Association in south Alabama in June, a church in Florida in September, and the Upper Country Line Association in July. Each has a special place in my memories, and I hope, by the grace of God, to be blessed to return to each of them at sometime in the future.

I had hoped to see you and Sister Wood in North Carolina. I still remember with much pleasure my visit to one of your churches and in your home, last year.

If not deceived in my hope, the Children of God have a very precious heritage of which the children of the world have no knowledge. And it is worth

more to them than all the wealth combined, but it is free unto them. It includes all the promises of God respecting the welfare of His children; all the seasons of love experienced by the elect in all ages, and is based upon the integrity of an All Wise Sovereign, all Powerful Unchangeable God who created the world for their good, and said, All things are for your sake. These all belong unto them by promise, and cannot fail because they are given unto them by the grace of their Heavenly Father, because of that love that he had for them before time began.

May God in his All Abounding Grace ever watch over all of his children and cause them to look unto him in their times of need. May He bless you both in all your needs both natural and spiritual.

In bonds of love,  
Richard Campbell

#### ORDINATION OF DEACON AT PITTMAN'S GROVE CHURCH, KENLY, N. C. December 13, 1975

1. Elder Curtis Rains was chosen Clerk.
2. All deacons were invited to take part in the ordination.
3. Presbytery was composed of the following: Deacons James Pope, Fred Barnes, Lee Pope, J. P. Pittman, H. W. Phillips, Lloyd Kinnady, Leon Griffin and Amos Williams. Elders W. E. Turner, Harvey Holland and Curtis R. Rains.
4. The deacons presented Brother Randolph Barnes to the Presbytery.
5. Sang Hymn 472.
6. Elder W. E. Turner chosen Moderator.
7. Elder W. E. Turner chosen to present charge to the candidate as to a deacon's duties.
8. Hands were laid on candidate with prayer.
9. Brother Barnes was presented back to the church by Brother Lee Pope.
10. The Minutes were read and approved and the Presbytery dismissed.
11. Hymn 563 was sung, then adjourned.

Elder W. E. Turner, Mod.  
Elder Curtis Raines, Clerk

OBITUARIES

ELDER GEORGE LOUIS STEWART

It has pleased our kind and gracious heavenly Father to call from this life our beloved brother, Elder George Louis Stewart. He was born September 17, 1898 and fell asleep in Christ Jesus November 29, 1975. He was married to Lena (Higginbotham) Stewart for 51 years, who survives his departure. To this union four children were born, two girls and two boys: Mrs. Ruby Nell Chriswell, Mrs. Mary Sue Hutchinson, Mr. Calvin Stewart, Mr. George Donald Stewart. Also surviving are eleven grandchildren and two great grandchildren.

Elder Stewart was a member of Nazareth Primitive Baptist Church, located near Sana-tha, Tuscaloosa County, Alabama. He will be greatly missed by his home church, both his presence and faithful preaching of the gospel of Christ Jesus, and his brotherly love and communication with those of like precious faith.

He often expressed his faith in the sovereignty of Almighty God over all worlds, times and events; and in the perfect atonement of Christ Jesus for his people, making perfect reconciliation to the justice of God for their sins: thereby redeeming them to God that they should be and are holy and without blame before Him in love. Though they sleep in mortality, they will awake in immortality, to see Jesus as he is in glory; and so shall they ever be with the Lord.

This is written by request of the family and in behalf of Nazareth Church. The writer conducted the service at Oliver Funeral Home, Winona, Miss. and he was laid to rest in Winona Cemetery.

John L. Sanders

(Elder Stewart was a reader and supporter of the *Signs of the Times* for many years. — EDITOR)

MRS. BESSIE ROBINSON McLAWHORN

God in his infinite wisdom saw fit to remove from our midst one of our oldest and dearest members, Sister Bessie Robinson McLawhorn. She was born October 26, 1886 and died June 12, 1975. She was the daughter of William Lacey Robinson and Judy Taylor Robinson; and was the widow of Melvin Thomas McLawhorn, who died in October, 1936.

She is survived by two daughters: Mrs. Irma Lang and Miss Esther McLawhorn; two grandsons and seven great grandchildren.

Her funeral was conducted by Elders A. P.

Mewborn and Joseph L. Sawyer, and she was laid to rest in the family cemetery beneath a beautiful mound of flowers, in the presence of a host of friends and relatives.

Sister Bessie was a gracious, kind and gentle person: one who lived a Christian life. She was a firm and steadfast believer in salvation by the grace of God, and she manifested this faith by her talk and her walk in life. She united with Hancock's Primitive Baptist Church in September, 1924, and was a true and faithful member until death. She loved the church and her brethren and always greeted them with a tender smile and a warm handshake — thus expressing her love for them. She was held in high esteem by her church and all who knew her, for she was an honor to her church and her family and community.

We shall miss her but feel that our loss is her eternal gain. We extend our heartfelt sympathy to her bereaved family, and pray that God's richest blessings will be theirs.

Done by order of conference while in regular session.

Elder Joseph L. Sawyer, Mod.  
Nina B. McLawhorn, Clerk

SISTER B. D. HUTCHENS

Having been requested by the church, I will try to pen a short memorial of our dear and greatly loved Sister Hutchens, whom the Lord has just called home and taken from us. She will be greatly missed by all that knew her, especially by her Brethren and Sisters in the church. She was born June 13, 1890 to Sam Corns in Patrick County, Va., and departed this life September 13, 1975, making her stay here 85 years, 3 months and 3 days. Her funeral service was held at Mechanicsville Primitive Baptist Meeting House at High Point, where her membership was, by her pastor Elder D. A. O'Bryant and Elder Thornton Manley, and she was laid to rest there under a mound of beautiful flowers, to await the day when her Saviour will descend from heaven with a shout and the voice of the Archangel, and the trump of God, and meet the Lord in the air and ever be with her Lord.

Sister Hutchens united in marriage to B. D. Hutchens the 6th day of August, 1905, and to this union eight children were born: 4 boys and 4 girls. Four preceded her in death, leaving 2 boys and 2 girls to mourn: Elder B. Dennis Hutchens and Westley Hutchens; Mrs. Murphy Sharp and Mrs. Mary Frank. She joined Mechanicsville Primitive Baptist Church the 3rd Sunday in January, 1939, and was faithful to the church. She was left a widow a few years after joining the church.

Sister Hutchens was a dear and precious old mother in Israel, and was deeply loved by the brethren and sisters. She seldom missed the services each weekend, being faithful to the church and good to her pastor. She loved the doctrine of Salvation by Grace and Predestination and the Sovereignty of God. She was well read and had a deep understanding of the scriptures. It was a pleasure to visit with her and hear her tell what she felt and saw in them. She will be missed, but we would not want her back, but would say, Sleep on dear Mother until your Saviour calls you, when she and all that are asleep in Him will come forth in His likeness, and ever be with Him.

Written by request of the church while in conference, with one copy to be sent the *Signs of the Times* for publication; one for the family; and one for the church records. Written by her Pastor

D. A. O'Bryant

#### MARY E. FOOKS

On February 2, 1975, our dearly beloved Sister Mary (Mollie) E. Fooks died at the Deers Head Hospital in Salisbury, Maryland. She and her husband, the late W. Durand Fooks, were both members of the Nassaongo Church, having been baptized on the same day, October 26, 1924.

Sister Fooks was born August 15, 1875, and at death was nearly one hundred years of age. She was the daughter of Samuel and Hattie Driscoll Hitch and was married to W. Durand Fooks in 1895. Their children, Vera Leonard, Hattie Dennis and William Fooks, are all deceased.

Surviving Sister Fooks are several grandchildren and great grandchildren.

Sister Fooks was loved spiritually and naturally by all who knew her. Her sense of humor was a delight, her person affectionate and meek. In her conversation and in her daily walk, she gave rich evidence of her deep and abiding faith in her Redeemer. Often acquainted with grief, she never complained but was enabled to put her trust in Him who does all things well. Her home, while she had one, and her room in later years, were always open with love to her brethren and friends with whom she was happiest when conversing on the Gospel. She was a faithful and steadfast member of her church and ably carried on the duties of Clerk until nearly a year before her death. Surely she was one of the Lord's jewels sent to comfort those in need.

Funeral services for Sister Fooks were con-

ducted by her Pastor, Elder James Poole, on a snowy morning, February 5, 1975, at the John B. Parsons Home in Salisbury, where

Those who knew Sister Mollie Fooks do not mourn for her presence but take delight in her memory that will ever be a poignant reminder that it is from "God from whom all blessings flow," and "I know that my Redeemer liveth."

Written at the request of her granddaughter, Sister Jean Dennis Purnell, and humbly submitted by one who was blessed to call her Sister.

Frances P. Parish

#### SISTER POSIE BOAZE

The Lord has seen fit to call from our midst, Sister Posie L. Boaze on September 19, 1975. She was born January 17, 1888, a daughter of the late William S. and Labinda N. Myers.

On January 23, 1907 she was married to the late Elder C. Octavous Boaze, who died in 1925. From this union three sons and two daughters survive: Messrs. S. Irvin, Randolph, and Maurice Boaze; and Mrs. Lucille Marshall, all of Danville, Va., and Mrs. Gladys Gatewood, Rt. 6, Chatham, Va. Also five grandchildren and eight great grandchildren.

Sister Boaze united with Strawberry Primitive Baptist Church August 11, 1908, and was baptized by the late Elder G. W. Hundley; and remained a faithful member for sixty-seven years. (Elder Boaze was not ordained until December 6, 1913) She loved her church and was always interested in her welfare and willing to share her part.

She believed in the sovereign power and grace of her God. Four or five weeks before her decease, while filling her appointment with her doctor, he told her to return the next week, and if her heart was not stronger he'd have her go to the hospital for a "Pace Maker" treatment. She told him her Lord had decreed her remainder of days on earth, and she would live all of them without his or any man's help, and did not return.

She was sitting in a chair helping her daughter string beans, and fell over in her lap.

Sister Boaze was a gifted singer and often led the songs at church services. Her daughter said she had been humming her favorite song, Amazing Grace, all the week. She and Elder Boaze would sing the songs of Zion together at home around the fireside at night: her eldest son and daughter may remember.

I feel I can say for the family and church these stanzas:

Mama, Grandma and Sister Boaze is gone,  
 Never will your songs and memory fade.  
 Home and church is not the same  
 Since you've been called away.

We saw you fading like a flower  
 But could not have our way:  
 We nursed you with tender care  
 Until God called you away.

For four score years and seven  
 You spread sunshine along our way,  
 But now you are sleeping peacefully,  
 Awaiting the Resurrection day.

We cannot wish you back  
 In this world of sin and woe,  
 For we hope to meet you again  
 On a brighter, happier shore.

In heaven that bright and happy home  
 Over on the Golden Shore,  
 There we hope to meet again,  
 Where we'll part no more.

The funeral was conducted at Wrenn-Yeatts Chapel, Danville, Va., by Elder Raymond Payne and Mr. J. William Hines, with interment in the Myers family cemetery; there to await the return of her Saviour to call his children home.

May the Lord bless the family and reconcile them to His will. "The Lord giveth and the Lord taketh: blessed be his holy name."

Written as requested by Strawberry Church Nov. 2, 1975. One copy to be sent the family; one placed on our church record; and one to the *Signs of the Times* for publication.

Read and approved December 7, 1975.

Elder R. S. Payne, Mod.  
 Josephine N. Dodd, Clerk

ELDER CLAY COEN WADE

Elder Clay C. Wade, pastor of the Sarah Primitive Baptist Church, Boone County, W. Va., departed this life December 8, 1974 at the age of 73 years. Elder Wade was born March 15, 1901, the son of the late Elder W. I. and Dora Harless Wade. He united with the Sarah Church August 9, 1959, and was baptized by the late Elder Aubrey Dolin. Elder Wade was ordained a Minister of the Gospel in 1963 and served as Pastor of the Sarah Church from 1972 up until the time of his death.

Surviving: widow, Carrie Wade, one son, Bethel Wade, three sisters, Daisy Stephens, Helen Stickler of Yawkey, W. Va., Ruby McClanahan of Poca, W. Va., one brother, Paul

Wade of Harts, W. Va., three great grandchildren, three great great grandchildren and a host of friends to mourn his death.

Funeral service was conducted by Elder W. P. O'Neal of the Providence Church, in Koontz Funeral Home, Hamlin, W. Va., December 10, 1974 at 11:00 a. m. His body was laid to rest in the Beech Grove Cemetery to await the coming of the Lord.

Written by the request and direction of Sister Ruby McClanahan.

J. J. Bird, Clerk  
 Pocatlico Association

LILLIE MAY WATSON SCOTT

In sacred memory of Sister Lillie May Watson Scott, who answered the summons to eternal Glory to rest with the departed Saints in the Paradise of God until the trumpet shall sound in the glorious morning of the resurrection when the dead in Christ shall rise first to be in union with body, soul and spirit to ever be with the Lord in glory.

Sister Scott was born August 7, 1891, died June 13, 1975. She is survived by her husband, Coley D. Scott of Wilson County, N. C., two stepdaughters and one stepson, and fourteen grandchildren.

She united with the Church at Lower Black Creek December 11, 1921, and was baptized by Elder J. C. Hooks, her Pastor. She transferred her membership to Scott's Church, Wilson County, N. C., in the year 1941.

On January 15, 1936, she was united in marriage to Coley D. Scott by Elder W. E. Turner, her Pastor.

Sister Scott was appointed by the Church as Custodian for the Communion Supplies which she kept with Christian Dignity.

Sister Scott's walk in life was a living testimony of her faithfulness in Christ.

Her funeral was conducted by Elder S. R. Boykin and Elder Harvey C. Holland. The services were held in Scott's Church. She was laid to rest in the Upper Black Creek cemetery.

Written by Elder W. E. Turner, at the request of Brother C. D. Scott.

JETTIE MOREFIELD FRANKS

In loving memory of a dear sister in Christ, Jettie Morefield Franks, aged 83.

It is with sadness that we write of her death October 16, 1975. She was of a noble and gentle spirit, and all who knew her loved

her.

She joined the Reidsville Primitive Baptist Church in 1945, and was baptized by the late Elder O. J. Denny. She was a faithful member until poor health prevented her from attending church. She loved people, and always referred to the members as "My good church folks."

She leaves a daughter, Mrs. Janie Cutchins, of Sherrills Ford, N. C.; and two sons, Jack of the home, and Joe, Jr. of Greensboro, N. C.; nine grandchildren and three great grandchildren.

Her funeral was conducted from the Lambeth-Troxler Funeral Home by her beloved pastor, Elder David Spangler. Her body was laid to rest beside that of her husband, Mr. Joe Franks, Sr., in Mt. View Cemetery near Winston-Salem, beneath a beautiful mound of flowers, to await the final resurrection, when Jesus shall come to raise the dead to be caught up in the clouds, to be forever with her Lord.

Humbly submitted,  
Mary W. Somers

#### SISTER ELLA TAYLOR ROEBUCK

God in His divine mercy and providence has removed from our midst another dear Sister.

Sister Ella was born July 27, 1891, and died October 11, 1975. She was married first to Jim J. Taylor who preceded her in death. To this union were born four sons, two of whom preceded her in death. Leaving at her passing are her husband, J. A. Roebuck, whom she married July 4, 1959; two sons, Curtis Taylor of Robersonville, N. C., Jona Taylor of Farmville, N. C.; and one sister, Mrs. Ludie Grimes of Robersonville, N. C.

Sister Ella was blessed to unite with Flat Swamp Primitive Baptist Church in 1938 where she remained a faithful member until death. Sister Ella suffered much affliction in her later days, but was not one to complain. Her faith in her God and the love she had for her brethren carried her to her meetings when it looked impossible for her to go because of her weakened condition. She was a firm believer in Salvation by Grace.

I was blessed to enjoy many sweet meetings with her at church and in her home, which was always open to her brethren.

Her funeral was conducted in Flat Swamp Church by the writer and by Elder E. C.

Harrison. Her body was placed in Robersonville Cemetery to await the call for the sleeping Saints of God, who will answer, coming forth glorified to meet their Saviour, to reign with him in glory forever.

May God reconcile all of us to His blessed will and comfort all that mourn her passing.

RESOLVED, A copy be placed on the church book, a copy be given to the family, and a copy be sent to the *Signs of the Times* for publication.

Written by order of conference, Saturday, November 1, 1975.

Elder J. T. Prescott (Pastor)

#### RESOLUTION OF RESPECT

It has been God's will to call from our midst brother James Everett Bird. Born April 11, 1906 in Putnam County W. Va., he passed away September 17, 1975. He was the son of the late Joseph Addison and Malinda Spears Bird. Surviving are his wife, Alma Lewis Bird and son Vernon Lee Bird and daughters, Macil, Inez, Alice and Louise, two brothers and seven sisters, sixteen grandchildren, and one great grandchild. He will be greatly missed by those who knew him. We feel that our loss is his eternal gain.

Funeral services were conducted at the Fairview Primitive Baptist Church with Elder George Justice and Elder Allen Smith officiating. Everett united with the Providence Primitive Baptist Church in June 1964 and was ordained as a deacon in April 1969, an office he served well. Brother Everett's prayer was that we be blessed with love to live in peace and looking over one another for good and not evil. He earnestly contended for the peace of the church until his death, he loved the doctrine of choice and election of God. "For this is my covenant unto them, when I shall take away their sins." (As concerning the Gospel.) For the gifts and calling of God are without repentance. One does not repent in order to receive spiritual life. Repentance is evidence that one already has spiritual life. This was Brother Everett's testimony.

Written by request,  
Willard R. Bird

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., MARCH, 1976

NO. 3

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 3/76  
IT EXPIRES WITH THIS ISSUE

## EXPERIENCE OF DUNCAN W. McCOLL

I was born on June 26, 1923, the second son of Samuel T. McColl and Mary A. Johnson. If I were to give an account of God's dealings with me perhaps I should begin with the first occasion where I was conscious that God began with me. It is one of my earliest memories and I would probably be three years old at the time. I awakened one summer morning about 10 o'clock, being alone in the house, for my parents were both working outside, and I got out of bed and looked at my image in the mirror on the dressing-table in the bedroom. I still remember very vividly what an overwhelming feeling I had as a vile sinner before a just and Holy God.

Nevertheless, following this incident, I went for months, even years, with few serious thoughts, vainly believing that morality was Christianity and going about to establish my own righteousness, little realizing that it was as filthy rags. I was at that time without Christ, being an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no hope, and without God in the world.

God's word was read regularly every morning in our home at the breakfast table and I never left the house to begin any task but what my mother would say,

"Look up". If I ever achieved any measure of success, no matter how modest, she would always say, "Don't forget where your help comes from." God used Mother in a remarkable way to make me conscious of Himself.

Although I had from my earliest days been exposed to Arminian preaching, having visited with relatives who were of that persuasion and attended their revival tent-meetings and regular services at various times, I first became confronted with its full force in July, 1940, after I had completed High School, and a radio was given to us. As we had services at the Covenanted Baptist Church at Ekfrid only once a month, we began to listen to religious programs on the radio and, the admonitions of the various speakers being sent home to an accusing conscience, I began to feel acutely my state as a lost sinner. I was influenced by them to such an extent that I began to feel that the Old Baptists were merely fatalists, not interested in converting sinners as these other groups were putting forth such an effort to do.

Their arguments seemed so plausible about "taking God at His word" that I came to the place where I felt that some day, when, like Felix, I should have a "convenient season" I would "accept" Jesus Christ. One day while idly leafing through a marked copy of the New Testament, I noticed the words in the first verse of the eighth chapter of Romans, "There is therefore now no condemnation to them which are in Christ Jesus" and I decided that when the time came for me to "accept" salvation that that would be an appropriate verse for me to rest my hopes on.

I continued in this unsettled state for

some months, feeling with increasing certainty that I was eternally lost. Finally on October 20th, 1940, we were listening to a religious program from Grand Rapids, Michigan, in the evening, and the speaker announced that he was departing from a series of talks that he had been giving on a certain book of the Bible each week because there was a general heavy rain over the whole of the eastern part of the North American continent that evening and, since many young people would be inside because of this, he was giving a special message aimed at them. To my dismay he announced as his text, "There is therefore now no condemnation to them which are in Christ Jesus", and I thought to myself, "The time has come for me to 'accept' salvation." He proceeded to set forth the figure of an accused person in a court of justice and made much of one point which, while I have never verified it with a legal authority, nevertheless seemed slightly absurd and that was that an accused person who had been acquitted of a crime could not be set free until he had *accepted* the verdict of the court.

At the end of the program he appealed to his listeners to get down on their knees beside their radios and accept the salvation which was so freely offered in Jesus Christ. I never felt so cut off at any time as at that moment—I felt so keenly that there was nothing in me that could reach out for and grasp Eternal Life while it was evident that this was something that others could do at will. I reached the most hopeless state that mortal man could experience as I saw the gates of Hell open and waiting to receive my never-dying soul and physical body.

As soon as the program was over, without a word being spoken, my mother and father and I arose and proceeded to retire for the night. I can still remember as vividly as if it were yesterday Father carrying the small kerosene lamp and going upstairs ahead of me. As he turned at the landing, part way up the stairs and ascended to leave the lamp in the upper hall, I dropped upon my knees

in the shadows on one of the lower steps in a state of complete frustration rather than with even a glimmer of hope. If I prayed at all it was nothing more than a sigh with the realization that I was completely powerless to do anything towards achieving my own salvation. Immediately the words were spoken to me, "*There is therefore now no condemnation to them which are in Christ Jesus,*" whether in an audible voice or not I cannot say, but with such power that there was no doubt where they came from for they conveyed the meaning that "you are and *always* have been in Christ Jesus."

In a moment I was swept from the depths of despair to the heights of joy and happiness. I felt as free as the birds that fly and continued in that ecstatic frame of mind for about a week, feeling that sin would never bother me again. But, oh, how mistaken I was! for the longer I live the more I find myself plagued by my own sinful nature and I am constantly crying after Him like a little child, daily and even hourly, begging for mercy and beseeching Him to keep me from the corruption and deceitfulness of my own heart. However, regardless of what doubts and disappointments I have, I can always go back to the time on the stairs when the wonderful Words of Life were spoken to me.

In November 1952 while riding in a pick-up truck with my father and a cousin, after I had been blessed in a material way by the intervention of God's hand, I had for the moment the feeling of the bodily presence of the Lord Jesus Christ, an experience which remains a highlight of my life, although I cannot find language to adequately express its full significance to me.

About the same time I had another memorable experience on the Sunday morning of the Lobo Quarterly Meeting. I had risen before daylight in order to get the chores done early and went to the field to get the milk cows. During the summer months cattle will keep moving toward the wind in order to try to keep away from the flies and one can

often make use of this habit, even if there is only a slight breeze, to find cattle in the dark, for they will invariably be at the side or corner of a field from which the air currents are moving. On the morning in question, however, there was a dense but shallow ground fog and, of course, a complete calm. After making the circuit of a ten-acre field and being unable to find the cattle in their accustomed haunts, I paused in the centre listening for a cough or some sound that would betray their presence. As I stood there in the chill of that late summer morning a million stars sparkled overhead. In the north the figure of the Great Dipper lay over Siberia, overhead was the constellation of Andromeda in the shape of a chair and in the eastern sky the figure of Orion, the mighty hunter mentioned in the Book of Job, which at that season of the year begins rising just before the dawn. I thought of Him who made them all, and, for just a moment, it came to me so sweetly that it was the same One mentioned in Genesis who spake a world into existence, it was the same One who hung upon the cross—and how I hope it was for me, and it was the same One who said at the end of Revelation, “Behold I come quickly.”

For approximately six years prior to his death on October 13, 1964 at the age of 92½ years my father was under a doctor’s care with a heart condition, although he was not confined to bed, and his delight was to read the Scriptures and *The Signs of the Times* and pass the time singing the Psalms and Paraphrases. When he was about 90 years old he expressed to our pastor, Elder Ruston, a desire to be baptized, a desire that was never to be realized. When his nephew (Elder D. Alex McColl) was baptized in 1963 he expressed great joy that he had been enabled to take the step.

My mother was an invalid, following a stroke and a fall which had resulted in a fractured hip, for almost five years previous to her death on January 13, 1970 in her 88th year. She had always been very active, and a very hard-work-

ing woman, and it was a great trial to her to have to spend her waking hours sitting in a chair. Because of unsteadiness resulting from the stroke it was not safe to let her attempt to walk alone, but in her anxiety she began to feel that I was keeping her from walking and would often tell me that she was not going to submit to being kept in her chair but would try walking when I was out of the house, so that she could regain her strength. It was not possible for me to remain with her all the time, for I had my farm work to do, and had to go outside for periods of two hours at a time. How often I was made to cry to God to protect her and how often I was made to prove the truth of the words:

“That Christ is God I can avouch,  
And for His people cares,  
Since I have prayed to Him as such,  
As He has heard my prayers.”

for every time I returned she was sitting safely in her chair. How often I could say with Augustus Toplady:

“Thy ministering spirits descend  
To watch while thy saints are asleep.  
By day and by night they attend  
The heirs of salvation to keep.

Bright seraphs dispatched from the throne  
Repair to the stations assigned,  
And angels elect are sent down  
To guard the elect of mankind.

Their worship no interval knows,  
Their fervor is still on the wing,  
And, while they protect our repose,  
They chant to the praise of our King.”

Sometimes I was able to echo the sentiment expressed in the next verse and hope that:

“I too, at the season ordained,  
Their service forever shall join,  
And praise and adore without end  
Their faithful Creator and mine.”

During this period of my life fraught with anxiety and care I spent what in retrospect now seem to be some of my happiest days, reading the Scriptures to my mother and feeling the Lord’s presence, and as I look back I can say:

“My saddest hours I prize.”

Mother was brought up as a Presbyterian and was a member of that church

before her marriage. One of her favorite verses which she often quoted was:

"Jesus, thy blood and righteousness  
Art all my ornament and dress.  
Fearless, with these pure garments on,  
I'll view the splendours of thy throne."

One morning a couple of years before her death, when she saw me getting ready to go to church, she expressed with much feeling a desire to be baptized and her own unworthiness.

Although I feel that I had tasted that the Lord was gracious in 1940, it was many years before I saw my way clear to ask for a home with the Church, for I felt it would have to be made as plain to me as the assurance that I had been delivered from the condemnation of sin had been. Once, during Mother's illness, I came into the house to see whether she were alright and, opening my Bible at random I read in John 21 beginning at the 15th verse the record of the incident when Jesus admonished Simon Peter to feed his sheep. As I reflected upon the matter of feeding Christ's sheep I realized the fact that I was not even a Church member and I thought of two dear ones who were very close to me, my cousins Alex and Stewart McColl. I thought to myself, "I won't ask to join the Church until they are both members." Alex had been baptized in 1963 but Stewart was not yet a member, although so much more fit for membership than I. As I was reflecting upon this, I glanced at the page and read the last part of the 22nd verse, "If I will that he tarry till I come, what is that to thee? follow thou me." Just at that moment Elder and Mrs. Ruston drove into our yard at a time when I least expected them and, when they were leaving, Elder Ruston, on one of the few occasions on which he had ever mentioned the subject of my joining the Church, said, "When are you going to throw in your lot with us?", not knowing the exercise that I had just been through.

In April, 1970 while visiting our home, Elder Ruston expressed the desire that I would be led to take up my cross and at the Dunwich Quarterly

Meeting on Sunday, May 10, 1970 I was given the strength to ask a name with the Church and was graciously received. I was baptized on Sunday, May 24th at Ekfrid by Elder D. Alex. McColl and, while I derive no comfort from the fact that there had been no additions to the Church since his ordination in 1966, it meant a great deal to me to be the first person whom he baptized. Four months later we were given cause for rejoicing when J. Stewart McColl was baptized after uniting with the Church at the Lobo Quarterly Meeting.

Early in 1970, in a period of less than two months, there occurred the death of not only my Mother but also her sister who was just like a second mother to me, and a dear niece of theirs who had been a regular visitor in our home. As I was partaking of Communion for the first time at the Quarterly Meeting at Ekfrid the words were dropped into my soul with much sweetness, "When my father and mother forsake me, then the Lord will take me up." Anyone who is outside the Church cannot even imagine the sweet fellowship and bonds of love that are manifested inside the Church. The salutation of "brother" has a magic ring for me for I have never before been part of a family, as my only brother died at birth. In speaking of the Church I feel that I can say with the hymn-writer:

"There my best friends, my kindred dwell,  
There God my Saviour reigns."

and I have been brought into this state of nearness to the dear saints of God it has been made possible as stated by Paul in his epistle to the Ephesians: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

And finally, when I look back upon the way the Lord has brought me, I feel that I can say with John Kent:

"A monument of grace,  
A sinner saved by blood;  
The streams of love I trace  
Up to the fountain, God;  
And in his wondrous mercy see,  
Eternal thoughts of love to me."

Duncan W. McColl

(Deacon Duncan W. McColl passed away after a lingering illness on December 24, 1974. This experience was found among his papers and forwarded to the *Signs of the Times* for publication.)

### THE HOLY BIBLE

The account of Creation in grandly simple language, the generations of men and the formation of families, the flood and the miraculous preservation of the human race, the history of the nations in the world's infancy, the divine call of Abraham, and God's covenant with him, and its renewal with Isaac and Jacob, the sojourn and oppression of Israel in Egypt, and her deliverance, the history of the wondrous theocracy, the captivity of the covenant people for their sins, the preservation of the kingly tribe of Judah, who ruled with God until Christ came, the record of the virgin birth, the Saviour's life, given in touching simplicity, the account of his death, told in awful dignity and majesty, his resurrection, and ascension into heaven, the day of Pentecost, and the subsequent ministry of the everlasting gospel, and its glorious success, Christ's care of the newly planted churches, exhibited in the epistles, the descriptive and prophetic book of Revelation, all these matters constitute the Bible, and were given by inspiration.

The inspiration of the scripture sets it alone, above and different from every other book that has existed, does exist and shall exist. The Bible is what it is because it is the inspired word of God. It is therefore absolutely unique. We shall call it the "Holy Bible," it is supremely, exclusively so. It is holy in the sense of being written by inspiration, and infallible. It is not composed of words chosen by the human writers of it to express thoughts which the Holy Ghost suggested, they spake as they were *moved* (inspired) by the Holy Ghost. They constantly say the word of the Lord came to them, the Spirit of God spake to and by them. Inerrancy re-

quires that God should choose his own words. The revelation of himself, of his will and purposes, must needs be made to man in his own pure words. The man of business will dictate his own words to his secretary in all business letters, he will not trust that his secretary will correctly express important, delicate and complicated matters, which might be given to him in general terms. Much less would the Holy Ghost say to his penmen, Write to the *effect*. No, the deep things of God must be expressed by himself. The words must be his own words. He must say his own thing in his own words. His things are eternal. They are the Being of God, his eternity, his perfection, his subsistence in three Persons, bearing the essential names of Father, Son and Holy Ghost, showing their distinct Personalities, their eternal equality. Only God could, in the first place, utter the sublime sentence, "In the beginning was the Word, and the Word was with God, and the Word was God," it is too profoundly incomprehensible and glorious for merely human expression. And again, John 1:14-18, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him."

A mere suggestion of such divine truths would have shattered the mind which was required to express it in correct and adequate terms, by its very weight, mystery and glory. Only an involuntary pen, under the absolute control of the divine Dictator, could write such awfully grand and blessed words. Thus the Bible makes revelations of the eternal, internal acts of Jehovah, and who but himself knew how to put those mysteries into human language? This divine book states most explicitly the fall of man. It tells us that man was made upright, and under the law to God, his Creator. Here we must find man's responsibility to God, a better word perhaps is accountability, accountability of

which we cannot divest ourselves. The Bible reveals the second Man, the last Adam, who is a quickening Spirit to his seed. It must not be omitted to state that a holy and wise providence has a prominent, honorable, important place in our inerrant Bible. It is, as it were, the handmaid of grace. The lives of some individual persons, the histories of some nations, are related. Its accuracy in these is matchless, its impartiality, inimitable. Viewed from every standpoint it may be confidently affirmed that no merely human mind or hand could have produced our infallible Bible. *It is the very and immediate word of the Holy Ghost.* The penmen were his instruments. The Holy, beautiful words of revelation, of description, of history, of promise, of threat, were traced on the original parchments as He dictated them. Both the Testaments, Old and New, thus bear the ineffaceable stamp of divine origin, that is, of verbal, plenary inspiration. Moreover, by his numerous quotations from the Old Testament the Lord Jesus Christ has welded it into the New Testament, and thus are manifestly one organic whole. They have but one voice. They stand or fall together. The testimony of Jesus is the spirit of prophecy. The sanction of the holy Trinity is on holy Scripture.

I judge we are now in a position to adopt and lay down the proposition with which Dr. Owen opens his work on the divine origin of the Scriptures, viz: "That the whole authority of the Scripture in itself, depends solely on its divine origin, is confessed by all who acknowledge its authority." I hold that that portion is absolutely correct. The word of God can receive no accession of authority from any human source. It is a perfect Word. It is the sole and everlasting rule of faith and practice. Against this divine rule both the Papist and the Modernist object. The former, that he may introduce and place above Holy Scripture his necessary tradition, the latter, that he may honor his own intellect and inner consciousness—whatever that may be. Alas, divine authority

is abhorrent to fallen man. The Papist has numberless idols, the Modernist has but one. He must rid himself of the incubus of authority, other wise he must bow down to the Bible. Rejecting that, as to its full, complete inspiration, he thinks himself at liberty to edit it, correct it, criticise its facts, question its doctrine, shorten it, omitting what he objects to, and to tell us what God ought to be, what he cannot do, and what He is ever attempting to do, but is unable to accomplish. Be it given to us to bow before Jehovah and reverence his word, which he has exalted above all his name.

(The foregoing is an address delivered at Brighton, England, October 3rd, 1929, by Mr. J. K. Popham, Editor of the *Gospel Standard*, of London, England. Volumes have been written on the subject of the inspiration of the Scriptures, but for brevity, conciseness and forcefulness this address of Mr. Popham's in defense of the integrity and verbal inspiration of the Bible, surpasses anything that has come under our notice recently.—H. H. Lefferts)

(The above is copied from the January, 1930 *Signs of the Times*.)

#### EXPERIENCE AND CALL TO THE MINISTRY OF THE LATE ELDER DODD

Dear Brother Gold, and all the brethren and sisters who may read this. After heading this article I looked over it again and my attention is drawn to the deep meaning of the word "experience." How do I know I have an experience. I am made at times to doubt I have had an experience of grace and I do not claim the bright evidences shown by many of our brethren and sisters in their experiences. However since my poor carnal sinful mind has I hope been turned from the vain perishable things of this world to the things pertaining to the blessed Master's cause I have never been willing, to the present time, to exchange the blessed hope I feel at times to possess for the world and all its cares.

Now lets go back and take up a few

brief sketches of what I hope has been the dealings of the Lord with me. Up to about six years ago I loved gay company and sought the pleasures of this life as much as anyone. I thought I was as good as anyone and better than some I knew. But for some reason as far back as I can remember I have had at times serious thoughts about prayers, again at times I would consider them nothing but a form of words. Until about six years ago I had never made an attempt to offer prayer in any way. I had never had any faith in self works, therefore I did not decide at any time that if I prayed to God He would save me. But the first time I ever knew anything about real prayer, if I have ever known anything about it, was when all my past life and daily walk rose up before me like mountains of sin and seemed to have fallen upon me and was crushing all my natural life from me. Therefore I found myself by day looking for some secret place where I might try to beg the Lord for mercy on a poor lost sinner, and by night spending long hours in meditating over my lost condition and begging the good Lord to show me what was the matter with me. I knew there was a great change but didn't know what it was, and I was afraid my wife would find out I was in trouble.

While in this condition I was made to have a desire to hear preaching. I had always believed the Primitive Baptists preached the truth but didn't care so much about hearing it, as most of them had some ways I did not like. But I was made to hear them preach and would go and get in some place where they could not see me, because the preaching seemed different to me from what it had been, and they knew it, and were preaching directly to me. Sometimes at the close of the meeting some of the dear brethren and sisters would shake hands with me and it would almost sink me into the ground because of my unworthiness of their notice.

After some short time I was made to love the Primitive Baptists as I never had before and, though unworthy, I now

wanted to live with them. I went to meetings several times thinking I would offer, but did not, until Saturday before the first Sunday in August, 1911, when I went before conference at Old Strawberry and told them a part of what I above related. I was received and the next morning was baptized. This was a happy time with me.

But soon came doubts and fears that I was deceived and had deceived people who appeared to me to be the precious chosen elect of the Most High God.

Now as I have sketched along in my imperfect way with what I hope to be an experience of grace, I leave the same to your better judgment and come with a few remarks to what I termed in the outset "a call to the ministry," feeling that what I may have to say in regard to the calling, if I have any, will be in connection with what I have said, as I feel that both experience and calling is from the same fountain head, speaking His mighty works into effect, showing that He will do all things according to the words of the prophets sent out to declare that He is God and will do all His pleasure. And if I am deceived in one I am deceived in both, and the surprise and great mystery is that such a poor, ignorant, slow of speech mortal as I, should be led along this way. What a mystery indeed!

I am unlike anyone else it seems to me in many ways. My first attempt to speak in public was at a funeral and I was made to feel and do yet that that was the appointed time for me to make my first attempt. They tried to get a minister to hold the services and while they were trying I felt like they would fail. Not that I felt fit to make the attempt myself for I was made to wish I was miles away.

My brother-in-law's child had died and the services were to be at my home. And after they failed to get a preacher I told a brother of how I had been burning within all that day — the load had gotten so heavy I felt I could go no further — and asked him what he

thought of my trying to preach a few words. He told me to go ahead. Even then I sought an excuse and asked him to gain permission from the child's father, secretly hoping he would reject and release me. But he consented readily. I made the attempt, though didn't say much, but felt some relief of mind.

After this when the opportunity offered the brethren began to call on me to speak, and sometimes I would refuse, but most of the time, since I made the first attempt, I have been made willing to offer such as I have.

I often think of what old brother Thos. Bell wrote, that he had been in the service a long time but had not yet learned to preach. I am young in the cause, if in it at all, but could say amen to this confession of that dear old soldier of the cross; setting forth the idea that it is not in man to direct his steps. Again the steps of a good man are ordered of the Lord, &c.

If it be the Lord's will I feel a desire to spend the balance of my days in the Master's service. I don't feel to know anything about preaching except it is a great mystery and that I am made to love it, however each attempt is made with great fear and trembling, knowing that without Him I can do nothing. I don't know whether or not He will bless me to speak again but if He does I desire at all times to bring to the blessed hearers glad tidings of great joy that will be of comfort, building up and for the making of peace and happiness among the dear people of God wherever I meet them.

I have never been able to say much about myself in the stand, and have told but very little of my experience while trying to preach: I have often felt glad that I was blessed with something better than this failure to talk about, but have for some cause been impressed to write as I have. However I feel it is very scattering and perhaps of no profit.

A few words about my brethren and I will close. I wish to say they have manifested more confidence in me than

I have in myself. A short while after I began to talk in public they licensed me and in less than two years they ordained me to the full work of the ministry. I have never felt worthy of such honor, nevertheless if the Lord is in the matter I desire not to look back. If indeed I have taken hold of the plow may the whole household of faith pray the good Lord that I may be enabled to lean upon His blessed staff and press forward ever looking unto Jesus the Author and finisher of our faith. Many have been the times I have promised myself never to speak in public again and at such times felt sure I had power to hold to my promise, but thanks be to His Great Name and Cause He continues to lead me by ways I know not; when He does anything it is always right and when I do anything it is always wrong.

I feel there could be much more added that would make this article of more profit, if someone else would take the pen, as I have just hinted at the subjects.

I will close as I have written now more than I expected.

Yours in hope of a better world and in love of the gospel.

W. R. DODD.

Whitmell, Va.

(Copied from *Zion's Landmark* of April 15, 1915, by request.)

"BE NOT AFRAID, IT IS I"

Rt. 9, Box 116,  
Reidsville, N. C. 27320

Dear Elder Spangler:

As I sit here at home my mind has been on the wonderful 5th Sunday meeting at Bush Arbor Church; of the beautiful singing of praise to our God, and to the ministers proclaiming the wondrous words of Him. I feel I can witness with Elder McColl when he spoke of being on the street in Canada, and hearing the wonderful words, "Be not afraid, it is I."

It brought back a time a few years

back when my son-in-law and daughter were living in New Hampshire while he was in the Air Force. Ernest and I had gone to visit them, and had our first flight up there. When we were to return our flight was at night. It was a rainy, foggy night and the plane had to go about straight up over Boston — and I can say I was afraid.

As Ernest and I entered the plane and found our seats, I heard this still small voice saying, "Be not afraid, it is I." It was the most wonderful feeling. I felt the Lord rode beside us on our journey back to Greensboro. I wasn't afraid anymore. The heaven was so beautiful when we were high up over the traffic and all the earth below; I felt like I could just reach out and touch it. There is nothing else to compare with this feeling of being so near and feeling the presence of God.

Enclosed is a check for two years' subscription to the *Signs*. Please send it to this address as it is a little Christmas present. He is not able to attend church now.

Give our love to Sister Spangler. Hope you both have a very nice and happy Christmas and New Year.

A little sister if one at all,  
Mrs. Ernest Stone

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DESIRES TO HEAR PREACHING

2052 Greenway Blvd.,  
Wichita, Kansas 67213

Dear Brother Wood:

Please find enclosed a check for \$7.00 for two years of the *Signs*.

There are times that I doubt my understanding of God's word. But I will tell you some things that I do believe: I believe that God's Elect were chosen in Christ before the foundation of the world. So I believe in the election of grace and predestination, and that we are saved by Grace. I believe the Lord's people are born again of the Spirit. I believe in the resurrection of the dead, both the just and unjust, and that the

punishment of the wicked will be everlasting. These things I was not taught by man.

I have no one to talk with on the scriptures — they all run when I say something about our dear Lord.

If I am wrong please write me sometime at your leisure. How I would like to hear the voice of a hard-shell preacher again.

From a sinner,  
Fred C. Winfrey

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The following letter is contained in the minutes of the seventy-sixth annual session of the Powell Valley Primitive Baptist Association (1894).

CIRCULAR LETTER

The Powell Valley Primitive Baptist Association, convened with the church at Holston, Granger County, Tennessee. August 31st and September 1st and 2nd 1894.

Very Dear Brethren: In compliance with your order of last year that I should write you something in form of a Circular Letter, I shall now endeavor to make the attempt. I shall call your attention to a certain scripture which reads thus: "And she shall bring forth a Son and thou shall call his name Jesus; for he shall save his people from their sins." (Matt. 1:21.) This seems to be sufficient for us. "He shall save his people from their sins." Not try and fail as some would have you believe, but "He *shall save* his people from their sins." Not be instrumental in their salvation; not to be a co-worker in their salvation; no, that is not what he shall do; but "He shall save his people from their sins." It is not said of him that he came to open up the way by which we can save ourselves, but it is said that he came to seek and to save that which was lost.

He 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 will which sent me, that of all which he hath given me I should lose

nothing, but should raise it up again at the last day."

This is what he came to do: Not to make proposals nor to offer eternal life to those dead in trespasses and sins, but to save his people from their sins.

I wish to notice who his people are and how he came by them and what relationship exists between him and them. First, as to who they are: I understand them to be of the family of Adam, who "were by nature the children of wrath, even as others." I also understand them to be elect, chosen from among the sons and daughters of Adam's family, who had fallen to the very depth of depravity, and were by nature the children of wrath, even as others, and unable to extricate themselves either in part or in whole from that deplorable condition which they were in by reason of sin.

Second, I understand them to be the children of God (by virtue of choice made in Christ Jesus before the world began) and called the "elect according to the foreknowledge of God the Father," and said to be the "sanctified of God the Father and preserved in Jesus Christ, and called." Also, said to be chosen in Christ before the foundation of the world and predestinated unto the adoption of children by Jesus Christ. It is also said by inspiration, "The Lord's portion is his people, Jacob is the lot of his inheritance."

But, says the objector, are not all the human family His? I answer, Yes by creation they are His, "The earth is the Lord's and the fullness thereof. For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they are thrones or dominions or principalities or powers, all things were created by him, and he is before all things and by him all things consist." But, there is a sense in which the human family as a whole are not his, and that is by election. "Now if any man have not the spirit of Christ, he is none of his." If any man have not this gift in Christ he is none of his. Consequently if we have this gift in Christ, by virtue of choice we are his,

and it shall be made manifest to us at his own good time and place that we are his children, his elect. "And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father." One more scripture to show that all men are not his in every particular; that is by election. Jesus said unto certain Jews, "But ye believe not, because ye are not of my sheep, as I said unto you, 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."

Hence it appears that his people were given to him by his Father, beyond all doubt. But still the objector might say, were not all given to the Son? I would answer, No; we do not think they were; for we hear it said again; "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death."

A portion is not the whole, but a part of the whole. We hear him say again, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Which would imply only a portion of all flesh.

We hear it again, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." This would imply a part given, as all will not be saved. Hence it appears clear to our mind that his people are a chosen people, chosen by God the father in Christ before the world began, predestinated from eternity to adoption, called in time according to God's own good time and will, without any probability or even a possibility of a failure, and saved unto an everlasting salvation, world without end.

Now, as to what relationship exists between Christ and his people, we understand them to be joint-heirs with Christ, having the same God to their father, being children of the same parents, or in other words, "Both he (Christ) that sanctifieth and they (his

people) who are sanctified are of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee." And again, "Behold, I and the children which God hath given me, forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Not something like it, but part of the same flesh that they are partakers of. It is also said that we are, "Bone of his bones, and flesh of his flesh." Not bones like his and flesh like his flesh, but of his bones and of his flesh. Our Saviour said again to his disciples, "At that day ye shall know that I am in my Father and ye in me and I in you." This brings us not only to a close relationship but to a oneness of Christ and his people. It is said that the church is his body, the church is his bride, the church is his temple; She is his love, his dove, his fair one; She is his light, while he is her bridegroom. He is her life, her hope, her righteousness, her sanctification, her redemption and salvation. In fact he is her all in all. A church without Christ would be like a body without life, a city without inhabitants; and Christ without the church would be a head without a body, a captain without soldiers, a king without subjects. In fact the oneness of Christ and his church is so plainly taught in scripture that we are made to believe that when he suffered for her sins, she was represented in him. And He suffered the demands of the law to the full extent. The law now being satisfied, she in the person of Christ arose from the dead, to die no more in that sense. "For by one offering he (Christ) hath perfected forever all them that are sanctified." Yes, by that one offering he hath perfected forever all those chosen vessels of mercy, those elected, those sanctified by God the father. "For it became him, from whom are all things, and by whom all things, in bringing many sons to glory, to make the captain of their salvation perfect through suffering." Yes, this is the way he saves

his people from their sins; for it is said, "But now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself; (Heb. 9:26), who his ownself bore our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness; by whose stripes we are healed."

Yes, he was led as a sheep to the slaughter; and like a lamb dumb before her shearer, so opened not his mouth. "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted, but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Yes, this is the way we understand "he shall save his people from their sins," their sins being imputed to him; and he bearing them in his own body on the tree, and putting them away by the sacrifice of himself, and his righteousness being imputed to them as their righteousness. So then it is "by grace ye are saved, through faith; and that not of yourselves, it is the gift of God, not of works, least any man should boast".

So, in conclusion, I would say, brethren, live in peace among yourselves, believing that "all things work together for good to them that love God, to them who are the called according to his purpose." And, I would say, they cannot work otherwise. May the grace of our once crucified but now risen and exalted Redeemer rest and remain with you, and all the Israel of God here and elsewhere, to that world without end, is our prayer for Jesus' sake.

(Elder) James McDonald, Moderator  
(submitted for publication)

Bracey, Va. 23919

Dear Editors:

Enclosed is a notice of our meetings. Would you please include it in the *Signs of the Times* at your earliest convenience. Sincere thanks.

In fellowship,  
C. B. Davis, Jr., Pastor  
Florence Martin, Clerk

LEBANON PRIMITIVE BAPTIST CHURCH  
BRACEY, VA.

With Elder D. B. Stokes acting as Moderator, The Lebanon Primitive Baptist Church at Bracey, Virginia, was re-established on Sunday, October 19, 1975. All was done in order, love and fellowship. May all our energies attain to His glory.

Elder C. B. Davis, Jr. has consented to preach for us, and services will be held each second Sunday at 11:00 A. M. and Saturday night before at 8:00 P. M. The church is located off Interstate 85, Bracey exit 637 east, turn left on 619, one mile to the meeting house.

C. B. Davis, Jr., Pastor  
Florence Martin, Clerk

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Danville, Va.

March, 1976

## SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years

*Published each month by*

## SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

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Danville, Va. 24541

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SIGNS OF THE TIMES, INC.

R. F. D. 6, Box 270 Beechwood Lane  
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## EDITORIAL

JOSEPH AS A TYPE OF CHRIST  
IN GENESIS 37

The book of Genesis abounds with accounts of many of the patriarchs; all principle men and well-favoured in the sight of God. Adam, Abel, Noah, Abraham, Isaac, Jacob and Joseph to mention a few, all walk its pages, each endearing himself to the hearts of those who fear God with ever increasing closeness. The character of each figure is revealed by the writer of Genesis through the inspiration of the Holy Ghost which uncovers the very thoughts

and intents of his heart and leaves no doubt as to what behaviour is acceptable and unacceptable before God. The life of no personage, however, is painted in greater detail than that of Joseph. More pages are devoted to his travels and experiences than to any of the others mentioned, and, all for a purpose, since Joseph portrays the earthly walk of Christ in so many ways. Chapters 37-48 of Genesis are dedicated, almost exclusively, to the story of Joseph. Our remarks in this editorial, however, are confined, for the sake of brevity, to the events in Chapter 37, and we hope they may be of comfort to the brethren.

Early in Genesis 37, we find Joseph as a *lad* of seventeen years feeding the flock with his brethren. The brothers of Joseph had to bring Benjamin; who, also, was but a *lad*, with them when they went into Egypt the second time, before Joseph would reveal his face unto them. David, too, was only a *lad* or a youth, ruddy and of fair countenance, when he went to do battle with Goliath, the uncircumcised Philistine. In the New Testament, when the five thousand were fed, there was a *lad* there who had the five barley loaves and the two small fishes. All these examples prefigure the account of Jesus when he was just a *lad* of twelve years old astonishing all those who heard him in the temple as he sat conversing with the doctors both hearing them, and asking them questions. As the clear antitype of the other *lads*, Jesus came to feed the flock like Joseph; came to be the hope of glory within us like Benjamin; came to slay Goliath representing the last enemy death like David; and came to fulfill the law to a jot and tittle being the embodiment of grace and truth like the "five loaves and the two fishes" of the parable. How succinctly, the *lad* Jesus summed up His mission in the earth by asking, "Wist ye not that I must be about my Father's business?"

It is also recorded in Genesis 37:2, that Joseph, while being with his brethren, "brought unto his father their evil report." Over two thousand years later,

this statement was given greater significance when Christ came unto His own (Nation) and His own received Him not. Clearly, He scourged the scribes and Pharisees at the time of His coming as an untoward and perverse generation because they failed to repent of their sins. Indeed Christ exposed their apostasy when He told them, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matt. 12:41) Nevertheless, Jesus recognized publicly the great wisdom of His Father in this matter, in declaring, as recorded in the previous chapter in Matthew, "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)

The sons of Jacob were twelve in number some being born to Leah, some to Rachel and some to each of their respective handmaids. Joseph and Benjamin were full brothers; however, being born to Rachel, Jacob's first love. Joseph was the older of the two and was spoken of as being the son of his (Israel's or Jacob's) old age. In addition, Jacob loved Joseph more than all his children. This close relationship which Joseph enjoyed with Jacob foreshadows the unity of Christ and His Father. Christ, as the Son of Man, was born of God, who was in existence from before the foundation of the world, even from everlasting. Moreover, the love of God for His Son was so profound that He appointed Him heir of all things, gave Him a name which is above every other name, anointed Him with the oil of gladness above His fellows, and made Him so much better than the angels, for unto which of the angels said He at any time, "Thou art my son, this day have I begotten thee?" (Heb. 1:5) Furthermore, God the Father said to His Son, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy king-

dom." (Heb. 1:8)

The same love which God the Father showed for His Son is manifested in turn from His Son to His people as the words of Christ reveal in John 15:9, when He said, "As the Father hath loved me, so have I loved you: continue ye in my love." This love of Christ for His people is partially revealed, at least, by the relationship which Joseph and Benjamin shared being full brothers. Joseph charged the rest of his brothers when they came to Egypt for corn that the second time they were to come, they must bring Benjamin with them else they would not see Joseph face to face. As we pointed out earlier, Benjamin is a type of Christ in you the hope of glory and before we dare hope to see Christ someday face to face, we must be given precious evidence that He is ours. Benjamin, being younger than Joseph, could call Joseph his elder brother, just as we can call Jesus our Elder Brother if so be that we are One in Him.

Jacob made Joseph a coat of many colours or as is shown in the marginal reference a coat of many "pieces." Coats of divers colours were worn by those who were victorious in battle. Such were of great worth and highly esteemed. Kings' daughters, also, that were virgins, were apparelled with garments of many colours. David, in describing the Church, in Psalm 45:13, 14 said, "The king's daughter is all glorious *within*: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework." Now we can begin to see the spiritual significance of Joseph's coat for it represents the righteousness or the glory of Christ our Great Victor in battle. It had to be a coat of *many* colours for, of God, Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption. In Christ's death, our sins were imputed unto Him, and His righteousness was imputed unto us. In fact, Christ is the righteousness of God *in us* if we are His, and therein is the king's daugh-

ter made glorious *within* for grace is the work of the spirit.

Joseph was hated of his brethren just as Christ was despised and rejected of men, a man of sorrows and well acquainted with grief. Joseph was hated yet the more by his brothers; however, because he dreamed dreams, yet each dream was significant in revealing, not only how he was to be a blessing to his generation, but also how Christ was to be a blessing to *His Generation*.

In Joseph's first dream, the family of Jacob was binding sheaves in the field and, lo, Joseph's sheaf arose and stood upright; and the sheaf of each of his brothers stood round about and made obeisance to his sheaf. Many years later, this dream was fulfilled literally, when his brothers went into Egypt to seek corn from him. Even the questions his brothers asked at the time were answered for, certainly, Joseph did "reign" and "have dominion" over them.

This dream is of the earth, earthy, for it deals with sheaves being bound in the field. And in dealing with earthly things, it reveals Christ as the Son of Man having dominion over all sheep, and oxen, the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the seas. Indeed, all things were put under His feet and He was and still is blessed to reign over all the works of God's hands. Spiritually, this dream reveals Christ in the flesh, as One among many brethren, One unto whom we ascribe honour and glory, majesty, dominion and power for His name is above every name. Still further, Joseph's sheaf is a type of Christ risen from the dead to become the firstfruits of them that slept. In this light, the dream brings great comfort to His people "for if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches." (Romans 11:16) This is what causes the people of God, also, who have the first fruits of the Spirit, to groan within themselves waiting for the adoption to wit, the redemption of their body. As the brethren of Joseph

were blessed by his sojourn in Egypt to preserve life, so much the more is the Generation of Jesus Christ blessed by His gift of eternal life. May God be praised!

But Joseph dreamed yet another dream which was of heavenly things. In this dream, the sun, moon and eleven stars made obeisance to him. When he told it to his father and brethren, his father rebuked him and said to him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down to thee to the earth? And his brethren envied him: but his father observed the saying." (Gen. 37:10, 11)

In relating to heavenly things, this dream reveals that Christ does according to His will in the army of heaven, as well as among the inhabitants of the earth: and none can stay His hand or say unto Him, What doest thou? In His incarnation, Christ came to redeem His Church resplendent in the glory of the Father as a bride adorned for her husband and crowned with eleven stars (the remaining apostles) for Judas, one of the twelve had betrayed Him. Later, in Rev. 12:1, John witnessed a more complete fulfillment of this dream, when he saw "a woman clothed with the *sun*, and the *moon* under her feet, and upon her head a crown of *twelve* stars." This woman or Gospel Church was great with child (representing the birth of Christ) and was hounded by the dragon (representing Herod or the power of Rome) which was ready to devour Christ at His birth. The child was caught up unto God; however, the woman fled into the wilderness of this world prepared for her even unto this day, where she had, and still has, a place. This woman wore a crown of *twelve* stars because God had ordained a replacement for Judas in the person of Paul who was a vessel of mercy unto the Gentiles. The stars clearly represent the apostles for we read in Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness

as the stars for ever and ever." The woman was clothed with the sun representing the Son of Righteousness, who was the brightness of God's glory, and stood with the moon or the law under her feet because she depicted the Church in the Gospel dispensation. It is little wonder, then, that Jacob "observed the saying" of Joseph, just as Mary, centuries later, kept all the "sayings" concerning Jesus in her heart.

In verses 13 and 14, we find that Israel or Jacob *sent* Joseph to see whether all was well with the flocks, to see whether all was well with his brethren, and to return and bring him word again. What a beautiful type of our Lord's incarnation! Christ, too, was *sent* from God to redeem His people and after having died on the cross rose again to sit on the right hand of the Majesty on high. Israel sent Joseph from the vale of Hebron to find his brethren. The word Hebron is very significant for several reasons. First, the word means "unity" and spiritually refers to the "oneness" of the Father, the Son and the Holy Ghost. Second, Hebron was the place where Sarah was buried by Abraham in the field of Machpelah and Sarah is the freewoman representing the covenant of promise or Jerusalem above which is free and the mother of us all. Third, Abram also built an altar unto God in Hebron. Fourth, Isaac died there. Isaac, is a type of Christ as "the acceptable sacrifice" and coupled with the fact that he died at Hebron where Abram had formerly built an altar unto God, reveals Christ as the Lamb slain from before the foundation of the world. Hebron, then spiritually typifies the Throne of God, the place from which Christ came to find His flock and to which He again was received up into glory.

Joseph set out from Hebron and finally came to the place where he would find his brethren, even at Shechem which means "shoulder." This meaning is significant for the shoulder is a place for carrying a burden and spiritually typifies the condition of the Lord's peo-

ple carrying the burden of sin under the law. At Shechem a "certain man" found Joseph wandering in the field. This "certain man" typifies Moses or, more particularly, during the first advent of Christ, John the Baptist, who was the *last* prophet under the law. John the Baptist found Christ who had come to search for the lost sheep of the House of Israel for the Lord searches the hearts of His people and understandeth all the imaginations of their thoughts. When John saw Jesus coming unto him, he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)

When the "certain man" found Joseph, he asked him, "What seekest thou?" And Joseph said, "I seek my brethren: tell me, I pray thee, where they feed their flocks." And the man said, "They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan." Dothan was a place but a few miles from Shechem and means a place of "two wells." The old dispensation was a place of "two wells" even the law and the prophets from which the people of God drew strength (and still do) for the things written therein foretell of better things to come. When Christ came in the flesh, as the sacrificial lamb, he was offered without spot or blemish to satisfy the *law* and to fulfill the prophecies concerning Him foretold by the *prophets*. All this was foreshadowed when Abraham took Isaac to Mount Moriah to offer him there for a burnt offering. It is so significant that Isaac asked at that time, "Behold the fire (Law) and the wood (Prophets): but where is the lamb for a burnt offering?" (Gen. 22:7) Many centuries later of course, John the Baptist, heralded Christ as the Lamb of God. The chief priests and the scribes of the people were not as disposed toward Jesus, of course, and sought to take him by subtilty and kill him. How significant it is, then, that Joseph was to find his brethren even at Dothan, "And when they saw him afar off, even

before he came near unto them, they conspired against him to slay him." (Gen. 37:18), just as the elders of the Jewish people conspired against Jesus hundreds of years later.

As soon as Joseph's brothers saw him they said to one another, "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." (Gen. 37:20) Reuben intervened on behalf of Joseph, at this point, and persuaded the rest not to slay him but merely to cast him into a pit thinking he might afterwards deliver him safely unto his father. Later when Joseph did come among them, they stript him out of his coat of many colours and cast him into a pit, even, an empty pit, wherein there was no water. Then they sat down to eat. Soon a company of Ishmaelites came by on their way from Gilead to Egypt with their camels bearing spicery and balm and myrrh. Content with Reuben's counsel for ridding themselves of Joseph, the brothers drew him out of the pit and sold him to the Ishmaelites for twenty pieces of silver.

A striking similarity exists between the conspiracy against Joseph and the conspiracy against Christ centuries later. The chief priests, the scribes and the elders of the people consulted that they might take Jesus by subtilty and kill him just as Joseph's brethren conspired against him to slay him. Pilate, the Roman Governor, before whom Christ was arraigned, would have released Jesus rather than Barabbas for it was the time of the passover, just as Reuben counselled his brethren not to slay Joseph but to cast him into a pit instead. Judas Iscariot betrayed Jesus for thirty pieces of silver, just as Judah counselled his brothers to sell Joseph to the Ishmaelites which they did later for twenty pieces of silver for Joseph was not yet a full grown slave. The soldiers of the governor parted the garments of Jesus and cast lots upon his vesture, just as Joseph's brothers stript him of his coat of many colours. Following the

crucifixion of Jesus his body was placed in a sepulchre wherein never man before was laid, just as Joseph was cast into a pit which was empty and contained no water therein. Later when Joseph's brethren went to Egypt to obtain corn from him, he forgave them, saying unto them, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (Gen. 45:5) Jesus, as an antitype of Joseph, asked forgiveness of those who maligned Him as well when He said, "Father, forgive them; for they know not what they do." (Luke 23:34) The captain of our salvation was made perfect through suffering for, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) The sufferings and death of Christ certainly brought forth much fruit unto righteousness. Joseph, as a type of Christ, must suffer too, before he would be guided to store up the abundance of Egypt for the preservation of his brethren.

Although it is true that the scribes and the Pharisees of the Jews were the ones who accused Christ, falsely, and the Roman soldiers carried out His crucifixion under orders from the Roman Governor, we must emphasize at this juncture that Christ died to be a propitiation for the sins of His people. Therefore in a truer sense, it was our sins if we are His which caused the nail prints in His hands and feet. Christ was the Lamb slain from before the foundation of the world being delivered by the determinate counsel and foreknowledge of God. This does not, however, in any way eradicate the guilt of those "wicked hands" which carried out the awful deed, but it should deter the Lord's people from casting "the first stone" of self-righteous accusation against them.

"And they (the brothers) took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood." (Gen. 37:31) At first glance, the shedding of

the goat's blood might be construed to represent the outpouring of Christ's blood for the remission of the sins of His people. However, a closer look at the act reveals it to be one of deception designed first, to represent falsely, the alleged death of Joseph, and second, to conceal the brothers' own guilt before their father. This act, then typifies "false doctrine" which, of course, is contemplated to represent Christ as dying for the *whole world* and *covering* the sins of everyone. Nothing could be further from the truth. Goats represent the wicked in Matthew 25:32, which is further evidence of the imposture of the act of Joseph's brothers for *by His own blood*, Christ entered into the holy place, having obtained eternal redemption for *those whom the Father had given Him* before the foundation of the world.

"And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days." (Gen. 37:34) Although the account of Joseph's death, by the brothers, was a cunning fabrication of the truth; nevertheless, to Jacob, the father, the loss was very real and heartbreaking. Jacob wept for his son and declared that he would go down into the grave mourning for him. Something of the divine love of God the Father for His Son Jesus Christ is revealed again here. How much it must have grieved God to leave His Son in His humiliation with His judgment taken away, even for a small moment, yet He spared Him not that His people might have life and have it more abundantly. How shall we ever be able to thank Him enough?

The preceding represents some of the ways the writer has been led to see Joseph as a type of Christ in this chapter. We can only hope that you, dear people of God, may receive them in the light in which they are given; that is to the praise, honour and glory of a Just and Sovereign God. It is our hope that others may be stirred up to write about this lovely character, Joseph, for his life serves to magnify Christ in so many

ways that truly, we could say he is "a fruitful bough."

Humbly,  
Stewart McColl

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

EZEKIEL XXXVII. 3.

*"Can these bones live?"*

How wonderful and good it is and has been that the Lord has preached his gospel in all ages of the world to his chosen people. When we consider the gospel as the message of salvation to lost and ruined man we can see the mercy of God in preaching the gospel. When we consider it as the power of God we can understand why, in the wisdom of God, that such power should visit mankind. Before the transgression of the law there was no necessity of glad tidings, nor was there need of demonstration of God's power to save; but immediately after Adam's sin good news was vouchsafed to him in the promise of victory over the power and work of Satan through the Seed of the woman.

Not many years after the great and precious promise the Lord worked in Abel to preach remission of sins through the shedding of the blood of the lamb, and he was given the witness that through the shedding of the blood of the Lamb of God he was righteous. Not many years after that display of his grace he manifested his power over death in the translation of Enoch; and "Enoch was not, for God took him." After that the Lord preached his doctrine of electing love in the salvation of Noah and his family in the ark. After this he made known the doctrine of effectual calling by calling Abraham and separating him from his own house. After this he preached his doctrine of predestination in declaring that in Abraham's Seed all nations should be blessed. This he confirmed by an oath. After this he presented the experience of his people in

famine and starvation in their own land (nature), and then sent them into the land of plenty, where Joseph their brother had preceded them and made provision for them.

After this the doctrine of mediation was preached in making Moses a mediator between the Lord and his brethren. Then the frailty and forgetfulness of his people was shown in their worship of the golden calf. At that time God's broken law was made manifest when Moses threw down the tables of stone and broke them, on which was written the law of commandments. After which was presented the keeping of the law by Christ in placing the tables of the law in the ark of the covenant. Then the doctrine of the priesthood of Christ was presented in appointing Aaron high priest to enter into the holy of holies to offer blood for the sins of the people. The end of the law was shown in the death of Moses, he never entering the land of Canaan, or gospel rest.

The leadership of Jesus then was shown in the appointment of Joshua as leader of the people across the Jordan (judgment) into the inheritance of the people of God. After this the wisdom of Jesus and his power to build his church of lively stones was presented in the anointing of Solomon to be king, and in giving him wisdom above all other men and commandment to build the house unto the Lord. After this the gospel ministry was foreshadowed in sending the prophets to the Israelites with the commandment to speak comfortably unto Jerusalem.

Then in this subject before us is shown the dead, lost and ruined state of all men in the figure of the dry bones and the fulfillment of God's promise to raise the dead. Ezekiel tells us that the hand of the Lord was upon him, and he was carried out in the Spirit of the Lord and set down in the midst of the valley, which was full of bones, and that he was caused to pass by them round about, and he discovered that there were very many of them in the open valley and they were very dry. Ezekiel, like all other proph-

ets and those who preached the gospel in word, life or figure, was under the influence of the Spirit of the Lord. We understand that the Lord worked in Ezekiel, giving him the wonderful vision of dry bones and the interpretation of it by causing the bones to live. The hand of the Lord means the power of God, therefore the power of the Lord was upon him, and he was carried out of himself and surroundings and given the revelation, as it were.

We have not thought for a long time that the terms, carried out, and he carried me away in the Spirit, mean that those given to behold such wonders of the Lord had to change location or take a journey in order to see the things of God. This is clearly shown by the experience of John on the isle of Patmos. All that was shown to him was shown while he was there. When one is given to behold the kingdom of God and its glory and unspeakable beauty, he or she is not transported from one place to another. The revelation may be given at the business desk, surrounded by cares and duties; it may be given when between the plow handles; it may be given when about household duties or in the silent hours of the night; but whenever or wherever, that one is under the hand or power of the Lord, and by his Spirit is shown the wonderful things of God. Ezekiel therefore was shown the valley full of bones, and they were very dry, indicating that all life in them was gone. It will be noticed, too, that the bones were all in an open valley—all on the surface of the earth, visible to the eye of the prophet. Hence this vision of dead bones could not represent the resurrection of the dead, except in the quickening of dead sinners by the Spirit of God. Had the bones been buried they would have been out of sight, but they were all in plain view.

The prophet was no doubt amazed at such a sight, and wondered what it could mean, and in the midst of his amazement the Lord asked him if the bones could live. Startled at the question and seeing that by all the powers of earth it was

impossible, he answered, "O Lord God, thou knowest." It would be as reasonable for a court of justice to ask, Can a guilty man be clean in the eyes of the law? All intelligent people know that such is an utter impossibility; therefore if a guilty man cannot possibly be clean, but rather condemned by the law, how could dead, dry bones live? Ezekiel did not know, but confessed that the Lord knew. The prophet and the apostle Peter were companions in faith, for Peter said to the resurrected Lord Jesus, "Thou knowest all things." Yes, he knoweth all things, and volumes could be written upon the foreknowledge of God, for indeed it is all foreknowledge—nothing new with him. Everything, beginning with creation, has existed and transpired according to his foreknowledge and plan embraced in his foreknowledge.

The Lord commanded Ezekiel to "prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." This shows the class that hears the word of the Lord. The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. The word of the Lord to the dry bones was, "Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." The knowledge of God and salvation in his Son comes to man only as he is made alive from the dead. "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." In that state of death and condemnation all men, as dead, dry bones, are without hope and without God in the world. How infinitely wonderful is the doctrine of God preached in this vision of dry bones! Nothing even in the New Testament seems clearer, even though "plainness of speech" is employed there by the

Holy Spirit. We want to emphasize the fact that Ezekiel was moved by the Spirit of God to speak to the dry bones, and not one word did he utter except that which the Lord commanded him, therefore the word had effect upon and prospered in the thing whereunto the Lord sent it.

As the message was delivered there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. This scene has sometimes, to us, associated itself with the day of Pentecost, when all nations heard the word of God and there was a coming together, bone to his bone. We are not prepared to say whether or not there was any connection between the two, further than the quickening of dry bones and dead sinners. Perhaps no man has ever been able to enter into the wonder and amazement of Ezekiel when he heard the noise and beheld the bones coming together, "bone to his bone." There was absolutely no mismatching of the bones, such as bones forming or coming to the wrong body, it was bone to his bone; in other words, all the bones of each and every body came together to form the body, or frame, that originally was, and so complete was the work that every bone came to and fitted into its own place. This same thing in another sense was done by the power of God when all living things entered the ark. They did not need to be directed here and there, but each entered into its place prepared beforehand. The dry bones were operated upon by the word and Spirit of God until they lived and stood upon their feet an exceedingly great army, and then the Lord said, "This is the whole house of Israel."

This wonderful thing, no doubt, has its reference to the condition of national Israel in its state of deadness because of rebellion and transgression and God's ultimate mercy upon them, but as said in the introduction of this article, God's everlasting doctrine of power, grace, quickening, saving, and everything pertaining to making alive the dead and saving them with an everlasting salva-

tion, is here presented. "The whole house of Israel" not only means all the seed of Abraham, but the whole spiritual house, showing the condition by nature of every son and daughter of Adam chosen in Christ before the world began, and that it requires the power of God to deliver them from the lost and ruined state. Unity is also shown, or preached, in the coming of bone to his bone. The members of Christ's body are called bones several times in the Scriptures, and not one of his bones shall be broken, lost nor marred. Hence, as the children are the bones of his bone, they all come to and center in the one body, the church, which body is the whole house of Israel, raised from the dead in him and by him and stand upon their feet triumphant over sin, death, hell and the grave. All such know the Lord and praise him for his wonderful works to the children of men.

Thus we say again, the gospel of God has been preached by him in all ages of the world in sign, figure, vision, promise and so on, and as is said in the book of Revelation, He has his own everlasting gospel to preach, and such preaching will not cease until time shall be no more, then all the redeemed shall join in the song of Moses, the servant of God and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

(Editorial by Elder H. C. Ker, July 15, 1918)

## OBITUARIES

### ELDER REASON WAYMON RHODES

Elder R. W. Rhodes departed this life on Dec. 7, 1975 at the age of 83 years. He was born in Spearsville, La. on July 21, 1892. He was married to Etta Burnside in Dec. 1910. All his children were from this marriage. Their home was a good place to visit, and many Primitive Baptists from various states loved to visit in this fine home where they found a warm welcome. Mrs. Rhodes passed away in Aug. 1965. Elder Rhodes later married the former Mrs. Leona Bagwell of Fayette, Ala.; who passed away in Feb. 1970. The brethren also found a warm welcome in this

home. She asked for a home with the church and Brother Rhodes was blessed to baptize her.

Later he married Mrs. Emma Long Rhodes who survives him: Other survivors are: six daughters, Mrs. Mabel Welch, Houston, Texas; Mrs. Blanche Rockett, Mrs. Sue Bennett, Mrs. Bobbie Bennett, and Mrs. Lynette Barron, all of Spearsville, La. and Agnes Holloway of Laran, La. His three sons are: Joe W. Rhodes, Pineville, La.; Edward L. Rhodes, Little Rock, Ark.; and Vergil H. Rhodes, Spearsville, La. He has five sisters, two brothers, twenty-seven grandchildren, and a host of great grandchildren, neices and nephews who survive him.

The Lord impressed Brother Rhodes to ask for a home in the church when the South Ouachita Association convened at New Hope Church near Spearsville, La. in Sept., 1914. The Brethren detected that Brother Rhodes had a burden and liberated him to preach on Oct. 14, 1914. He preached his first sermon at Liberty Hill Church near Farmerville, La. on the 4th Sunday in Oct. 1914. His text was the 1st chapter of Psalms. The Brethren ordained Brother Rhodes to the work of the ministry in July, 1916.

Elder Rhodes was faithful in serving the churches under his care and was blessed to visit churches in many states and Canada. The Lord blessed him to serve as moderator of the South Ouachita Association for 22 years. (1943 thru 1965) Elder Rhodes was known as a peace maker among the churches and he was also one of the best to visit the sick and afflicted. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

Elder Rhodes was blessed to write many articles which were published in the *SIGNS* and other periodicals not in print today. He wrote two books, *GOSPEL COMMENTS* and *SECOND COMING OF CHRIST*, as well as these debates: *RHODES-WEST DEBATE* (with a Limited Primitive Baptist minister) and *JONES-RHODES DEBATE* (with a Church of Christ minister). He also defended the Gospel with other unpublished debates. "I am set for the defence of the Gospel." (Phil. 1:17)

The writer has many precious memories concerning Brother Rhodes. He was blessed to write me many comforting letters years ago, and he has told me about writing several Brethren in various States. The Lord blessed him to preach over the radio for many years, which was a comfort to the Brethren. Brother Rhodes has told me some of the trials and tribulations that he has experienced upon this earth, which marks him as a good soldier of the cross. "Thou therefore endure hardness,

as a good soldier of Jesus Christ." (2 Tim. 2:3) He was blessed to be firm in the doctrine and order, and also blessed to rightly divide the word of truth. The Brethren appreciate the fact that he was blessed to manifest an humble spirit.

The funeral services were conducted by Elder John Lee Smith, assisted by Elder David Turner and Elder George Jones. His body was laid to rest in the cemetery by New Hope Church to await the glorious resurrection.

Written by request.

W. W. Hudson, Jr.

Harmony Church  
Belk, Alabama 35545  
December 15, 1975

Mrs. Ralph Bennet  
Spearsville, Louisiana 71277

With deepest sympathy Harmony Church extends her heartfelt thanks to our Heavenly Father for the gift of Elder R. W. Rhodes.

WHEREAS, It has pleased our Heavenly Father to remove from our midst by death our beloved brother, Elder R. W. Rhodes, we, the Harmony Church of the Hopewell Association, bow in humble submission to God's will.

We will miss him visiting our Associations but feel that our loss is his eternal gain. Elder Rhodes was a man of great tenderness in his ministry and we at Harmony Church were blessed in having Elder Rhodes as an Elder and a member.

Done by request of Church in conference  
December 14, 1975.

Elder W. D. Griffin  
Elder C. C. Hand  
Co-Moderators  
U. R. Taylor, Clerk  
Robert Crowley, Assistant Clerk

#### RESOLUTION OF RESPECT

We, the members of Reedy Prong Church, desire to write a few lines in memory of our beloved Sister, Addie Bryon Lee. She was born March 11, 1896 and died May 10, 1975, making her stay on earth 79 years, 1 month and 30 days. She was the daughter of Sallie Jackson and Winston Byron of Newton Grove, N. C. On January 3, 1915 she was married to Leffell Lee. They had three sons, J. Russell, Irvin D. and John Jacob. Their son John Jacob gave his life for his country July 20, 1920. Her husband Leffell was laid to rest in the church cemetery August 5, 1966.

Sister Addie and Leffell Lee united with the church at Reedy Prong June 20, 1920. Sister

Addie was a true and humble servant of God. Not only was she blessed with a wonderful hope, but she was also blessed to comfort those around her: she was a friend indeed at all times. Her life was adorned with much grace, being faithful, humble and unassuming. She was well established in the doctrine of grace.

She is survived by two sons, J. Russell and Irvin D. of Dunn, N. C.; eight grandchildren and six great grandchildren; one sister, Bertha Bryon Tart of Dunn and one brother Alton Bryon, Newton Grove, N. C.

Her funeral was conducted by Elder W. D. Godwin at Reedy Prong Church, and she was laid to rest in the church cemetery, awaiting the coming of our Lord and Saviour Jesus Christ.

BE IT RESOLVED, First, the church at Reedy Prong bows in humble submission to God that doeth all things well. Also that our deepest sympathy be extended to her family, who so loyally and lovingly looked after her in her sickness and time of need. May they find the grace of God sufficient for them in the days to come. Second, that a copy of this be sent to her family, one recorded in the Church Book, and one sent to the *Signs of the Times* for publication.

Done by order of the church in conference in May, 1975.

Sister Doaries Barefoot  
Sister Thelma Smith  
Committee

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#### DEACON DUNCAN W. McCOLL

Duncan W. McColl passed away at Newbury Hospital on December 24, 1974. He was born on June 26, 1923 in Ekfrid Township, Ontario, Canada, the son of the late Mr. and Mrs. Samuel T. McColl. He is survived by several aunts, uncles and cousins. One brother, Colin, died at birth in 1920.

Duncan asked a name with the Particular Covenanted Baptist Church in Canada on May 10, 1970. He was baptized on May 24th at Ekfrid by Elder Alex McColl. Later he was made a Deacon of this Church and served it well until his death.

Duncan was in the Hospital for seven months and had many lovely scriptures come to him during his lingering illness. Upon entering the hospital the words of this hymn by Newton were very precious to him:

"He who has helped me hitherto  
Will help me all my journey through;  
And give me daily cause to raise  
New Ebenezers to his praise."

His faith remained steadfast until the end and many times he was heard to say that he

would not wish to change places with anyone because of the sweet hope that he had been given. One text which brought him much comfort is found in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

His funeral service was held in the Ekfrid Meeting House on December 27, 1974 and was conducted by Elder Stewart McColl and Elder Alex McColl. He was laid to rest in the Appin Cemetery.

Brother Duncan will be greatly missed by his many relatives, friends and brethren in the faith. Throughout his life, he earnestly contended for the faith once delivered to the saints. We sincerely believe that our loss is his eternal gain.

Elder D. A. McColl  
Elder J. S. McColl

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#### FRED WARREN SMITH, SR.

May 19, 1888-July 5, 1975

"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;" as Paul admonished his son Timothy in words and by example, so Brother Fred, by his life and dedication to the faith, left his light among the brethren.

The last several years of his life, Brother Fred was bedridden and unable to attend his church, but he was always interested in the welfare of the church and glad to have the brethren stop by and talk about the great things that the Lord had done for them.

Brother Fred joined the church at North Creek in September 1923 and was baptized by the Pastor Elder D. W. Topping. On November 9th, 1958, he was chosen by his church to the office of a Deacon — which office he fulfilled faithfully as long as health permitted.

Brother Fred was twice married, first to Lillie S. Smith, who died in 1917. In January, 1918, he was married to Mary Cayton Smith who preceded him in death in December, 1974. To this union were born: Fred W., Jr., Kathleen S. Sawyer, Madeline Smith (deceased), Cecil Smith, Mrs. Cora S. Bond all of Route 2, Belhaven, N. Carolina, Forrest L. Smith of Biloxi, Mississippi and Mrs. Frances S. Carter of Portsmouth, Virginia, three stepchildren, Carlton and Earna Marslender and Mrs. Verona M. Paul all of Route 2, Belhaven, N. C.

Brother Fred was reconciled to his illness and stated several times that at the Lord's appointed time he felt ready to meet his Maker. He firmly believed that his Lord had conquered Death, Hell and the grave for all the recipients of His great mercy.

His funeral was conducted by his beloved pastor, Elder J. T. Prescott and burial was in the family cemetery. The many beautiful flowers showed the great respect of his many friends.

Done by request of Conference, Saturday, December 13, 1975.

J. T. Prescott, Moderator  
Reeves Smith, Committee

BROTHER WILLIAM E. VANTREASE

The pilgrim journey of this mortal life was completed for Brother William E. VanTreas on August 19, 1975. He had long been used of the Lord as a comfort and strength to the brethren. In the sorrows that are a part of this earthly life we mourn his departure, while with joy we rejoice to know that his earthly trials are over and that he now is fully at rest in Christ.

Brother VanTreas asked for a home and was received into church membership on the 17th of September, 1939. His passing leaves, what seems to our mortal minds, a void in the church and in the lives of his wife and loved ones. But God, who called him home, makes no mistakes. May the God of all mercy comfort and keep his loved ones and all of us who dearly miss his face and hearing his encouraging words.

Written by request of Salem Church, Benton, Illinois — read and approved in conference, with a copy to be sent to *The Signs of the Times*.

Wayman Chapell, Moderator  
James Cunningham, Clerk

BOBBY LEE SNYDER

It was the will of our Heavenly Father to remove from this life Brother Bobby Lee Snyder on May 31, 1975. He died instantly in an automobile wreck when his car was struck by another car while he was returning from work. He was born June 21, 1936 in Martinsville, Va., the son of Richard G. and Louise Eanes Snyder.

On June 24, 1961 he was married to Phyllis Ayers House in the Bear Grass Primitive Baptist Church by her grandfather, Elder A. B.

Ayers. To this union one son Richard Lester Snyder was born. He is survived by his wife, Sister Phyllis, son Lester and his parents, Mr. and Mrs. Richard G. Snyder.

Brother Snyder united with the Martinsville Primitive Baptist Church June 21, 1959 on his twenty-third birthday, and was baptized by the pastor, Elder Cecil E. Turner. He enjoyed traveling among the brethren and enjoyed talking about the wonderful things our Lord has done for his people, having a hope that he was one among those who should be conformed to the image of Jesus in the resurrection.

His funeral was conducted at the Barker Funeral Home by his pastor Elder C. E. Turner, and burial was in the Roselawn Cemetery, Martinsville, Va. beneath a mound of beautiful flowers. He is asleep in Jesus, awaiting the second coming of the Lord and Saviour Jesus Christ, when in the resurrection this mortal shall put on immortality and ever be with the Lord.

May the Lord give reconciling grace to all who mourn his passing.

John D. Wood

HERBERT SPENCER BROWN

Brother Herbert Spencer Brown was born July 26, 1905, and died July 5, 1974, at the age of sixty-eight in Duplin General Hospital. The place of his home was in Chinquapin, North Carolina.

Brother Herbert was married to Alma F. Brown who preceded his death in February. He had two surviving sons and two daughters: Warren R. Brown of Chinquapin, Leaman Brown of Burgaw, Lena Mae Bradham of Fayetteville, and Regina Simmons of Morehead City. He had eight grandchildren, three surviving brothers, and three surviving sisters.

Brother Herbert was a quiet man in later years and a truly sincere friend to many people.

He was very active as a brother in the church and an extremely close Uncle. I know his sincere hope was a hereafter with his Maker.

His funeral was held in Edgerton Funeral Home by Elder D. B. Stokes and Elder W. L. Everett. He was laid to eternal rest in the Brown Family Cemetery near his home.

Stewart D. Brown, Clerk  
William L. Everette, Moderator

ALBERTA FUTRELL

It is with great sadness to attempt to write

about the death of my sister, Alberta Futrell. However, it is also a great pleasure to have had such a wonderful person for a sister in the flesh as well as a dear sister in the church.

She was born February 28, 1897 and died November 21, 1974. She united with the church June 1, 1969 and was baptized the second Saturday in June, by Elder L. L. Yopps. The good Lord saw fit to call her away from this troubled world to a home in Heaven with Him. We all feel that our loss of her is her eternal gain.

Her funeral was conducted by Elder D. B. Stokes and Elder Harman Brown at the church at Muddy Creek. Her body was laid to rest in the family cemetery near her place of birth.

Written by Norman Brown  
Stewart Brown, Clerk  
Eld. W. L. Everette, Moderator

#### MISS MATTIE H. FOUNTAIN

Again our Father in Heaven called a dear sister, Mattie H. Fountain. He gives us life and takes it away according to his will. She was loved dearly by all that knew her.

She was the daughter of the late Henry and Alice Brown Fountain. She was born September 16, 1903. She died June 9, 1974, in Duke Hospital.

Sister Mattie made her stay on earth seventy years, eight months, and twenty-four days. She leaves to mourn two sisters, Mrs. Annie Shepard of Chinquapin, and Mrs. Hettie Fountain of Chinquapin. She leaves four brothers, Oliver and Raleigh Fountain of Chinquapin, and Jay and Morris Sloan of Chinquapin.

Sister Mattie united with the Primitive Baptist Church at Muddy Creek in February in the year of 1965.

She will be missed by many but we feel our loss is her eternal gain. Her funeral was conducted at the Edgerton Funeral Chapel in Beulaville, North Carolina, on Wednesday, June 12, 1974, at eleven o'clock. Services were conducted by Elder D. B. Stokes of Jacksonville, North Carolina. Her body was laid to rest in the Nick Fountain Cemetery.

This done in order of our meeting.

Written by Margie Fountain  
Stewart D. Brown, Clerk  
Eld. W. L. Everette, Moderator

#### IN MEMORY OF BROTHER JOE CURUS RAYNOR

God in His love and tender mercy saw fit to remove from this life here Brother Joe Curus Raynor on January 24, 1974, at the age of seventy-five years. He was at Duplin General Hospital when his call from "Jesus" came. His suffering didn't last long as he was taken quite suddenly on January 15, 1974, while getting some wood near his home. His wife found him down. She came to the house and called an ambulance to come and take him to Duplin General. They came quickly and took him as fast as they could. He was admitted with cerebral vascular accident. He never regained consciousness except to call his dear wife's name twice. Brother Joe was born September 19, 1898.

His father, James Thomas Raynor, was married twice. His first union was blessed with four children. He and Mary Susan McGowan were married on December 22, 1889. God blessed this union with Rosetta Raynor Blauton, George Thomas, and Cara Don Raynor, Alvania Raynor, Joe Curus, and Charles Leslie Raynor. The family are all deceased except Charles Leslie. He was again married to Ruth Barber May 2, 1956, by Mr. A. L. Brown, Pastor of Beaulaville Baptist Church. It wasn't in God's plan to bless this union with any children.

Brother Joe united with Muddy Creek Primitive Baptist Church on March 7, 1973, at four-thirty o'clock by Elder Harmon Brown and Sam Jones. His physical and mental health was very feeble, but his heart was faithful to his church as long as he was able to attend. His wife was a member of Coles Chapel Pentecostal Holiness Church, but she was faithful to go with him to his church anytime.

His funeral was conducted at Edgerton Funeral Home Chapel at three o'clock, January 26th by Mr. George Pike, his wife's pastor. She was very upset and didn't know how to locate his pastor. Burial followed at Lanier's Cemetery. There was a large attendance of brethren, sisters, and friends from both of their churches.

Written by Arlene Williams at the request of our pastor, Elder W. L. Everette, in Conference in August, 1974.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., APRIL, 1976

NO. 4

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 4/76  
IT EXPIRES WITH THIS ISSUE

## SIMILAR EXPERIENCE WITH BROTHER BOND

1206 S. Oklahoma,  
Liberal, Kansas 67901

Dear Editors:

After reading a letter in the January *Signs* by C. W. Bond in Oregon, I decided to write a similar experience — not that it will be of any comfort to him; as many say to me, and have no doubt said to him, "It could have been worse."

My stroke came almost two years ago, February 27th at 11:30 at night — with no warning at all. My left side was completely paralyzed. When I began to recover my doctor told me to walk every day, and to take up golf, which I did.

I grew up as an athlete in baseball, basketball, and track, and played a good game of golf. When I was ordained into the ministry by Elder R. W. Rhodes and Elder L. L. Schenck (part of the presbytery,) I gave up most or all of my games and devoted my time to reading and praying for wisdom and light on the Holy Testimonies.

After my stroke my speech was so garbled and my strength so low, that to try to preach seemed all in vain: I was so depressed that I almost gave up. I thought God was showing me that I should leave the efforts to preach, and

that it was being brought home to me, as I have many times thought, that I was mistaken in my calling.

Very few encouraged me to continue, and invitations to other churches came less and less often as my afflictions became known, and that I was unable to preach with power and demonstration of the Spirit.

I decided to write to a deacon and a minister, to see if there was such a thing as an un-ordination; and if there was, I would resign as pastor of the Pleasant Valley Church in Kingman, Kansas. Somehow I didn't do this as I had firmly planned, so Brother Bond, I'd rather give up anything than the pleasures when I am in the stand, of looking over the congregation and seeing sometimes a head nodding in agreement, or a tear on a cheek.

I know not if God will ever restore my strength and former liberty. I doubt and fear, even though I know He could if it be His will. The song, "Dark and Thorny is the Desert," seems to fit us. I know there are many who have suffered more, but I don't know how much more we will suffer here on earth. One thing I am sure of is that man cannot do anything about it: "It is not in man that walketh, to direct his steps."

Please forgive my ramblings, and may the Lord bless and comfort His dear people everywhere, and may we thank Him for the mercies we have received from His bountiful hands.

Yours in hope,  
Elder W. A. Winfrey

GOD'S ATTRIBUTES: GOD'S  
OMNISCIENCE

God's omniscience is the perfection

of his nature by which he knows all things most perfectly in himself, by one eternal act. God is greater than our hearts and knoweth all things. (John 2:20) God is and always was so perfectly wise that nothing ever did, or does, or can elude his knowledge. He knew from all eternity, not only what he, himself, intended to do but also what he would incline and allow others to do. Known unto God are all his works from the beginning of the world. God knows nothing now, and will know nothing hereafter which he did not know and foresee from everlasting. His foreknowledge being co-eternal with himself, extends to everything that is or shall be done. (Heb. 4:13) All things which comprise past, present and future are naked and open to the eyes of him with whom we have to do. God did not decree anything because he saw it as future, but he foresaw it as future because he decreed it. His being delivered by the determinate counsel and foreknowledge is based upon the determinate counsel. As the London Confession reads: "He hath not decreed anything because he foresaw it as future." But he foresaw it as future because he decreed it.

Elder Lytle Burns

(From his *Bible Truth Presented In Prose and Poetry*, 1942).

#### THANKFUL FOR GOD'S BLESSINGS

P. O. Box 48,  
Duanesburg, New York 12056

Dear Elders Spangler and Wood,

Enclosing a money order to cover 2 years subscription to the *Signs of the Times*.

I am thankful that it was God's will to keep and sustain us these many years. I am thankful that, when there were trials and anxious periods, the Lord was there to guide us and provide means for a safe ending.

Although we are few in number up in this section of the country, we have

been blessed to have a number of union Meetings. Several Elders from the South and Canada have come and preached to us from the abounding storehouse of God.

We were thankful for the fellowship of the brethren and those who came with the Elders. All this gave us encouragement, that it pleased the Lord to have His name proclaimed once more in this land. God's word has been expounded through out this area for many years and we hope it will continue.

I am thankful that God before time began, elected Himself a people, and provided for all their needs and the way of salvation.

I am thankful that God inspired David to write in the 23rd Psalm: "The Lord is my shepherd: I shall not want." It is comforting when in trial and affliction to think on the verse, and feel to repeat, "The Lord is my shepherd: I shall not want." The Lord has provided for the elect, and if we are one of God's chosen ones a way will be provided for us.

God provided various gifts for the comfort and edification of His chosen people. In Ephesians chapter 4 verse 11 we read, "And he gave some, apostles and some, prophets; and some, evangelists; and some, pastors and teachers." God, being all wise and able to determine what is best for his elect, rightly sent the proper messengers. For "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1st Peter 2nd chapter verse 2) In Ephesians chapter 4 verse 12 we read "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

I am thankful that God is from everlasting and stands firm in his judgments. When God makes a covenant he keeps it. In Genesis chapter 9 verse 16, we read, "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." How beautiful it is, after a rain, to look up

at the clouds and see the beautiful colors of the rainbow. Also we find comfort in the 37th Psalm verse 25. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." We also find that we need no money or works for God's salvation or comfort, for in the 55th chapter of Isaiah the 1st verse reads, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money; and without price." How wonderful it is all free from a wonderful God for his elect people. For in the 2nd verse we read, "Wherefore do ye spend money for that which is not bread?"

I am thankful for all the little things. Many small things make up the whole. The still small voice, a quiet thought or a warm glow makes you feel that the Lord is near.

"Thank you, God, for little things  
That often come our way,  
The things we take for granted  
But don't mention when we pray,  
The unexpected courtesy,  
The thoughtful kindly deed.  
A hand reached out to help up  
In time of sudden need  
Oh make us more aware, dear God  
Of little daily graces  
That comes to us with "sweet surprises"  
From never dreamed-of-places."

(Author not known to me. Selected and sent to me by the late Elder Amasa J. Slauson)

With hope and trust in God,  
Woodrow W. Bellinger

Rt. 2, Box 920,  
Bassett, Va. 24055

Dear Editors:

Am sending check for two more years' my subscription is out and I don't want to miss a copy of the *Signs of the Times*. I enjoy reading it more than I can put in words.

Elder Silas H. Durand's wonderful sermon in the December *Signs* is so precious to me. God in his loving mercy blessed him to write it; and one so

vile and wretched as I was blessed to read it. He brought out so plainly that the flood and the ark represents or tells before hand of the awful suffering of our blessed Lord Jesus, who suffered, bled and died for all his chosen ones. I often wonder am I his or am I not. Only the Lord knows them that are his: He knows all things, sees all things, and rules all things. We cannot even breathe the good air in our own strength. I am pleased and I hope thankful to our heavenly King, that all things are in his hands, for He does all things right. Bless his holy name!

I am not worthy of any of his blessings, but the Lord has been so good and kind to me and mine all the days of my life. My dear husband passed away February 1, 1974, and my home is with my daughter Edna Mae Rea: (please use the other \$7.00 to renew her subscription for two more years.) My dear husband told me long before he passed away, to sell our place, land and house, and go live with Edna. I couldn't answer him at first because he said "I can't stay with you. I've got to go and the sooner the better." These words hurt me so deeply, I couldn't answer without crying. He told me again to sell and go stay with Edna and Ben. I answered, with tears, "I will," but I had to leave the room.

May the loving kindness and watch care of our blessed Lord be with all the dear Editors, and all His little ones everywhere, is my desire, I humbly trust. Please pray for this old vile sinner, if it is the good Lord's will to bless you my precious brothers and sisters.

Your least sister, if one at all,  
Callie I. Clark

ECCLESIASTES 7:29

117 Bon Air Road,  
Baltimore, Md. 21225

Dearly Beloved in the Lord:

"Lo, this only have I found that, God made man upright; but they have sought

out many inventions." (Eccl. 7:29)

This subject has been on my mind for some time, and, in a measure, I feel I have enjoyed some sweet meditations on the beauty contained therein.

There are many who believe that God created all things by and for his Son, and that He rules all events; and at the same time they hold God responsible for the sins of mankind.

Most all non-believers (of the Old Baptist doctrine) will tell you, that if any of the things we believe are true then God causes or makes one to sin; and that those who have a hope could continue to sin with no evil consequences to their person in the world, and no loss in the world to come.

In thinking along these lines several scriptures come to mind. In the first chapter of James we read, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed." Although this was written about sixty years after the death of Christ, it relates back to the scripture quoted first above, which was written 977 years before the birth of Christ.

Yes, man was made upright, but they have sought out many inventions. From the day when the woman (Eve) saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise. From that day to the present evil day man has sought out many inventions. For in that day she took of the fruit and did eat, and gave also unto her husband with her, and he did eat. Up until that time Adam and Eve did not know or realize they were naked, but after they had eaten their eyes were opened, and they knew that they were naked. And they sewed fig leaves together, and made themselves aprons; and they hid themselves from the presence of God when they heard his voice walking in the garden.

All men are naked before the eyes of the all seeing and all wise God. Yes,

all are naked in the sight of God, but we find that even as Adam and Eve did not notice their nakedness until sin had entered after they had eaten of the fruit; we still find that man does not know that he is a sinner — dead in trespasses and sins, until such time as God calls him out of darkness into the marvelous light of his Son. Then a man is made to know his wretched state: he is made to know that he is guilty before a righteous God.

Many seek refuge in the law, and works of the law, only to find themselves sinking down farther beneath God's righteous frown. It is then that a person feels lost and undone, and that there is no hope at all for him. It is then that Jesus in all his glory and sweetness is revealed to him as his Saviour. It is then that he can answer as did Simon Peter, "Thou art the Christ the Son of the living God." Surely this is a most welcome blessing, for Jesus said, "Blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

While it may seem a small thing to some to know Christ, the Son of the living God, I believe it is a great blessing, for only to His people is He revealed. Jesus said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with the heart, and should be converted, and I should heal them." Those of whom He spoke have sought out many inventions; they are dead to all things spiritual and feel no need of a Saviour, and are content to live in sin and unrighteousness. But of His people Jesus said, "But blessed are your eyes, for they see; and your ears, for they hear."

It is my chief desire that I know Christ and am known of him. Most everyone would say that he knows Christ, but I believe of a certainty that for the most part they only know of him, and do not really know Him, and have never seen him through an eye of

faith. What a blessing it is when one can see Jesus as He was scourged, as a crown of thorns was put on his precious head, and as he was smitten by the soldiers, and finally, as He, our Lord of Lords and King of Kings, was crucified on the cruel cross between two evil doers. Not that we would glory in his suffering, but rather that we could feel and know from time to time that our Saviour suffered, and bled and died *for us*. O, what a blessing, what a joy it is to meditate upon these things. Most of the time these things are too high for me and I cannot attain unto them.

I must confess that for a time most of my joy was overshadowed by a misunderstanding on my part of the origin of sin and the cause of it. Some believe that because God created all things and controls all things, that therefore he was the author of sin. I agree that God created all things, but I differ with the above line of thought. God made the devil and endowed him with a spirit of evil; and He made man and made him subject to vanity. Thereby, when man is tempted (by the devil and the lust of the flesh,) he is drawn away of his own lust and enticed. Then when lust hath conceived it brings forth sin: and sin, when it is finished, brings forth death.

Elder Wood, I was greatly saddened this morning to hear you were still ill with a cold and was unable to have services here at Baltimore today. I hope according to God's will you will shortly feel much better. (After a few days I was much better — J.D.W.)

I so much wanted to attend the meeting today that I hardly knew what to do. I dressed and left to go to church, for I wanted to go somewhere so badly: I wanted to sing praises unto His holy name. O how I wanted to hear His doctrine drop as the rain and His speech distil as the dew, as the small rain upon the tender herb, and as showers upon the grass. I went by a church where I had formerly been asked many times to go: I passed on both sides of the

building and looked and wondered what doctrine was being preached by those inside. I wondered if they believed an all wise God who works his will in the army of heaven and among the inhabitants of the earth; or whether they believed in a god who must depend on the help of men.

I found myself unable to enter in, so I drove on another road that would lead to another meeting that laid some claim to believing the same doctrine we do. But remembering some of the things I had heard and heard about, I found myself unable to make the next turn that would bring me there. How can one sing praises unto God in a strange land? Then I drove over to the Baltimore Meeting House. I remembered the doctrine that is preached there: salvation by the grace of God without any work or merit on the part of puny, sinful man; Election, Predestination, and the choosing of His people before the world began — and this by grace and mercy. What a blessing it is to believe such a wonderful and marvelous salvation, and to know that God is the Rock, and His work is perfect: all His ways are judgment, and God of truth and without iniquity — just and true is He.

Please over look my many mistakes and weaknesses; also renew my subscription to the *Signs* for two years, with the remainder for the Fund. "To the only wise God our Saviour be glory and majesty, dominion and power both now and forever." Please remember this worm of the dust when enabled to pray. Your prayers are desired for

Barnabus J. Brammer

---

515 W. Mississippi Ave.  
Ruston, La. 71270

Dear Editors:

Please find my check enclosed for \$8.00; this to cover renewal of my subscription for one year, and the remaining \$4.00 to help with the expenses of the *Signs*.

I hope and pray you will be able to continue this wonderful publication until the return of our Lord and Saviour — for the comfort of His own.

I read the *Signs* and weep; and the weeping makes me to rejoice because of my hope.

Sincerely,  
Mrs. Ruth T. Smith

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Danville, Va.

April, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

SIGNS OF THE TIMES, INC.

R. F. D. 6, Box 270

Beechwood Lane

Danville, Virginia 24541

EDITORIAL

Beginning with this issue we are publishing in installments the pamphlet by William Gadsby published in London in 1841, entitled:

*The Present State of Religion; or Who Are The People Miscalled Antinomians.*

This was an able exposition of Bible Truth in an age when the truth was assailed on every hand by those who had not been brought out of darkness and unbelief; and may be characterized as in Proverbs 14:12: "There is a way which seemeth right unto a man, but

in the end thereof are the ways of death."

We may well say that the signs of the times in every age indicated the wide spread denial of the doctrine of God our Saviour, and at the same time showed that the Lord had not forsaken his people, for there were those who were blessed to be steadfast in contending earnestly for the faith He once delivered to the saints.

In *The Present State of Religion* by W. Gadsby, Love-Truth ably and plainly presents those things which are written in the Book, and are revealed by the Spirit unto each and every one of those Born Again. For, "Except a man be born again, he cannot see the kingdom of God." Those who know nothing of that, "wind that bloweth where it listeth," cannot but have a way which seems right to them.

The signs of the times which are prevalent now, are as an open book describing that which Paul wrote to Timothy, "This know also, that in the last days perilous times shall come. For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traiters, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as James and Jambres withstood Moses, so do these also resist the truth: men of corrupt mind, reprobate concerning the faith, . . ."

Though the Lord's people are concerned about these things, they are assured by the Apostle Peter that, "The Lord is not slack concerning his promises, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, (that the Father gave him,) but that all should come to repentance. But the day of the Lord

will come as a thief in the night; in which the heavens shall pass away with a 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 we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that we look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:9-18)

The dialogues in *The Present State of Religion*, are self-explanatory, and we hope our brethren will enjoy reading these things as much as we have. *Love-Truth* maintains the doctrine of God our Saviour which we love.

May the Lord give each one of His people the Spirit of love whereby they love one another, and may we be more conscious of our need of His grace in these troublesome and perhaps last times; and realize that we are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until

the redemption of the purchased possession, unto the praise of His glory.”

May we all walk humbly, realizing that it is by grace that we are what we are, as well as what we shall be in that Day.

J. D. W.

### VOICES OF THE PAST

“He being dead yet speaketh”

#### SOME THOUGHTS ABOUT NOAH

Noah was preacher, head and priest. In these things, we may say without offense to the Scriptures, that there is a striking likeness to Jesus the Christ, who is preacher, head and priest in an infinitely greater sense than Noah ever could have been. Nevertheless, Noah is a shadow of the character of Jesus, and it may be worth our while to spend a few moments in pursuing this likeness. In 2 Peter ii. 5, Noah is declared to have been a preacher of righteousness. We have heard it said by Arminians that Noah went about the antediluvian world warning people of the coming flood, and exhorting them to repent of their sins that God might turn from his wrath. This is not so, and there is not one word in the Bible in support of such an imagination. We have not on record any sermon that Noah ever preached with his lips. His preaching consisted in that he, through faith, believed in Jesus and worked in the building of the ark strictly in accord with God’s commands. Every act of Noah in this work on the ark was an expression of faith and trust and hope in God. He added nothing to nor took anything from the word of God as it came to him, ordering him as to every detail in the shaping of the vessel that was to be their security from the flood.

The greatest sermons ever preached are often not those that come from the lips, but those which are preached with the hands and feet, that are lived out of the life of the believer. This is the kind of preaching Noah did. Could all

of us let our lips and lives express the holy gospel we profess, then all would be preachers. We doubt not that every one who believes in God through the divine gift of faith is a preacher to the extent that faith moves them. Whose righteousness did Noah preach? Not his own, but the righteousness of Jesus. Abel, in offering the sacrifice of the lamb, was showing forth the righteousness of Jesus, the Lamb of God. He, by his offering, preached the righteousness of Christ. So Noah in building the ark with its three stories, with its window in the top and with its door in the side, all made of gopher wood pitched within and without, was preaching the all-sufficient righteousness of Jesus, who is the ark of salvation in whom all the elect of God are saved. In this Noah is a shadow of Christ, who is the great Preacher of all preachers. “I have preached righteousness in the great congregation.” As Noah preached not his own righteousness, but the righteousness of Christ, so Jesus declared not his own righteousness as a man, but the righteousness of his Father, the Almighty God. As Noah did his preaching more in his living (that is, in his doing) than in his merely saying it, so Jesus’ every act and every work and every step were a profound preaching of the righteousness of that Father who had sent him into the world to do all his will. The great congregation in which Jesus does his preaching is that great body of the elect effectually called to hear his word out of every nation under heaven. By his Holy Spirit he reveals his power and his truth in the hearts of his people, wholly unaided by the many devices men have set up for the regeneration of mankind. Man can never preach the gospel of the grace of God except as he is called, qualified and sent forth by the great Preacher.

Noah was the head of all that were saved in the ark, he was head over his family, and over all the beasts and other living things that were there, all were subject to him. Here, again, he is a shadow of Christ, who is head over

all things to his church. (Ephesians i. 22.) All the church, both of the Jews and of the Gentiles, God's elect everywhere, are subject to the dominion of Jesus, the head of the church. All the life of the body, every member, comes from the head; all her power and direction come from the head. From Christ is delivered to the church her doctrine, her order, her ordinances: all her government and discipline. Even the apostles themselves could not add to nor take from the gospel rule as delivered to them by Christ himself. Even they were not lords over the heritage of God, but servants of the church, having no dominion over the faith of the members.

Noah was a priest in that, when the ark rested upon Ararat, he came forth and made a sacrifice to the Lord. In this sacrifice he used nothing but clean things. He took of every clean beast and of every clean fowl and offered it as a sacrifice. This sacrifice was a sweet smelling one unto the Lord, because it was the fruit of Noah's faith. Without faith no one can please God. This faith is the fruit of God's Spirit, and God never fails to recognize the work of his own Spirit, and to accept the work his Spirit produces, but he will not accept the offerings which men make of themselves and in their own fancied merit. Noah offered what he did in the faith that God had wrought in him. For this reason it was a sweet smelling savor to God, a fragrance given off by the faith that was in Noah's soul. As a token of his covenant which God made with Noah in acceptance of the sacrifice which he offered, God promised not to curse them again, that he would no more smite the earth with woe for man's sake. Noah in his work here as a priest is a shadow of Jesus the great High Priest of our profession, the Priest after the order of an endless life. Jesus offered to God a clean sacrifice for the ransom of his people. This clean sacrifice was not the blood of beasts, but his own spotless body, which he took as Priest and offered upon the

altar of Calvary for the sins of his people. Jesus combined in himself both Priest and offering. Such a thing was never seen before, nor ever will be again. No man took his life from him, but he laid it down of himself, which act it became him to do as the Captain of our salvation. In view of the clean sacrifice which Jesus has made of himself God has declared he will never count our sins against us any more. That is, there shall be no more curse. There is, therefore, now no condemnation to them who are in Christ Jesus. They are delivered from under the curse of the power of sin, from under the condemnation of the law of sin and from the captivity of death, the wages of sin. All the flood of God's wrath against sin was poured forth upon the Ark of our salvation. He endured it all. The day of vengeance was in his heart and he paid all the debt we owed.

We try faintly to portray the wonderful offices of our Saviour in his relations toward his God and his people, but we can only glimpse the glory of his being, and words are futile to set forth all he is to his people, for he is their all in all.

(Editorial by Elder Lefferts July 15, 1919)

## THE PRESENT STATE OF RELIGION

By William Gadsby, London 1841

### PREFACE

After the following pages were written, a church-meeting was called, and they were read to the church, then present, meeting in St. George's-road Chapel, Manchester; who unanimously wished them to be published. They are, therefore, sent forth to take their lot in the world; and there is no doubt that, like their author, they will meet with a variety of receptions. But it avails little what men think. They either contain truth or falsehood; if truth, they will stand the test; if falsehood, let them be refuted by the word of God.

However some may start at the accounts given of *Universal Charity*, I can assure them they are stubborn facts, and are but a very small share of what I am in possession of. Such is the dreadful state of religion in our day, that it is a well known fact that a man may make a great profession, and at the same time be enriching himself by the cruel hand of oppression, whose promise is not considered worth a single farthing, who is counted a liar even to a proverb, and yet who can be highly esteemed by the religious world, and have the *highest seat* in their public meetings; yea, can be nominated by a great number of ministers to reclaim what they call, *Antinomians*. But what will they do in the end thereof? "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, *which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that lo, the days shall come upon you that he will take you away with hooks, and your posterity with fishhooks.*" (Amos iv. 1, 2.) Soon, very soon, will the sinner in Zion tremble, and fearfulness will surprise the hypocrite; and though they may solicit rocks to join with them in rebellion against Jehovah, crying, "Rocks, fall on us, and hide us from the wrath of the Lamb," it will be all in vain; for could they get ten thousand rocks to obey them, and each as large as *Pendle-hill*, they would not screen them from the wrath of Jehovah. Happy, thrice happy, is the man who is blessed with a living faith in a living Head. He, and he only, shall stand; for he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

The readers will find this little tract to appear in plainness of speech, as that is the best outward dress the author is in possession of; and as he is no grammarian, they must not be surprised if they meet with many grammatical blunders. But though this should be the case, he feels himself happy that errors in *grammar* have no condemnation con-

nected with them; so that he can cheerfully bear the frowns of the critic, while he enjoys, in his own soul, the sweetness contained in that scripture which says, "There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 1, 2.) That Zion may flourish, and the word of the Lord run and be glorified, is the prayer of

Thine, Reader to serve in the Gospel of Christ,

W. G.

#### THE PRESENT STATE OF RELIGION

Investigation, having a little leisure time, thought he would go and spend an hour with Love-Truth. Finding him at home, full of thought and concern of mind, he addressed him thus:

*Investigation.* Good morning to you, Love-Truth. You seem quite busy this morning.

*Love-Truth.* Good morning to you. I am glad to see you but you seem full of your jokes; for, instead of being busy, I am doing nothing at all. I was almost lost in thought before you spoke; and to tell you the truth, I do not think these are times to joke.

*Inv.* Do not be angry, my brother; I was not jesting, for I perceived you were almost buried in thought, and if that is not being engaged, what is? But will you tell me what you were thinking about? for I expect it is no trifling matter that has caught your attention to such a degree.

*Love-Truth.* I will tell you with the greatest pleasure, as far as I am able. I was thinking over the state of religion; for you know there is a great deal said about its prosperity; but to me it appears that the religion of Jesus is not so prosperous as most men think it is. Indeed, things of this nature wear a very gloomy aspect in my view; for most of our religious people have so little to say about the work of Christ,

done for and in his people, that I am ready to say, "They have taken away my Lord, and I know not where they have laid him." They have a way of preaching what *they* call the Gospel, without ever giving offence to Greek or Jew. A self-righteous Pharisee may remain as secure, and wear as impudent a face, under the greatest part of the preaching in our day, as Goliath of Gath did in the days of Saul, before David came to the fight. In fact, the offence of the cross is now ceased, that is, if such men preach Christ, for we seldom hear of any going away offended, unless it be a poor, hungry, helpless, broken-hearted, sin-burdened, sensible sinner, or one who is led by the good Spirit of God into the fountains of ungodliness within, and the sweet suitability of Christ as his Saviour, and so lives not by sight, but by faith; and this man may as well go to a spouting-club for relief and instruction as to most of our religious assemblies. Indeed, some tell us, that it is wicked *self* to expect comfort under the word preached; so that the language of Pharaoh is carried into the pulpit, as a suitable substitute for the bread of life. "Ye are idle, ye are idle," is the sovereign balm applied to the wounded conscience; and if the poor soul cannot receive this, double his diligence, and get peace of mind by his activity, he may starve for want, for anything the pulpit orator cares. I have known some who have gone to hear with a degree of joy in the Holy Ghost, but the man in the pulpit having caught their attention, and led them from Christ to self, they had joy little enough when they returned.

*Inv.* You say that true religion is not so prosperous as some men think it is; do you mean to infer that the work of God is at a stand, or that it is impeded by the character you refer to?

*Love-Truth.* No; I mean no such thing; for sure I am that God's counsel shall stand, and he will do all his pleasure; nor shall the word that is gone out of his mouth return unto him void, but shall accomplish the thing where-

unto he hath appointed it. God works, and none can let or hinder; he speaks and it is done; so that his work can never be at a stand. All I mean is, that the greatest part of the religion of the day is nothing more than the religion of nature, accomplished by the power of man, and not by the power of the Holy Ghost; for, out of many thousand professors, you will find very few who are able to give a good reason of their hope, saying nothing about a hope within them. Talk about their peace, joy, love, or what not, you will not hear a word about the sentence of death in their conscience, or the law working wrath, the commandment coming, sin reviving, and they dying; not a word about being brought to the land of starvation, and perishing with hunger; nor being brought to their right mind, and going to the Father as miserable, lost, helpless, and guilty sinners; nor a word about the Father's kind reception of them, the kisses of his lips, the ring, the best robe, the fatted calf, and the music; no, nor a word about the suitability of Christ in his characters, offices, and relationship, as known and felt by experience; nor the blessings treasured up in him; nor the Spirit's work in leading them from one degree of faith to another; nor the Spirit of adoption whereby they cry, "Abba, Father,." The whole is begun by the flesh, and will end in the flesh; so that it may be properly called, a fleshly religion.

*Inv.* Well, but may you not be mistaken in your views? Was it ever known that the kingdom of Christ wore so grand an appearance as at this time? Only consider what crowds of professors there are, and what a number of eminent ministers are training up at the different academies for the benefit of the church; and what a spirit of universal charity prevails through the whole. There is no need now to exhort any to contend for the faith once delivered to the saints, for all denominations are aiming at, and contending for,

one point, namely, an unlimited charity; and this, you know, is considered as the best evidence of Christianity. You will not find that bitterness of spirit in our ministers which was in that contracted being, Paul, who was for pronouncing a curse upon the head of both men and angels, who preached any other gospel than he had preached. No, they are now taught very differently, and are all *one* in Christ, though they differ in the fundamental truths of the gospel; so that you will find it no uncommon thing for an eminent minister of Christ to say that the righteousness of Christ imputed to a sinner is "imputed nonsense." But are you to conceive that because you have no righteousness of your own but what is as filthy rags, and so are under the necessity of trusting to the righteousness of Christ, that it is not possible for one of God's faithful ministers to have a righteousness independent of Christ's, and therefore with holy zeal assert that to talk about righteousness imputed is nonsense?"

*Love-Truth*, Stop, stop, my friend, and before you proceed any farther let me just observe, that it is the word of God I wish to make the rule of my faith; and I am sure if God's testimony is to decide it, it will soon be settled. David tells us, "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 altogether become filthy; there is none that doeth good, no not one." (Ps. xiv. 2, 3.) And Solomon says, "There is not a just man upon earth, that doeth good and sinneth not." (Eccl. vii. 20) The church by the mouth of Isaiah says, "We are all as an unclean thing, and all our righteousness are as filthy rags," (Isa. lxiv. 6.) And this is not only the case with some, but with all. Hence an inspired apostle asks, "What then! are we better than they?" and his answer is, "No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, there is none righteous,

no, not one." (Rom. iii. 9, 10.) And a soul made sensible of his state, by the good Spirit of God, will be glad to be found in the righteousness of Christ; and for their encouragement we hear the Lord saying, "Harken unto me, ye stout-hearted, that are far from righteousness; I bring near my righteousness; it shall not be far off, and my salvation shall not tarry." (Isa. xlvi, 12, 13.) "Surely, shall one say, In the Lord have I righteousness and strength: even to him shall man come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." (xlv. 34, 35.) Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. (Rom. iv. 6.) Yea, Paul counted all things but dung, that he might win Christ, and be found in him, not having on his own righteousness which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Phil. iii. 8, 9.) Nor is it one of the least mercies the church is favoured with, that Jesus Christ is the Lord their righteousness. (Jer. xxiii. 6.) Are not the ministers you speak of such who have a zeal for God, but not according to knowledge, being ignorant of God's righteousness, and going about to establish their own righteousness, not submitting themselves to the righteousness of God? (Rom. x. 2, 3.) Now, if it is any part of a minister's work to set forth the glory of his Master, and to show the need a poor sinner has of such a Saviour, I am at a loss to know how any man can be a minister of Christ, and call that nonsense in which alone a sinner can be just before God! Nay, may we not rather expect that all who are thus incensed against him shall be ashamed? But go on with your subject.

*Inv.* But you tie one so tightly; for if we must be as contracted in our views as the Bible, we shall be ready to say, Who then can be saved? Beside, human virtue and natural goodness will not

find a spot on which to stand, upon Bible principles; for it roundly asserts, that without faith it is impossible to please God; (Heb. xi. 6;) and faith is said to be the gift of God, (Eph. ii. 8,) and the fruit of the Spirit; (Gal. v. 22;) but we must go upon a broader bottom than the Bible; so I will proceed to observe, that you will find another minister very modestly arraign the great Jehovah at his bar, and call upon him to give an account of his proceedings; and if he dares to assert, either by prophets, apostles, or Christ himself, that "whom he did foreknow, he also did predestinate; and 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. viii. 29, 30;) yea, or any thing that amounts to his having absolutely chosen a spouse for his Son, and left the rest to perish in their sin; this godly minister will very judiciously tell God he is worse than *Nero*, *Moloch*, or the *Devil* himself; and, with a very modest countenance, piously assert he had rather dwell with the devil in hell, than with such a God in heaven. But who, beside a bigot, would ever presume to say that this man was not a minister of Christ, and sent of God to declare his will, and that he does not faithfully do the work of an Evangelist, and so make full proof of his ministry? I have heard men, who call themselves Predestinarians, speak in the highest terms of such, and call them *stars of the first magnitude*. Thus we see they are all of one heart and soul; and of such an extensive nature is this spirit of universal charity, that it has taken into its affectionate arms those heavenly divines the Papist Priests, or, at least, some of them. Surely a spirit of this nature ought to excite gratitude, and cause us to sing, "Babylon is fallen, is fallen;" for what can be greater proof of the fall of Babylon than to see Arminians, Arians, Predestinarians, and all classes meet together, and preach and hear so as not to offend each other? Besides, you may now attend a place of worship, and if

the minister professes to believe in the doctrines of election, free justification by the righteousness of Christ imputed, &c., you need not be afraid of having them rung in your ears, for if he mentions them, it will be very finely indeed, and frequently you will hear him say, they ought to be well guarded, if preached at all; but the less they are preached the better. Then does it not appear that this is a day of great things, think you? Now view the scene with wonder, and be not so contracted in your mind.

*Love-Truth.* I have viewed the scene with wonder for many years, and still continue to wonder how men who profess to be ministers of Christ dare act so basely. The word of God declares that he that is of God heareth God's word, (John viii. 47,) and they who hear not his word are not of God; and God's ministers are exhorted to preach the word, to be instant in season and out of season; to reprove, rebuke, and exhort, with all long suffering and *doctrine*; 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. (2 Tim. iv. 2, 3.) So that it appears that God's ministers are to preach the doctrines, and, if the Bible be true, election is one of the doctrines; for "the election hath obtained it, and the rest were blinded." (Rom. xi. 7.) The Lord of the house preached this doctrine when he entered into the synagogue of Nazareth, as it is written; "But I tell you of a truth, many widows were in Israel in the days of Elias, but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow; and many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed, save Naaman the Syrian." (Luke iv. 25, 26.) Now the Jews were so enraged at this doctrine, that they sought to kill him; nevertheless, we find him preaching the same truth again and again. At one time he thanks the Father that he has hid the truth from the wise and prudent, and revealed it to

babes. (Luke x. 21.) At another time he told some of the Jews they believed not, because they were not his sheep. Then he assures them that his sheep shall believe, saying, "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." (John x. 26, 27.) The elect lady and her children are exhorted not to receive any into the house, nor bid them God speed, that do not bring the doctrine of Christ; for he that biddeth them God speed, is partaker of their evil deeds. (2 John 10, 11.) And is it possible for men who speak reproachfully of what Christ himself preached, to be the ministers of Christ? Surely not; and those who bid them God speed will one day find God jealous of his word and honour. If God has sent men to preach his word, he has not sent them who blasphemously speak against it. God says, "He that hath my word, let him speak my word faithfully." (Jer. xxiii. 28.) The Lord hath pronounced more woes upon the heads of false prophets, who prophecy lies, and speak not his word, than against any openly profane character upon the earth; and if the ministers of Christ preach his word, that man cannot be a minister of Christ who does not preach the things that Christ preached. And as it respects guarding the truth, what harm has the truth done? Is not the gospel fit to be trusted in the hands of God? Shall poor vain man, who is not able to guard himself, attempt to guard the truth that makes Zion free, which God has been pleased to reveal in so conspicuous a way, and that comes to the church not in word only, but in power, and in the Holy Ghost, and in much assurance? (John viii. 32; 1 Thess. i. 5.) God forbid! I am sure that the gospel must guard me, or I shall soon err. Surely our *gospel-guarders* have forgotten that they are born like a wild ass's colt, and so they fain would be wise. (Job xi. 12.) I am persuaded God will never thank any man for guarding the gospel, till he himself is not able to make it ac-

complish the end for which he has appointed it. Your remark on the fall of Babylon brings to my mind a circumstance that took place some time ago, about the first great meeting held in London, upon the missionary business. There was a very great stir made, and *bigotry* was declared to be *buried*. Thousands seemed to rejoice at the event, and when the funeral solemnities were ended, they all repaired to their homes full of joy and gladness. A few days after this, a Baptist minister called upon one of those ministers who preached on the above occasion, with a begging case, wishing him to give his signature, but was answered very roughly, "for," said this minister, "this is not to be a Baptist interest; if I had known it was, I would not have given anything towards it, and I wish I had the money back that I have given." Now this man had an independent fortune of some hundreds a year, and a large salary for preaching beside, and he had given half a guinea towards building this place, and as it was likely to be a Baptist interest, he wished for it back again, and this directly after he had preached at the *funeral of bigotry*; so that the burial of *bigotry* and the fall of *Babylon* appear to be much in the same state, for they seem to have drunk of the wine of her fornication till they are drunken with it; or there would be but little room for either his Holiness the Pope, or his priests.

(Continued next issue)

#### THE CHRISTIAN SABBATH.

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

"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." (Psalms 116:7)

While the arminian tribes of anti-christ are engaged with might and main to connect the Jewish covenant with the statutes of our state and nation in order to establish the first day of the week as a legal Sabbath, and to coerce the consciences of our citizens into an

observance of their improvement upon the divine law, how pleasant it is to the children of the heavenly kingdom to contemplate the substance, or anti-type of which the Jewish Sabbath was only a shadow. All the rites and ceremonies of the old covenant which enjoined the Sabbath implied an external or outward performance of duties in which the children of Israel were to be perpetually engaged, until the sceptre should depart from Judah, and the law-giver from between his feet; but the law and its requisition was not of faith, neither did it require faith, but obedience, perfect and unremitting.

To establish a kind of worldly religion in the absence of faith, and of the Spirit's work in the heart, it is not strange that the modern usurpers of Moses' seat should manifest so strong a propensity to revive the dead works of the law, the abrogated rites of Judaism, and have them incorporated with the laws of our land, and thus pave the way for a national church in our country. But a soul enlightened by the Holy Spirit, is released from the bondage of the law, and ushered into the glorious liberty of the sons of God. In the spiritual devotions of the inspired Psalmist, we trace some sublime predictions of our great Redeemer, his labor and suffering under the law, his bitter death, triumphant resurrection and entrance into his rest; for he hath set down at the right hand of the majesty on high. And what appears so clearly to point to the incarnation, death, resurrection and exaltation of Christ in this beautiful subject, points out also the Sabbatic jubilee of all the saints of God, which the blessed gospel brings to light.

Compare the connection of the text with the experience of the saints who have ceased from their own works. "The sorrows of death compassed me; I found trouble and sorrow." When was this the case? Ah, when the arrows of the Lord had entered the heart; or at the time when the quickened sinner was brought to see and feel the terrors of the law of God, to hear and tremble at its thun-

dering; to feel a load of guilt and sin sinking his stricken heart in deep despair. Death with its gloomy sorrow as the consequence and wages of sin, presents its awful terrors, compassing the distressed and despairing soul with sorrows; the pains of damned spirits seized with desperate grasp the helpless victim, and the contemplated destiny of banished souls seemed already to have begun its work of retribution. Here was a time of labor, of toil, but alas, the struggle of the soul was unavailing.

"Stern Justice cried, with frowning face,  
This mountain (Sinai, or the law) is no  
hiding place."

Not all the poor creature could do, could satisfy the rigid demands of the law of God, assuage the anguish which he felt, or afford a refuge for his soul. The pains of hell had taken hold with such a deadly grasp, the very best obedience the victim could render to the law would not answer, but still he labored, sought for peace, for comfort; but what did he find? "I found trouble and sorrow;" and these were all that he could find. The soul became weary, distressed, fainting and exhausted, finding no more to rest upon in the law, or in his works, than Noah's dove could find when absent from the ark. These exercises of the soul, produced by the work of the Spirit, a breathing of desire to God for deliverance. "Then called I upon the name of the Lord, O Lord, I beseech thee, deliver my soul." This calling upon God for deliverance doth not take place until the soul is made sensible that there is deliverance no where else. The Spirit in whose hands he is, directs the supplication, and that Spirit opens to the sinking soul the way of life through Jesus Christ. At which he is enabled to break forth in the language of the next succeeding verse of this Psalm. "Gracious is the Lord."

O, yes, the plan of grace now breaks forth upon his soul; his heart is ravished, his burden removed; joy and thanksgiving, love and wonder, now overwhelm his soul. But how, he now inquires, can such deliverance be in

justice extended to a wretch so vile, one whose condemnation was so clearly sealed by the law? But, lo! the Savior's blood appears, and he is made to add, "And righteous, yea, our God is merciful! The Lord preserveth the simple," and as an illustration of this, he pleads his experience, "I was brought low, and he helped me." The all-inviting charms of Jesus are now presented, and sweeter than the melody of angel voices sounds the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." To which his joyful leaping heart responds: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." His Sabbath is here begun, his servile labors are ended; he enters into rest. No more to think his own thoughts, or speak his own words; for it is God that worketh in him, to will and to do of his own good pleasure. No more shall he gather sticks, kindle fires, or attempt to warm himself by what he can do; but finds in Christ a sun of righteousness, emitting upon him the golden rays of heavenly light, of burning love; and the fruits of the Spirit are unto him "Love, joy, long-suffering, gentleness, goodness, and faith." This is a Sabbath indeed, the observance of which is dictated by a law which is written in his heart, and enforced by the governing power of grace reigning in his soul. This is the day which the Lord has made, and he will rejoice and be glad in it.

We have offered some remarks upon the preceding verses of the Psalm from which the above text is taken, in which we not only regarded the theme as predictive of the sufferings and triumphs of our Lord Jesus Christ, but also expressive of the experience of all the children of God, who have been delivered from the power of darkness, the bondage and works of the law, and finally brought experimentally into the enjoyment of the christian Sabbath, where

they are enabled to rest from their own works, and rely alone upon the finished salvation of our God. That all the sabbatic seasons under the law, and especially the seventh day Sabbath, were typical of the gospel rest, is so fully, clearly, and emphatically settled by the inspired writer of the epistle to the Hebrews, that he must be but a very superficial reader who does not discover the end of the shadow, and the introduction of the substance, gospel rest. In Heb. 4:4, the apostle speaks of the seventh day, in which God rested from his works, &c., and brings forward that rest, in connection with the oath of God, that the carnal unbelieving Israelites should not enter into it. Now it is very certain that the apostle did not intend to say, that the carnal Israelites were prohibited by the oath of God from observing the seventh day Sabbath as enjoined in the fourth commandment of the decalogue, as well as in many other special precepts given by Moses; for no such oath as that had been taken; and no penal laws which our legislatures can enact or enforce can make the citizens of our states keep a seventh day, or a first day Sabbath with as much exactness as did the carnal Israelites the seventh day Sabbath which God enjoined upon them.

But although the Jews kept the Jewish Sabbath according to law, they did not, nor could they enter into the Lord's rest, because of unbelief. Unbelief was no impediment to their observing the seventh day as they were commanded; but in a state of unbelief, or in the absence of that faith of which Christ is the author and finisher, no man can enter into his rest. The Sabbath under the law was among the carnal ordinances, and belonged to a worldly sanctuary, (see Heb. 4:1-11,) and it was therefore adapted to their carnal state. But that the rest which remaineth, (after the withdrawing of the carnal ordinances) is spiritual, and no man having not the Spirit can enter into it. There is just as great difference between the Sabbath enjoined by the law on Israel,

and the christian Sabbath, as that between a bleeding lamb offered upon the Jewish altars, and the Lamb of God, whom they prefigured; and yet it seems to be one of the most difficult lessons for professing christians to learn, that the gospel Sabbath is a spiritual anti-typical rest: designed not as a rest for the flesh, but for the spiritual creation. The idea of the seventh day Sabbath being continued, with the change only of the day from the seventh to the first, is perfectly preposterous, being sustained by about the same proof as that which can be brought for changing circumcision for baptism, and baptism for infant *rantism* or sprinkling, but no more. The same arguments which are brought for a perpetuation of the Sabbath as a legal institution on any day, first or seventh, would go just as far to prove the obligation of circumcision according to Moses' law, or the continuance of the Jewish priesthood, periodical sacrifices, &c., as they can do establish *new moons and Sabbath days*. With the same propriety might we urge upon Gentile christians the observance of the feast of the Passover as any other of those abrogated Jewish rites.

But it is argued that the Sabbath day was incorporated with the moral precepts of the law of God, and therefore is, and must of necessity be alike binding on all rational beings, throughout all time. But if this argument proves anything it proves too much for those who use it, for if the law of the Sabbath was a moral law no circumstance nor period can change the manner or time of its observance. If it were binding by a moral precept let it be remembered that moral precepts can admit of no changes, and this argument, if valid, would establish a *seventh day*, but not a *first day* Sabbath. But are we not indebted to tradition for the notion that the ten commandments are the moral law of God? That there were precepts of a moral nature written on the tables of stone we have no disposition to deny; but that the circumstance of their being written there constituted

them a moral law would imply that man was not, until the giving of the law in that form, under moral obligation to God. But the fact that death reigned from Adam to Moses, and until (or before) the law sin was in the world, fully establishes the doctrine that man was created under the law of God. The law which was given to Israel on tables of stone was given to them as a covenant in which they were distinguished from all other nations under heaven; and although there were embraced in the commandments obligations such as the Gentiles were under, yet in that particular or covenant form of the ten commandments had only to do with Israel. Hence the Lord told Moses that it was a covenant which he would make with him and with the house of Israel; and it is referred to in the promise of a new covenant, that the new covenant should not be like that which he made with Israel in the day when he led them out of Egypt, &c.

Now, if there is a place in the bible where the observance of a Sabbath day is enjoined upon the Gentiles, or any Gentile, we have not been able to find it; and we will be greatly obliged to any person who will direct us to the chapter and verse. Or if it can be found we will be equally grateful for information where or when the Gentiles were ever charged with the sin of Sabbath breaking. We may as well look for charges against them for failing to be circumcised. But had the law of the Sabbath been a moral law it would have applied as well to Gentiles as to Jews. If it were moral it could not be typical or figurative. We not only find it given expressly as God's sign between himself and the nation of Israel, to be observed by them throughout their generations, but by an apostle divinely and infallibly inspired by the Holy Ghost it is classed with *holy days, new moons, meats, drinks, hand-writing of ordinances, &c.* See Col., where the apostle tells us not only that the Sabbath was a shadow, but that the substance or body of it was Christ. Then the seventh

day Sabbath was not the shadow or type of the first day Sabbath, but of a real substance which is Christ. Nor are we left to grope in the dark as to the direct and immediate application, as we have before shown that the rest which heaven born souls find in Jesus Christ is the substance or body which is Christ.

In the application of this figure we see how perfectly it describes the gospel rest.

1. The typical Sabbath was given only to Israel, and to them in covenant form, and to designate them as his peculiar people; so its antitype is given exclusively to those who, being Christ's are Abraham's seed, and heirs according to the promise; as the exclusive property of those who are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

2. As the Sabbath was a part of God's covenant to Israel, so the *rest* to which it pointed is a new covenant provision for a new covenant people.

3. As none but the legally circumcised tribes of Israel had anything to do with the type, so none but those who are Jews inwardly, whose circumcision is that of the heart, and whose praise is not of men but of God, can enter into this rest or anti-typical Sabbath.

4. As the keeping of the Jewish Sabbath required a strict abstinence from servile labor, so the gospel requires a perfect abstinence from all the works of the law as a ground of our justification before God.

5. As the Jewish Sabbath could not be kept on any other than the seventh day, or until the toil and labor of the six days was ended, so neither is it possible for the heirs of glory to enter into or enjoy the gospel rest until they are released from the bondage and dominion of the legal dispensation.

6. As the gathering of fuel, kindling of fires, thinking of one's own thoughts or speaking of one's own words was a desecration of that day, so the christian violates the spirit of the gospel by attempting, by what he may call *means*,

or anything else, to furnish materials for a revival, or to kindle or get one up, or to rely on anything less or more than the gospel itself for light, warmth, comfort or defence; and so also the inventions of our own thoughts, or the utterance of words which God has not spoken, in a gospel sense is a desecration of the sacredness of the gospel Sabbath.

7. All those venders of merchandise who came from Tyre and other places to vend their wares, their victuals, &c., on the Sabbath day, interrupted the observance of the day by the children of Israel in the days of Nehemiah, so those modern venders of foreign merchandise, who come among the saints and lodge around the walls of Zion, professing to supply spiritual food for stipulated salaries, do also interrupt the true Israelites in their attendance on the privileges of the gospel, and break in upon their hours of rest. And as in the days of Nehemiah there were some Jews belonging to his company which were ever ready to encourage these traffickers on the Sabbath days, so there are always some among the members of the gospel church ready to transgress the order of the gospel by encouraging ware speculations in divinity, to break the rest of spiritual Israel by attempting to feed them upon the leeks and onions of Egypt, or the fish and other commodities of Tyre.

In the epistle to the Hebrews we find an exhortation to the New Testament saints to fear, lest any of them should *seem* to come short of the promised rest, after the example of those who could not enter into rest because of unbelief: "For we which have believed," says the apostle, "do enter into rest." And again, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." All christians have to maintain a conflict with doubts and unbelief; and when doubts and unbelief prevail, they cannot enjoy their Sabbatic rest, but seem to come short of it. When, however, these doubts are removed, and their

faith is in full exercise, it lays hold on the promises, and they are brought into that sweet enjoyment of rest to their souls. And all christians have found that in proportion to the power and prevalence of faith in them, their souls have found rest in Jesus. But alas! how can they rest on him as their sure foundation, when they lack the evidence that they are his; or while through unbelief they are led to doubt that he is their foundation, or that they have any special interest in him? Nothing can be a more direct violation of the gospel Sabbath, than the observance of the abrogated ordinances and rites of the old covenant; and Paul had just cause to fear that he had bestowed on his brethren labor in vain, when he saw them observing days and months and times and years, which course had a direct tendency to entangle them in the yoke of bondage. He commanded the Colossian brethren to let no man judge them in relation to holy days, new moons and Sabbaths; and enjoined on them to touch not, taste not and handle not any of these abolished rites; they belonged to the six days of labor, but not to the Sabbath of the Lord. The Jewish Sabbath continued but for a day, and was succeeded by days of labor and toil; but the gospel Sabbath is that in which there remaineth rest for the people of God. The gospel Sabbath dawned upon the church of God more than eighteen hundred years ago — when the Sun of Righteousness arose with healing in his wings, and must endure for ever. It is neither confined to the mountain of Samaria, nor to the ancient city of Jerusalem; nor is it to be observed or enjoyed on any particular days, or times, or seasons, but only as the weary soul shall be made to hear and obey the voice of Jesus, commanding him away from everything else to find rest in wearing his yoke and in bearing his burden.

There is a great stir at this time among the workmongrel tribes of anti-christ, in regard to the sanctification of the first day of the week as a Sab-

bath; and from the zeal which they manifest they would, if it were in their power, move heaven and earth to bring us into bondage, even upon the subject of rest. But alas for them, they have never known what it is to rest in Jesus, nor can they know it, unless they shall be born of God; for they are like the troubled sea, which cannot rest, which continually casteth up mire and dirt.

Christian brethren, have we not wandered from the place of our rest? Have we not at times been led to cry out, as the spouse, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest the flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" — Cant. i. 7. And when we have heard the sweet response of the Beloved, saying, "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents," have we not in the language of our hearts ejaculated the words, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee?" Then let us "Stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage." Let no man judge you in meats and drinks, holy days, new moons, and Sabbaths. These are matters between us and our God, and for the use or abuse of which we are not amenable to our fellow-man. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances which all are to perish with the using, after the commandments and doctrines of men. Touch not; taste not; handle not; is the solemn admonition of the apostle of our

Lord Jesus Christ. If when Christ died on the cross, to which he nailed all the hand-writing of legal ordinances, we were represented in his death, died with him, and to the law became dead by his body, if he was delivered up for our transgressions, and raised for our justification, — if he is to us the end of the law for righteousness — why should we belie our faith, and act so inconsistently with our profession, as to go back to the beggarly elements, and thereby betray a desire to be again in that bondage from which Christ has delivered us? Although Paul admits this voluntary humility, which is urged upon us in regard to abrogated rites and ordinances, *has a shew of wisdom in will worship*, it cannot have that effect in spiritual worship: let the will worshipers, arminians, workmongers and children of the bond woman monopolize this shew of wisdom, but, my soul, come not into their secret; “Return unto thy rest, for the Lord hath dealt bountifully with thee.”

The words of the text at the head of our remarks, are peculiarly applicable to the case of a soul delivered from a state of trials, temptations and bondage. Although in our foregoing remarks we have alluded to the first entrance of quickened souls into gospel rest, the idea of returning to one's rest certainly implies that he has been there before. The children of God who have been brought into the light and liberty of the gospel, experienced deliverance from the yoke of bondage, and made partakers of that rest which the gospel is to them that believe, do sometimes through their unbelief transgress the principles of the gospel Sabbath. The moment that our faith yields to unbelief, we begin to do that which is not lawful for us to do on our spiritual Sabbath. When unbelief prevails, how soon the tempted, tried soul forsakes his rest, and like the dove which went from the ark, seeks throughout the broad expanse around him for something to rest upon. How in vain is his research, how unavailing are all his ef-

forts to find a sanctuary, a Sabbath, or a place of rest while absent from the ark. The spiritual Israelite cannot wander far without thinking some of his own thoughts; and he will be very much exposed to speak some of his own words. From his doubting, unbelieving heart, such thoughts as these are apt to arise: Can it be possible that I have passed from death unto life? I find myself so cold, so stupid, and so vile, that I am led to doubt that I ever knew the Lord; all my former exercises must have been imaginary; I must have mistaken my exercises and mistaken the excitement and working of my fleshly mind and feelings, for the work of the Spirit; but if I were indeed a child of grace I should feel as a christian ought to feel. Ah, I did hope that I was delivered from sin, and from sinful thoughts, but now I think there never was a time when I was so filled with depravity. I look within me for an evidence that I am born of God, and am frightened at what I find within me. O, the corruption of my nature, the hidden depravity of my heart; all is confusion, darkness, murmuring, and unreconciliation to God. And, withal, such a torrent of wicked and blasphemous thoughts break forth, as to lead me to conclude that I am worse than I saw myself to be before I thought I had experience a deliverance from guilt and bondage. Is there a saint on earth who has not experienced much of what is described above? Certainly they all know something about these peculiar temptations, doubts and fears; therefore of them all, we inquire if they do enjoy a Sabbath of rest while their minds are distracted with doubt and unbelief. As well might we feel comfortable upon a bed of embers as to feel our souls at rest while unbelief prevails against our hope in the Redeemer. In this state of unbelief, we not only think our own thoughts and speak our own words, but we are very apt to look about us for a few sticks to make a little fire. We feel so cold, what can be done to warm us? and in this ex-

tremity we collect every thing that looks to us like fuel; some duties look as though they would burn with a little blowing, and perhaps afford a sufficient warmth to relieve us from this freezing state that we are in; and before we are aware we find ourselves gathering sticks and kindling fires. And in some extreme cases, perhaps, we have been tempted to borrow a little fire from strange altars to kindle with. We see that our neighbors, the Philistines, and the Moabites, and the Assyrians seem to be warm and animated, and conclude there cannot be much harm in trying the experiment, just to see if we cannot get warm by their fire; for we frequently hear them saying "Aha, I am warm, I have seen the fire." But they find by sad experience that the enemies' fire cannot warm their souls; still they labor, and still they are heavy burdened, and still they find no rest to their souls. There were many ways in which the children of Israel transgressed the law of the Sabbath, and every way in which it was possible for them to do so, was figurative of the many ways in which heaven-born souls are tempted to wander from the place of their rest. No toils or labor at the works of the law, no hewing of cisterns, no gathering of sticks, no kindling of fires or any thing that the poor backsliding soul can perform will bring him back to the place of his rest. Like the Israelites in the type, he finds in bitterness of soul, that his Sabbath breaking brings bondage to his spirit, and death to his present enjoyments, until he hears the well-known voice behind him saying "This is the way; walk ye in it" He now sees and feels that he has departed from the place of his rest, is astonished at the ingratitude, unbelief, and jealousy of his own wandering heart; is melted down in tenderness at the glorious display of boundless goodness and grace of God which he now beholds, and is led to sing:

"He brings my wandering spirit back,  
When I forsake his ways;

And leads me for his mercy's sake  
In paths of truth and grace."

And from his very heart he says, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

He is now fully satisfied that Christ is his only resting place, that the gospel is his only rest; that to depart from Christ, or turn away from the spirit of the gospel, is to depart from the place where he causeth his flock to rest at noon.

"For the Lord hath dealt bountifully with thee." The goodness of God leadeth to repentance. How the poor wandering, unbelieving heart is made to repent and to dissolve in love, in grief, and in gratitude, as he now beholds new manifestations of his faithfulness and loving kindness. Return, O my soul! Earth has no charms for thee.

"Wretch that I was to wander thus  
In chase of false delight;  
Let me be fastened to thy cross,  
Rather than lose the sight."

In returning to our rest, we turn away from our own ways, our own thoughts, and our own works, and from everything that conflicts with the gospel; and how sweet and heavenly the exercise, when we can rest upon Christ as our foundation, receive and trust in him, and rest upon his promises, feeling their application by the Spirit to our souls. We can then dismiss our doubts and fears, and rejoice in the sure mercies of our God. Sustained by that almighty power that bears up heaven and earth.

"How can I sink with such a prop  
As my eternal God?"

"They that trust in the Lord shall be as Mount Zion, which cannot be removed." So very different is the spirit of the gospel from that of the law, the very duties which the gospel requires of us are essentially connected with our rest. They do not fatigue the child of grace as Jewish rites fatigued the carnal Israelites. They that wait on the Lord find their strength renewed. They

learn of Jesus, and bearing his yoke, or adhering to his commandments, they find rest to their souls. The institutions of the gospel, the ordinances of the house of God, the privileges of the sanctuary, of the closet, and of communion with heaven, cannot weary the soul that rests in Jesus.

His laws are written in their hearts, his government is supreme in their souls; they love his law, they love his government, and cannot rest in anything short of them. While the way of the transgressors is hard, and the wicked are as the troubled sea that cannot rest.

“Go ye that rest upon the law,  
And toil, and seek salvation there,  
Look to the flame that Moses saw,  
And shrink and tremble in despair.  
“But, I’ll retire beneath the cross,  
Savior, at thy feet I’ll lie,  
And the keen sword that justice draws,  
Flaming and red, shall pass me by.”

(Editorial by Elder Gilbert Beebe July, 1945.)

## OBITUARIES

### GRACE IONA ETTA RHODES

Our dearly beloved Sister Grace Rhodes was born to Frank Greenlee and the former Cordie Kidwell, March 10, 1900 in Tennessee. The family moved to Texas when she was two years of age. She married Mack C. Rhodes May 14, 1918 who preceded her in death February 13, 1965.

Survivors include two sons, Milton Rhodes and Curtis Rhodes; one daughter Mrs. Maxine Newsome; two brothers; three sisters; nine grandchildren and three great grandchildren.

Sister Rhodes was a faithful member of the Good Hope Primitive Baptist Church. She fell asleep in Christ Jesus November 6, 1975. The faith once delivered unto her kept her looking to Christ Jesus in great hope of eternal life to the very end of her earthly journey. Her soft gentle smile, her kindly face and presence will be greatly missed by the members and friends. We at Good Hope Church trust to humbly submit to the will of our heavenly Father who doeth all things well. We deeply sympathize with the bereaved family of the sweet mother in Israel.

Her funeral services were conducted by E. J. Lambert and the writer in the Winnsboro Funeral Chapel. Burial was in the Good Hope Cemetery.

Written by request of Good Hope Church in conference Saturday, December 27, 1975 and resolved that one copy be sent to the *Signs of the Times* for publication and one copy be kept for church records.

Joe L. Hamrick  
E. J. Lambert, Moderator  
Gertrude Jones, Clerk

### MYRTLE INEZ SMITH

Our highly esteemed sister, Myrtle Smith, was born to P. L. Stunkard and the former Alice Ledbetter, April 12, 1900 in Franklin County, Texas. She was married to Euell Smith who preceded her in death February 19, 1965. There were no children born to this union; however, Sister Smith and her husband raised her niece, Polly Peals and their home was a gathering place for many young people who delighted in the warm atmosphere and kindness found there. In later years, due to poor health, Sister Smith had to leave her home and live in a nursing home in Winnsboro. She never complained and enjoyed visits from her many friends. She enjoyed reading the *Signs of the Times* as long as she was able and loved to talk concerning the scriptures and what she hoped Christ had done for her. She was a faithful member of Good Hope Church and attended regularly until poor health prevented it. Her absence was greatly felt by all the members and friends.

Survivors include Polly Peals; six sisters, Mrs. Earl King, Mrs. Gertrude Jones, Mrs. Pinkie Bass, Mrs. Cecil Jordan, Mrs. Mary Barker, and Mrs. Syble Carnes; several step sisters; nieces and nephews.

Sister Smith was called by her God, October 20, 1975. Her funeral services were conducted by Elder E. J. Lambert, Dalton Graves, and the writer. She was laid to rest in the Good Hope Cemetery to await the resurrection morn.

Written by request of Good Hope Church while in conference Saturday, December 27, 1975 and resolved that one copy be sent to the *Signs of the Times* for publication and one copy for the church record.

E. J. Lambert, Moderator  
Gertrude Jones, Clerk  
Joe L. Hamrick

### RESOLUTION OF RESPECT

It has pleased our Heavenly Father to call Sister Mary B. Cox from our midst.

Sister Cox was born October 7, 1906 and died December 21, 1975, making her stay on earth 69 years. She was blessed to attend our

church for many years before she joined on April 1, 1973. She was the daughter of the late Brother Clay Brown and Sister Lossie Brown who were also faithful members of our church.

Sister Mary was a great believer of salvation by the Grace of God. She always praised her God and was glad to be with the Primitive Baptist. To know Sister Mary was to love her and we feel our loss is her eternal gain.

Therefore we Resolve:

- (1) That we send our sincere Sympathy to her family, and we trust she is resting in peace.
- (2) That 3 copies of this Resolution be made, one for the family, one for the church records, and one to be published in the *Signs of the Times*.

This done by order of Conference at our January meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

SISTER ANNIE YOPP

We, the Church at Muddy Creek desire to write a few lines in memory of our dearly loved sister, Annie Yopp. She was born May 30, 1885 and died August 13, 1974 at the age of 89 years. She offered to the church at Muddy Creek on September 28, 1969. She was received and was baptized the same day, by Elder Harmon Brown and Elder L. L. Yopp.

She was a faithful member to her church. She became so afflicted she could not attend her meetings but she enjoyed the Brothers and Sisters going to see her and hearing them sing those good old hymns.

She spent her last three months in the nursing home at Jacksonville, North Carolina. It was here she was called home.

She was first married to Willie Hunter and they had three children. We miss her a lot at church, but we feel that our loss is her eternal gain.

Her funeral was preached by the Elder William Everett from Rocky Mount, N. C. Her body was laid to rest in the family cemetery near home beneath a beautiful mound of flowers. There to wait the glorious resurrection day.

Written by Debbie Simpson  
Stewart D. Brown, Clerk  
Elder W. L. Everette, Moderator

A MEMORIAL TO  
SISTER MARY JANE HORNE

We, the Church at Muddy Creek bow in humble submission to the will of a loving

Heavenly Father who called our dear Sister Mary Jane Horne to be with Him September 1, 1974. She died in Onslow Memorial Hospital after a short illness. Her health hadn't been good for quite sometime but she was well enough to attend her quarterly meeting fourth weekend in August, and enjoyed it very much.

She was born an Albino child in Onslow County, February 27, 1891 and died at the age of 83. Her parents were William Ira Horne and Anna Futral. They were married March 2, 1876 and this union was blessed with nine children. Sister Mary's mother died May 30, 1893. Later her father married a second time to Ellen Brown Lanier. This union was blessed with 3 children.

She united with Primitive Baptist Church Saturday night, April 6, 1946, first Sunday in April at Brother Lewis William's home. Baptism was the following morning at Nine Mile Creek by Elder Lonnie Yopp. Sister Mary was a faithful devoted member at Muddy Creek and all sister churches so long as her health permitted. If she didn't have a ride from home she would walk to where she could get a ride to attend her meetings. She firmly believed the Doctrine of Salvation by the Grace of God and was very interested in the welfare of her church.

I felt very close to her and loved her so much as a sister and a very dear friend. There were times when I could help her when she was in need of a helping hand. She seemed to appreciate it a lot and said she would never forget my willingness to help her in a time when she needed it so much.

Her funeral was conducted by her pastor, Elder W. L. Everette at Muddy Creek Church, Tuesday at two o'clock. This was by her request and the members sang two hymns she loved so much as requested. Relatives and friends, also brethren and sisters in the churches were there to pay their respects to Sister Mary. "To know her was to love her." Her body was taken to Nick Fountain Cemetery at Back Swamp where it was laid to rest beside her sister "Lina" as she was known by her family and friends. They'd agreed while they were both living they wanted a double monument for their graves. The beautiful array of flowers manifested the love of all whom had come to know her. We feel our loss is her eternal gain and she is resting peacefully in the arms of her Dear Saviour. We all miss her so very much.

Written by a Sister that loved her.  
Arlene Brown Williams  
Stewart D. Brown, Clerk  
Elder W. L. Everette, Moderator

## HAZEL L. ROWLAND

In sadness I attempt to write a few words in memory of my beloved neice and our Sister in Christ. She was born May 12, 1917 and died December 7, 1975. She Joined Springfield Primitive Baptist Church June 7, 1975. She was a firm believer in salvation by the Grace of God, believing it was all fixed before time. Many times I heard her say during her sickness she didn't think anything would take her from this life before the time allotted for her. I know we will miss her very much, yet knowing our wonderful God never makes a mistake we feel that our loss is her gain.

She leaves to mourn their loss, her parents Brother Calvin Mayhew and Myrtle Mayhew, Gretna. Her husband Bland Rowland, one daughter Mrs. Charlie Bowler, one son Danny Rowland; two sisters Mrs. Reese Younger and Mrs. Jimmie Bowler, three brothers Lanier Mayhew, Reed Mayhew, and Stover Mayhew all of Gretna, Va.; three grandchildren and one great grandchild.

Her funeral was conducted at Springfield Church by her Pastor Elder O. K. Tench assisted by W. C. Harrelson and Ernest Roebuck.

Her body was laid to rest beneath a beautiful mound of flowers in Gretna Burial Park to await the second coming of our Lord.

Written by L. R. Willis

## BROTHER ALBERT D. FOOKS

It has pleased our Heavenly Father to call home Brother Albert D. Fooks. He was born July 7, 1895, son of Gelbert H. and Annie Perdue Fooks. He was born in Worchester County near Snow Hill, Md.

He was married to Beatrice Hammond on June 6, 1923. There were seven children born to this union. His wife, Sister Beatrice and six children survive; William Fooks, Berlin, Md., Sister Roselee Atkinson, Delmar, Md., Martha Quillen, Salisbury, Md., Alberta Lynch, Mary Jane Age, and Barbara Parks of Snow Hill, Md. Also two sisters, Virgie Hales and Nora Perdue, Snow Hill, Md., eighteen grandchildren, and three great grandsons survive.

He united with the Snow Hill Old School Baptist Church on August 31, 1958.

We were baptized together, by our pastor, Elder D. V. Spangler. We have traveled together many miles with our wives to the different churches; he was a lovely and dependable brother, we will always cherish the memory of fellowship with him.

His funeral was preached by our pastor, Elder James R. Poole. He was laid to rest

in the Snow Hill Church Cemetery to wait the glorious Resurrection.

1. John 3:2 — Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is.

This is submitted by special request by one who loved him very much.

Brother Frank A. Holland

## SISTER LOLA SHORT

It is indeed with much sadness that I attempt to write a few words in memory of one I love and esteem so highly.

It pleased our Dear Heavenly Father to remove from our midst our Sister Lola D. Short on November 4, 1975. She was born in Pittsylvania County on July 25, 1895 to the late Robert and Octavia Dalton.

On December 27, 1918, she was married to John L. Short who survives her. Other survivors are, one son, Marvin C. Short; two brothers, Brother Tilman Dalton and Brother Noel Dalton; three sisters, Mrs. Nannie D. Fitzpatrick, Sister Clydie D. Pickeral and Sister Jennie Dalton Shelton.

Sister Lola united with Weatherford Primitive Baptist Church on July 27, 1924 and was a very lovely and devoted member. She always filled her seat as long as her health permitted. She was a good wife, mother and neighbor and was loved by all who knew her. She always enjoyed visits from her friends and brethren during her long illness. I can recall on many occasions when we were blest to visit her, she always requested us to sing the songs of Zion and I feel we were blest to feel the love that flows from heart to heart and from breast to breast at times when we visited with her. I believe Sister Lola was made reconciled to her illness and to death. She will be greatly missed by her family, friends and brethren. May we all be reconciled to the will of our Heavenly Father who never makes a mistake. We feel our loss is her eternal gain.

Her funeral was conducted on November 6, 1975 at 2:00 P. M. at Weatherford Primitive Baptist Church by her beloved Pastor, Elder O. K. Tench and Elder Raymond Goad. Her body was laid to rest in the Church Cemetery beneath a beautiful mound of flowers to await the glorious resurrection when Jesus shall come again to gather all his children home.

Written By: Marvin Brumfield  
Elder O. K. Tench — Moderator  
L. H. Doss — Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., MAY, 1976

NO. 5

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5/76  
IT EXPIRES WITH THIS ISSUE

## AGREEMENT BETWEEN ELDER JOHN LELAND AND JAMES MADISON COMMEMORATED

An interesting and important event in American history was recalled on October 4, 1953, when the Leland-Madison Monumental Park was dedicated near Orange, Virginia. The site of the park marks the place where Elder John Leland and James Madison met to discuss their differences pertaining to the ratification of the Constitution of the United States. This was in 1788.

The Constitution, as it was drawn up by the Convention in Philadelphia in 1787, did not contain a guarantee of religious liberties and free speech. Elder Leland, and those he represented, opposed the ratification by Virginia unless such provisions were included. This was a large and influential group of citizens, and it was not likely that the Constitution would be ratified without their support.

The following is quoted from an article in a Washington newspaper by Dr. Joseph M. Dawson:

"Authorities agree that Leland was a key man in obtaining Virginia's ratification of the Federal Constitution. Without Virginia's favorable action, in all probability the Constitution would never have been ratified.

"The Rev. John Leland though a na-

tive of Massachusetts, owes his place in history to his activities in Virginia from the time he went to Culpepper in 1775 to his return to Massachusetts in 1791. In that 16-year period, he proved to be a statesman as well as a flaming evangelist. Elected to the Virginia Assembly, he collaborated with Washington, Jefferson, Madison and Mason in behalf of religious liberty. He also baptized more than 700 converts in the region between the Ketchikan Mountains and the York River. He was affectionately called Parson.

"While Leland enjoyed the Friendship of the leaders mentioned above, he opposed Madison's election to the Virginia Ratification Assembly because Madison's document lacked a Bill of Rights. At a picnic near Orange, the two men composed their differences and agreed on an amendment. Then Leland pledged his support, with the result that Madison was seated and Virginia ratified the Federal Constitution as amended.

"In the meantime Leland, on behalf of the Baptists, had written George Washington, saying, "when the Constitution first made its appearance in Virginia, we, as a society, feared that the liberty of conscience, dearer to us than property or life, was not sufficiently secured . . . . Under the regal government mobs, fines, bonds and prisons were our frequent repeat."

"Although Washington belonged to the Established Church of Virginia, he sympathized deeply, as evidenced by his reply: "If I could have entertained the slightest apprehension that the Constitution formed by the conventions where I had the honor to preside might possibly endanger the rights of any

ecclesiastial society, certainly I would have never placed my signature to it; and if I now could conceive that the general Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."

The first amendment to the Constitution, referred to above, reads as follows.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

There is little mention in secular history of the part our religious forefathers took in securing this freedom for us, but we should be most grateful that in the purpose of God, He gave us men of courage to fight for and secure our priceless heritage. —J. D. W.

(The above is re-published from the December, 1953 issue of the *Signs* because of the importance of the events narrated, which led to the ratification of the Federal Constitution as amended.

See the First Amendment quoted above. — J.D.W.)

#### HAS A LONGING IN HER HEART

1020 S. E. 11th Ct.,  
Ft. Lauderdale, Fla. 33316

Dear Editors of the Signs:

I wish to renew my subscription for two more years, with the rest for the Fund.

I enjoy reading it so much. We don't have a Primitive Baptist Church here in Ft. Lauderdale. I united with the Mechanicsville Primitive Baptist in High Point, N. C. in the year of 1945. All my family were of the Primitive Baptist Faith. One night I had a vision, I thought it was the end of the world, and I was out in the yard kneeling, try-

ing to pray. I looked up and the whole world was on fire, and Jesus was over me. He said to me, "Fear not, your sins shall be forgiven, and you shall be saved." I awoke crying and rejoicing. But have come through many trials and tribulations since that. I know that we can't live on flowery beds of ease in this low ground of sin and sorrow. We have to be let down, to be able to be brought up again. But I love the good Lord with all my heart, and realize what a poor sinner I am, begging for His mercy; and knowing without Him I can do nothing.

We have been living here sixteen years. My husband is a Missionary Baptist, so I go with him on Sunday morning; but it doesn't satisfy that longing in my heart to hear the truth preached as I believe it.

A sister in hope,  
Mrs. Uzenia Blackwell

#### THANKFUL FOR BELIEF AND HOPE

S. Charleston, W. Va. 25303

Dear Brother Wood:

I notice that my subscription is about to expire, so I am sending a check for another year, the remainder to be used as needed.

As I have said many times before, without this paper my soul would become hungry for the sweet truths it contains. All the articles are precious to me, but the one written by Troy G. Shepard in the January *Signs* seemed to express my sentiments precisely.

I feel to be one of least, but, if not deceived, I thank my Lord for this glorious belief and a sweet hope in Him; without that I would have nothing to live for, nor anything to die for.

I am so sorry that I failed to meet with you dear brethren at Mt. Zion Church the 4th Sunday in December. We had to return home before your meeting day. I am anticipating a visit to Virginia this summer, with the an-

icipation of seeing you then.

Hope you and Sister Wood are well.  
Give her my love.

In bonds of love,  
Mrs. Lester (Verta) Haning

---

New Horizons,  
1140 Bloor Street # 1213B  
Toronto, Ontario,  
Canada.

Dear Editors of the Signs:

Enclosed find money order in memory of our former pastor's dear wife, and dear sister in the church, Esther Ruston. We miss them both, but they wanted to go "Home", in their later years, and we cannot mourn as some do, as we have our very precious hope.

God has been good to us as a church to give us such a blessed couple, and to answer their prayers and ours as a church for two young ministers to carry on to speak the truth as we feel has been revealed to us. We do appreciate the ministers coming to Canada to bring "glad tidings" and encourage us.

Due to mail strike we did miss the *Signs*, but all three of mine came, and I felt they would be a feast for me. I enjoyed your Editorial in the January *Signs*, Elder Wood. All the writings are good spiritual food for me. May all you editors be blessed by our God, as you said, "who still is in command."

Yours humbly, a little sister in hope,

Verna Carscadden

---

SAVED BY GRACE ALONE

6290 S. Lakeshore Drive  
Shreveport, La. 71109

Dear Brother Spangler and Editors:

I have enjoyed many years; and still do.

I see my subscription is almost up so am sending a check for one year's renewal —use the rest as pleases you.

The article in the December *Signs* by Elder Silas Durand is so good to

read. I feel so alone and sinful in this world of trouble. I can go and hear our wonderful little preacher explain the great way of salvation by grace, and know he cannot do that by himself. Brother Loyd Wall is our Moderator. I feel my time is almost spent in this world of sin, of which I feel the chief sinner. I will be eighty-four in February. I don't know if I ever had an experience of grace or not. But the little hope I have I would not take the world for it, if I could.

In 1920 I was sick in bed, and it seemed that all at once I saw the darkest place I would go when I died; and I knew that no human could help me: only God could keep me from stepping on in that awful place. Then I heard the words, "You have got to die." O how heavy my heart was! I began to read, but all that I read in the Bible was against me. The doctor came and he asked me what I was worrying about. I thought he wanted the truth, and I said, Where will I go when I die? He said, I cannot do anything about that. And I replied, How well I know you can't. It seemed that heavy weight was in my heart for a year, and I could find no relief.

One night I dreamed, Well I have to die, but I do not dread it. I looked up toward heaven and saw Jesus dressed in white, and a great chain so white spread around. When I awoke that heavy feeling was gone. Oh, how proud I felt. I went over to my mother's and told her; and she began to cry. I thought at such good news, why would she cry; I soon learned why.

This is just a little of what I hope I have had in my travels in this sinful world. We are saved by grace, and grace alone. I don't know why Brother Spangler and all, I am writing this. Do as you please with it. It seems I cannot stop. No man or person can do anything: we are weak but can be made strong by our Redeemer. All our help must come from God and Him alone.

May He keep you all to send the good news to His lonely sheep that are scat-

tered over the face of the earth. God bless you all.

A sister I hope,  
Mrs. J. S. Moffett

JUDGEMENT BEGINNING AT  
HOUSE OF GOD

Rt. 2, Box 78A  
Strong, Ark. 71765

Dear Editors:

I enclose a \$4.00 check for the renewal of my subscription. I enjoy reading the *Signs* and do not want to miss any copies. I enjoy reading the precious truths it contains.

In the November issue under *Voices of the Past*, Elder Beebe wrote concerning the *Judgement Seat of Christ*, what and where is it. I agree with Elder Beebe's writings. This is not spoken of as a seat or place of Judgement in a distant world, or in some other state of being than the present. God has already seated his King upon his holy city of Zion. (Psalm 2:6) And unto his Son he has said, "Thy throne O God, is forever and ever: the sceptre of thy kingdom is a right sceptre" (Psalm 45:6) "For the Father judgeth no man, but hath committed all judgement unto the Son: that all should honor the Son." (John 5:22)

One place in the scriptures it mentions about the judgement beginning at the house of God. I believe His people's sins are open beforehand, going to judgement here. "Some men's sins are opened before hand, going before to judgement; and some men they follow after." (1 Timothy 5:4) "... for we shall all stand before the judgement seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Romans 14:10-12)

I believe God's people acknowledge their sins to God while here, and their sins are ever before them, as it was with David. I cannot help but believe

that the Lord is our Judge and law-giver, "Whereof the Holy Ghost also is witness to us: for after that he had said before. This is the covenant that I will make with them after those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." (Hebrews 10:15-17) Precious Words! "This people have I formed for myself: they shall shewforth my praise." How good it is to sing praises to His holy name, when blessed of the Lord to sing with the Spirit and with the understanding also, as Paul mentioned in some of his epistles.

In the scriptures we read where Jesus said, "My kingdom is not of this world." And again he said to his disciples when he was with them in person, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29, 30) "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." (2 Timothy 4:1)

We read in Matthew, 16th chapter, "For the Son of man shall come in the glory of his Father with his angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." I believe that Peter, James and John were the three disciples that the Lord mentioned, that should not taste death till they see the son of man coming in his kingdom. I believe they saw Jesus coming with power and glory of his Father in his kingdom, in the transfiguration of Jesus on the mount.

"The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord."

I love the people of God that are of Zion.

Mrs. Lula B. Fox

## PRESENT STATE OF RELIGION

By William Gadsby, London 1841

(Continued)

*Inv.* Do not be so uncharitable. Be advised, and give way a little to the bulk of professors, and, like them, let your charity be universal. Love all, take in all, embrace all, and then you will act like a modern Christian.

*Love-Truth.* Well, but after all you have said, I can assure you that charity is not quite so extensive as you intimate; for there is one class of professors that Universal Charity hates in her very soul, and is warning her pupils to beware of, on all occasions.

*Inv.* Indeed! what sort of outlandish beings must they be then? for, to my knowledge, she has united together some who pretend to believe in the doctrines of election and predestination, and others that say they are damnable doctrines; some who say the sinner is justified by the righteousness of Christ imputed, and others who say it is imputed nonsense; some who believe the Spirit must apply the word to the mind, and others who say the word is sufficient of itself, independently of the Spirit's influence; some who profess to believe that except a man be born again he cannot enter into the kingdom of heaven, and others who say there is no such thing as being born again; some who say they believe in the essential Diety of Jesus Christ and the atonement made for sin by the God-Man Mediator, and others who boldly deny both; some who will say that sinners are saved by grace through faith and that not of themselves, and others who say it is of themselves; some who say the ransomed shall be saved with an everlasting salvation, and others who roundly assert that there are thousands in hell for whom Christ shed his blood; some who say that God's people shall never finally fall, and others who say that they may; and some who say that God will accomplish all the good pleasure of his will in the salvation of his elect, and others who say that he has willed the salvation of all men. Now all

these have that one and the self-same spirit, *Universal Charity*, united together in one bond of perfect union; so that if there are any that her loving arms cannot embrace, they must be a wonderful set of creatures indeed! Do have the goodness to tell me who they are, and what they are called?

*Love-Truth.* Called! Why Universal Charity calls them *Antinomians*, bigots, narrow-spirited, and many ugly names beside.

*Inv.* *Antinomian!* Why that is as frightful a name as the term *heretic* was in the days of Queen Mary.

*Love-Truth.* You are exactly right, and it answers the very same end; for then, if a servant of Christ was enabled to confound a bishop, a priest, or any other deluded Papist, with the word of God and sound experience, the strongest argument they were able to bring was, "You are a wicked heretic;" and to this moment men are taught to despise the children of God, and call them *Antinomians*, and many of God's weaklings are frightened at the idea of going to hear a man who has experienced a divine change, and contends earnestly for the faith once delivered to the saints, because they are told he is an *Antinomian*. I was once in company with four or five persons, all members of one church, who told me I was an *Antinomian*; and when I asked them what an *Antinomian* was, they honestly said they did not know, only their minister said I was one. Thus *Antinomian* is a kind of bugbear word to frighten people from the truth.

*Inv.* But will you have the goodness to tell me what the term means, and why Universal Charity calls people by such a frightful name?

*Love-Truth.* I will, in the first place, as well as I am able, give you the outlines of these people's faith, and the truths they preach; and then we will a little investigate the meaning of the term, and show to whom it is applicable.

*Inv.* With all my heart; and be as concise as possible. But wait a moment, for yonder comes John Demure and

Samuel Trifle, perhaps they will stop and hear.

*Love-Truth.* They are both enemies to the truth, and, if they stop, you will find them out.

*Inv.* Say you so? Well, here they come, and at all events I will ask them. How do you both? Friend Love-Truth and I have been talking about religion, and he is just going to state some of the sentiments of those people called *Antinomians*; but I wished him to stop till you came up, not doubting but you would wish to hear.

*Demure.* *Antinomians* are a very wicked set of men indeed! I should almost think it a crime to speak of them; but as you wish me to stop, I will comply with your request.

*Trifle.* I have heard our minister trim them famously many times; and, if I mistake not, he was sent for thirty-six miles on purpose to do it; and so zealous was he in the business, that he preached four times in one day, and I assure you he did it to a nicety. For my part, I was vastly pleased. But at your request, I will stop and hear.

*Love-Truth.* I have heard speak of trimmings before now, and I have been told that people mostly pay dear for them; and I am greatly mistaken if some of *these* trimmings are not very dearly bought. But to return to our subject. These *Antinomians*, as Universal Charity calls them, maintain and preach most of the doctrines contained in the articles of the Church of England; but what makes the most stir, and for which they are called by this name, are the following things. They believe that Jehovah, in eternity, or before time, chose unto himself a people for his own glory, and that he did this independently of any goodness he saw in, or done by them, but merely as an act of his own sovereign pleasure, "according as he hath chosen them in him before the foundation of the world, that they should be holy (not because they *were* holy, but that they *should* be holy) and without blame before him in love, having predestinated them unto the adop-

tion of children by Jesus Christ to himself, according to the good pleasure of his will. For the children not being yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth." (Rom. ix. 11.) As it is written, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." (Jer. xxxi. 3.) Thus it appears that God's everlasting love is the cause of his calling them. They also maintain that man is so awfully fallen by sin, that, while in an unregenerate state he can do nothing but sin; for they have not faith, and without faith it is impossible to please God. They also believe that every holy breathing, panting, longing, groaning, thirsting desire of the soul is implanted by the good Spirit of God; for all their springs are in him; and it is God who worketh all their works in them. Every good gift and every perfect gift cometh from above. (James i. 17.) They believe that no man can know any more of God, to any good purpose, than God is pleased to teach him; seeing it is the Spirit's work to take of the things of Christ, and show or reveal them to the church. They also maintain that no sinner can come to Christ, except the Father, which sent him, draw him; and that a sinner will never come to Christ to be healed before he is wounded; to be filled before he is empty; to be clothed before he is naked; to be washed before he is made to see and feel himself filthy; nor will he run to Christ for shelter before Moses has burned his house over his head; flee for refuge before he is aware of the storm; nor want to be hid in Christ before his sins have found him out, and he can hide himself no longer; that he will never hunger and thirst after righteousness so long as God will let him feed upon vanity; nor in reality cry, "Lord, save me, or I perish," before he finds himself in a perishing condition; nor submit to Christ and bend to his sceptre, before God, (by the power of his omnipotent grace,) humbles his proud

heart, and brings him into the dust.

*Demure.* You make my very blood run cold; I cannot bear to hear you any longer; God will never save a sinner, if the sinner does not first seek after him; and as an eminent divine observes, "we are every moment pleasing or displeasing to God according to our works." I believe I am in the favour of God, because I have lived these six months without committing one sin, but that damnable doctrine of *Election* my soul perfectly hates; and the things you have spoken of are connected with it I am sure; therefore I reject it altogether. I would sooner be a Deist than of such a religion. All men have a *chance* to be saved, and God wishes them all to be saved; and it is their own fault if they are not, say what you will!

*Trifle.* Though I do not altogether agree with brother Demure, yet I hate such strait-laced work.

*Love-Truth.* One at a time if you please. Let me just have a word or two with Demure, and then say what you have to say. He has just observed that he has not committed sin for six months; but Job says, "If I say I am perfect, it shall also prove me perverse;" (Job ix. 20;) and it does not require an eagle's eye to see that this is the very case with Demure; for he is so full of perverseness that his very eyes sparkle with indignation against the doctrine of God's sovereignty; and he that is perfect has maliciously called the doctrines of the Bible *damnable*; notwithstanding that we have proved it both from the Old and New Testaments. He appears to be one of those characters whose damnation, Paul said, slumbered not, (Rom. iii. 8,) who resist the truth. As for his sinless perfection, Solomon points out to a nicety, for the Lord says by him, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Prov. xxx. 12.)

*Demure.* It would have been well if some part of Paul's epistles had never been written. Let me hear no more about Paul, for I have read his 7th, 8th,

and 9th chapters to the Romans till I have been ready to burn them; and did I not believe that Paul spoke of himself when in a carnal state, in his 7th chapter, I should hardly believe him a Christian. I am sure I feel nothing of those things he talks about, neither did the great Mr. Wesley, nor Mr. Fletcher; they knew better. I have just been reading Mr. Wesley's\* thoughts upon good works, and in the Minutes of the Conference of 1770 it is stated, that Methodist preachers "had received it as a maxim, that a man is to do nothing *in order* to justification." But in these minutes he declares, "*nothing can be more false.* Whoever desires to find favour with God, should *cease from evil, and learn to do well.* So God teaches us by the prophet Isaiah. Whoever repents should do *works meet for repentance.* And if this is not *in order* to find favour what does he do them for? Is not this salvation by works? Not by the *merit* of works, but by works as a condition. What have we then been disputing about for these thirty years? I am afraid *about words.* As to *merit* itself, of which we have been so dreadfully afraid, we are rewarded *according* to our works; yea, *because of our works.* How does this differ from *for the sake of our works?* And how differs this from *secundum merita operum*, as our works *deserve?* Can you split this hair? I doubt I cannot." This is my faith also, and I bless God that I feel the reward of my own works every day, and am always happy. But to believe in salvation without works, is wretched *Antinomianism.*

*Love-Truth.* Be assured of this, that what you and your oracle, Mr. Wesley, say about salvation, differs from what God's oracles say as much as heaven differs from hell; and this you will find if you examine the word of God. Hence, God by the mouth of Isaiah brings a variety of charges against Israel, and sums them up in saying, "But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." (Isaiah xliii. 24.) Now if Wesley and

you be right, there can be no hope for such monsters, but to hell they must go; and indeed it is a wonder of wonders that there is any ground of hope. But, God be praised, so it is; for says Jehovah, in the very next verse, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Now if this be the word of God, what becomes of your plan of being saved according to your works? If this is not salvation all of grace, I know not what grace is. And to this agreeth the New Testament; as it is written: "Even so then at this present time also, there is a remnant according to the election of grace; and if by grace then is it no more of works, otherwise grace is no more grace; but if it be of works then it is no more grace, otherwise work is no more work." (Rom. xi. 5, 6.) "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." (Eph. ii. 8, 9.) Boasting is excluded, and if God had ever made known to you what sin is, and where it lives, and caused you to know him by faith, it would have excluded boasting in you. But you are a total stranger to that salvation the Bible speaks of. The church are "saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Now if you and Wesley be right, the Bible is wrong. I will not say you are not Bible characters; no, for you are there described as "seeking salvation by the works of the law, and stumbling at that stumbling-stone." (Rom. ix. 32, 33.)

*Demure.* You had better say that that man of God, Mr. Wesley, is gone to hell.

*Love-Truth.* I have nothing to do with that; God only knows; all I can say is,

that if he died in the state he was in when he made the confession that you have repeated, he is not in heaven; for God in his word declareth that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. x. 10.) "And out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) So that when such a declaration is made, it proves that there is a whole troop of the same sort behind; but "he that is of God heareth God's word;" (John viii. 47;) and this is quite opposite to God's word, therefore cannot be of God. As for your living without sin, your very countenance proves that at this time you are boiling full indignation against the scriptures I have quoted; and if that be not sin, what is?

*Demure.* Say what you will, you shall never move me from my views. I am sure you are a wicked *Antinomian*. If the doctrine of election be true, God must be a tyrant; yea, worse than Pharaoh a thousand times. If he gives his grace to one, and not to all men, he can be no better than a monster.

*Love-Truth.* Who is this coming towards us?

*Demure.* It is one of my neighbors, named Insolence.

*Love-Truth.* Is that his proper name, or is it a name of reproach?

*Demure.* It is his proper name, and if his business is with us, you will soon be convinced of it.

*Insolence.* Mr. Demure, I have been seeking you for some time, and now have found you at last.

*Demure.* What do you want with me?

*Insolence.* Want! I am likely to be sold up for rent, and I want you to give me the money to pay it with.

*Demure.* I pay your rent! Not I indeed! What right have I to pay your rent?

*Insolence.* Sir, you have plenty of money, and you paid the rent of Thomas Deceit the other day; and you have as great a right to pay my rent as his; what had he done to deserve it more than I?

*Demure.* I acknowledge I did pay his rent, and that he deserved it no more than you; but does that lay me under any obligation to pay yours? Is not my money my own, and is it not right in me to give it to whom I will, without being insulted by you? Surely it is.

*Insolence.* No; you have as great a right to give to me as to him, and you are nothing but a partial tyrant if you do not.

*Demure.* Begone man; I will not pay your rent, for I have no right so to do.

*(Insolence goes away foaming with madness, crying, "You tyrant; you are nothing but a tyrant.")*

*Love-Truth.* Mr. Demure, the man seems very much offended at you.

*Demure.* Yes, that he is indeed; did you ever see such an insolent fellow in your life?

*Love-Truth.* Yes, Sir, the world abounds with such. But suppose you had brought up this man from a child, and he had always been waiting for an opportunity to kill you, and had robbed you again and again; suppose he was in the habit of ridiculing you, reproaching your character, spitting in your face, despising you in all you said and did, and yet told you that you were a tyrant if you did not still keep him, and give him a part of your estate into the bargain; what should you think of him then?

*Demure.* I should think it just to send him to prison.

*Love-Truth.* Well, now bring the matter home. Man is born like a wild ass's colt, and goes astray from the womb, speaking lies. Every imagination of his heart is evil, only evil, and that continually. Thus he lives in open rebellion against the God of all his mercies, and, as much as in him lies, robs God of his glory, despises his holy name and way, and were it in his power, would dethrone him. Now what claim can this man have upon God for an eternal inheritance? and what can be greater insolence than for this man to tell the great Jehovah that he is a tyrant if he does not give him a chance of being saved?

*Demure.* But if all men are alike, and God has predestinated some to glory, and left the rest, is it not acting a most tyrannical part indeed?

*Love-Truth.* And so you are one of those insolent beings who exalt themselves above God? You help one man who is in trouble, and call another insolent for demanding the same assistance. And you say you have a right to do what you will with your own; yet you say God is a tyrant if he disposes of his blessings as he pleases. For shame! blush if you can! Your insolence exceeds that of the devil himself.

*Demure.* I do not understand you, but I hate that damnable doctrine of election.

*Love-Truth.* Then you hate God, for it is of God; and if you were of God, you would hear his word.

*Trifle.* Although I do not altogether agree with Mr. Demure, I am far from agreeing with you; for I think you have got too much of the bigot in you. Besides, according to your account, there is something very gloomy in religion. I remember our dear minister once observing that Jesus Christ disliked to dwell in a sad heart, as much as a man disliked to dwell in a dungeon; and I thought it a wise observation. All we have to do is to credit the gospel, and walk uprightly in the world, and then take the comfort of the gospel; so that I am mostly happy myself, if the things of this world go on to my mind.

*Love-Truth.* I heard your minister make the same observation, and almost trembled for him at the time, it was so contrary to God's word; "But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." (Isa. lxvi. 2.) "The Lord is nigh unto them who are of a broken heart, and saveth such as be of a contrite spirit." (Ps. xxxiv. 18.) Yea, the great Head of the church says, "Blessed are they that *mourn*, for they shall be comforted." (Matt. v. 4.) "Blessed are ye that *weep now*, for ye shall laugh." (Luke vi. 21.) It is "the wicked who are not in trouble as other

men, neither are they plagued like other men." (P.s lxxiii. 5.) But that man who knows the plague of his heart will find enough to make it sad. If your preacher knew the gospel for himself, he would not advance such things.

*Trifle.* Why, do you dispute our minister's Christianity? I wish you had heard him the other night upon "Family Religion;" you would have thought differently, I am sure.

*Love-Truth.* I did hear him; but pray what did he say?

\*Should any be disposed to say I ought not to have mentioned the names of characters who are dead, (though at the same time they can indulge themselves in showing their abhorrence to the name of Calvin and the doctrines he maintained,) I reply, I go upon Scripture authority. Paul mentioned the names of Jannes and Jambres, who resisted Moses; and so do these also resist the truth. (2 Tim. iii. 8.)

(Continued Next Issue)

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STAUNTON RIVER UNION

The next session of the *Staunton River Union* will convene, the Lord willing, with Strawberry Church, the fifth Sunday and Saturday before in May.

An invitation is extended to all of our correspondents and lovers of the Truth.

Elder R. S. Payne, Mod.  
Josephine N. Dodd, Clerk

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 May, 1976.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
P. O. Box 4524,  
Rocky Mount, N. C. 27801

EASTERN UNION

The *Eastern Union* is appointed to be held, the Lord willing, with the church at Bethlehem, Tyrell County, N. C. on Saturday before and fifth Sunday in May, 1976.

The Eastern Union was organized one hundred years ago in 1876, at Bethlehem Church, and so far has lived together in peace and fellowship since that time. All brethren of the same faith and order, are invited to come and be with us. A special invitation is extended to our ministering brethren.

Elder N. M. Ambrose, Union Clerk

TO OUR SUBSCRIBERS

During the past year probably one-half or more of our subscribers have sent donations along with their renewals of the *Signs*. Others have sent donations separately from their subscriptions. This has been a great help both in paying our bills and sending the paper to those unable to pay for it. But for this generosity our income would not be sufficient to meet our expenses; yet by the kind consideration of the brethren and friends, we have been able to meet them.

Danville, Va.

May, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

**BUSINESS OFFICE**

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Danville, Va. 24541

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R. F. D. 6, Box 270

Beechwood Lane

Danville, Virginia 24541

The cost of each paper depends on the number of subscribers we have. We feel sure that a little effort on the part of each subscriber would increase our circulation, which is necessary to maintain our present schedule. We have some families who send the paper to their children, and see to its renewal each year. Others send it as a gift to those they believe would enjoy it.

Will you help increase our circulation either by sending it to a believer who does not now take it, or to a relative, or lend your copy to someone whom you feel would be interested in its contents, with the suggestion that they subscribe?

With the strong support we have from our readers, we believe each one will make some effort on behalf of the *Signs of the Times*.

**EDITORS**

**EDITORIAL**

**PEACE**

We learn that there is an effort for reconciliation among brethren who have been separated in different parts of the country. This is very encouraging; and we hope that the Prince of Peace will guide them in their efforts.

There are many of God's humble poor who are separated from each other, who believe and love the same Truth. Where there is unity in the doctrine of our Lord, how important it is that there be gospel labor to find sweet fellowship with each other.

Where there is unity in the doctrine of Salvation by Sovereign Grace, and grace alone, what a blessing it would be to find a unity in the order of God's house: if we have Gosepl Order, it must flow from the doctrine of God. Genuine peace can never come if there is a disposition to take another by the throat, and demand "pay me what thou owest," or an eye for an eye, and tooth for a tooth approach.

If the desire and grounds for peace exist, you will find a manifestation of Humility, Meekness, Longsuffering, Kindness, and not least of all, Brotherly Love and Forgiveness, even as our Lord has forgiven us.

We are told that when a brother is overtaken in a fault, to restore such an one in the spirit of meekness; considering ourselves, that we all do err.

Many years ago when a division had separated me from a beloved Elder, whom I loved very much, he wrote me as follows, "Do not let this division separate us as brethren, as Abraham told Lot when there was striving among their herdsmen. Another lovely minister, also separated, wrote me and said, "I think you are the servant of a great King." Both of these are now sleeping; and I hope to meet them one day. I cannot think of them without warmth filling my heart.

How poor and weak we are. How we do need the spirit of meekness! What a blessing it would be, if God brought

separated brethren to His feet and to each other's feet? How blessed we are if we seek our support from the Word of God, and not from some sympathizer.

In this dark and gloomy day, how we do need the strength and love of all who know Him, whom to know is life everlasting.

In the publication of your paper, *The Signs of the Times*, it has been and will continue to be the policy to publish the writings of those whose doctrine is sound, and walk according to godliness, for we are sure there are many lovely brethren in various groups, who are sound in the faith, but often because of matters over which we have no control, are separated from others.

We stand ready to help in any way we can in restoring peace among brethren; but have no desire to intrude in these things.

May He give us to pray with and for each other, with the sweet sentiment in our hearts of the poet:

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
Where God my Saviour reigns."

D. V. Spangler

I am glad to endorse the above, for I have long desired that the Lord would bring the brethren together who are agreed in doctrine. Both doctrine and order must be in the church of the living God, or it is not, "the pillar and ground of the truth."

May the Lord lead us in all things.

John D. Wood

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#### EDITORIAL

*"Blessed Are The Poor in Spirit: for Theirs is The Kingdom of Heaven."*  
(Matthew 5:3)

Methinks that it would be a bright day for the redeemed of the Lord could we be given sweet and silent meditation on these divine blessings found in this teaching of our Redeemer. Some have called these nine blessings the beati-

tudes; and it might be noted that students of theology differ as to the number of them, some noting that they are not all equally related to our welfare. In passing, let it be noted that the three blessings in the first verse of the Psalms are as much a beatitude as are these nine in the chapter named above, as well as about one hundred and fifty other times in which disciples are said to be blessed.

This lovely scene before us is the outstanding fulfillment of the prophecy of Isaiah, to wit, "All thy children shall be taught of the Lord." (Isa. 54:11, 14) I am sure that had the Spirit of prophecy declared that "all thy children shall be taught about the Lord" that Jesus would not have ever uttered the text. (Rev. 19:10) This text is the first one mentioned in the beginning of the sermon on the mount.

After His temptation in the wilderness He began to preach and to announce the kingdom of heaven as being at hand. Then followed the fulfillment of still another prophetic announcement, to wit, Isa. 61:1, 3. I am sure that it is one of the strongest portions of the word of truth that He called every one of them that was called, and that every one of them answered the call and followed the Master. There is not anyone that can find a volunteer in this work, nor can anyone find one that refused to follow the Saviour. For us to be instructed and comforted by the text this is the only position that can be safely and scripturally followed.

This instructive lesson begins with a multitude gathering around the Saviour: 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, saying the text.

I used to think that the Saviour left the multitude behind, but that left me years ago. His going into a mountain was for the same reason that we build our outside seating arrangements today — so that they could seat themselves in a comfortable manner, and in a way

so as to hear the Saviour as He expounded His truths. It is obvious that this, as are all multitudes, was a mixed multitude — some of them were gain-sayers, some of them were truth seekers. The Saviour taught the believers among the assembly.

The Lord has been immensely good to me in every way of life, yet it has pleased Him to keep from me the luxuries of life. This privation has been from necessity, definitely not from choice. Here and there one may be found who become poor by choice, but I am not yet convinced that this is true. However, it may be true in nature, but I am sure that no one has ever become poverty stricken spiritually by a volunteer act. I am sure of this. I do not have any hesitancy in making this blanket expression. It embraces all men, all natural creation. At the earliest infantile state we watch the taking for granted all that we come in contact with as being ours, and if we find instances of this *right* being questioned, we will immediately see a war started to take what belongs to some one else, and to usurp it as ours. This rich state follows as long as we are in the state of solvency. It is against human nature to become or to admit a state of insolvency. This is the strong man of the scriptures. If we have lost our solvent state each of us knows it; if we have not, you could make a world as easy as you could argue that man or woman to believe that they will ever lose it. The Saviour did not argue with the multitude to become poor in spirit. He did not do this. It is useless for any of that class of people to tell us that unbelievers, unborn men and women, strong men and women, can be persuaded to become what they are not.

The change from a solvent state to an insolvent one, is in the hands of the stronger man. The strong man does not have an opportunity to have a say in the reduction from riches to servitude; from robes of our weaving in gaudy colors, to rags and destitution of the poor; from going down to the sea

in ships equipped for great business, only to end up at their wits end. Just as long as the stronger man delays his coming in upon the premises of the strong man, that strong man's goods will stay in fresh and bountiful supply. Rich men in nature are not satisfied with present riches, even more so is one who is spiritually rich. He is growing in riches; his eyes becomes intrigued with his rich surroundings and he makes plans for more storage space for his riches, and these wandering eyes stand out with fatness.

Acceptable works are all finished in the daytime. (John 4:9) They had (must) to be finished by the Lord from heaven. Had He not finished "the works" no one could have been saved. When "the night" (Luke 12:20) comes, there poverty begins, there is the beginning of our blessedness.

Strange as it may seem, the Bible is full of the experiences of the Lord's people. Among them all, not one volunteered to become poor; not one of the strong men went to the Saviour, the stronger Man, and volunteered to surrender his possessions. And yet, when the stronger man came in upon them all, they then and there, lost all of their possessions that they seemed to have, or thought that they had. It is utterly impossible for a man or woman to do anything acceptable to God by the powers of the flesh. Why are you so rigid? If I am rigid, it is because the doctrine taught in the New Testament is rigid. Before the strong man is overcome he is immensely rich, and after He is overcome, the same man becomes immensely poor. In fact, the word "immensely" is not strong enough: that man who was strong has every part of his armour removed from his use. He does not have any power to maintain his rich estate; all of the estate that he *seemed* to have is spoiled; moreover he himself is bound. If anyone thinks that riches and armour and strength (of nature) can be retained and used in the kingdom he or she is sadly mistaken. It is the work of the stronger man that reduces the

strong man's resources to a nonentity. If there is any of this man's strength or goods left him, the Bible is silent about it. He is first disarmed, he is secondly bound, he thirdly is made to lie in his or her bound condition and see his goods spoiled. If anyone's conception of our precious Saviour is that He will in any wise recognize and accept these spoiled goods in His kingdom, I am filled with pity for them.

The day this strong man is overtaken by the stronger man (which I am sure, is our Lord Jesus Christ,) he instantly becomes poverty stricken. He is then and there a fit owner of the kingdom of heaven. This being poor is one of the characteristics of a child of God, and I am sure that there is not an intellect on the face of the globe that can make the Bible teach us that this poor fellow thought or acted to become this way; therefore the owners of the kingdom of heaven are all poor people. Not only does He set the standard for the subjects of His kingdom, but He brings them to that standard. May God be praised.

I may not know, experimentally, about what I write, but I hope and believe that I do. If not mistaken, my theme is:

"I need thee, precious Jesus,  
For I am very poor;  
A stranger and a pilgrim,  
I have no earthly store."

and I do hope that it is by faith unfeigned that I boldly face those that have earthly stores, and those that are able to perform that which is good, and those that are not going to sit down and wait for God to save them. What can I do to get and maintain the kingdom? I am bound, how could I get it? all of my goods are spoiled, what could I exchange for it? I have nothing to overcome an enemy, for my armour is gone. My goods having been spoiled, if I ever get anything else, my captor will have to give it to me. I have been bound: if I am ever loosed, it will be at the pleasure of my captor. If I ever fight, he will have to arm me. Some

would probably say to me, You must be miserable in such a state. My answer would be, O no, to the contrary, I am rejoicing in the work of my captor. I was rich in the goods of the world, of my natural lusts, of Satan. The world is to be destroyed; fleshly lusts are to be crucified, and Satan is also to be destroyed with an everlasting destruction. Yes, I am poor. I do not have the ability to do good; I often wander away and have to be brought back; I would, if not bound, get the spoiled goods that I one time relished, and be puny and sick.

What a great mercy it was when He disarmed me. I was a bold fighter like unto Peter in that way, and my arms would not have brought anything to me except perishableness. (Mat. 26:52) What a mercy it was when he bound me. If this miracle did, as I hope, take place, then it worked two ways. It put me in close proximity to Him, having spoiled my mind that *thought* I had been close to Him (Mat. 7:22; Isa. 4:1; Luke 7:46), and it bound me to Him. I was bound to the things that I thought to be unto life, and, left in that bind, I would have died and gone down to woe; but in binding me *away* from spoiled goods, He bound me to the principles of grace.

Of all the beautiful blessings in this sermon pattern (how many of us that minister follow it?), this is the first and the best. The divine blessing comes first, and we know that it comes from God, for He alone is able to bless. This blessing which comes from above (James 1:17), gives the afflicted and poor people of God the title deed to the kingdom of heaven. Ah, how the text broadens; how the field flourishes as we walk out into it with its golden harvest waiting for the Reaper to come and gather the sheaves into the garner, ever to be with Him and His saintly body. Come dear afflicted saint, come and eat and drink at the table set in this kingdom while on the wilderness road. The kingdom is given to you (Luke 12:32), not according as you receive

it, but by the good pleasure of your Father; and all of the subjects of that kingdom of heaven, and that no others dare trespass on the premises. Israel is to receive double for all of her sins, and here is a verification of that promise. The kingdom has been willed to her by her Father in eternity, and it has been given to her in this time state, by His Son living and dying in her stead. That is double enough to keep poor bankrupt sinners at a throne of grace for all time. But that is not all. The half has not been told us. There is always something more; there is always a reservation unalloyed, there is always a change of raiment without a dropped or broken stitch, without a blemish or a spot. This reservation is not given to you to keep. Oh, no, not that. It is reserved in heaven for you and administered to you by Him that made all arrangements for time and eternity for your reception of the same. That is not all. He set the standard of those that are the owners and occupants of this kingdom.

The world tells us that this is His part, and that for us to get it and to enjoy, is up to us. That is another fairy tale; that is another deceptive role which Satan plays, but it remains just that, no more, no less. He set the standard for the subjects of the kingdom, and then brought the standard up to His setting. He reduces every last one of them to the utmost poverty. These are the heirs of God and the joint heirs of the Lord Jesus Christ. God is their Father, and He has only one Son, and that Son is immensely rich. (Gen. 24: 36) Time rolls on. Sons and daughters walk in their nature, revelling in the riches of that nature; mothers may weep over wayward sons and daughters; fathers may grow bent and gray by reason of rich offspring, but let time roll in her inevitable way, for the sons and daughters that belong to God in a covenant sense, will use up the last farthing of their possessions; they will become ignorant and ignoble in his and her feelings. Former things pass away;

former resolutions fade from the mind; former riches canker and rust away. In desperation they cry, and crying is the characteristic that marks them as the children of God, as the owners of the kingdom of heaven. Crying in nature, but more so in the Spirit is a sign or token of helplessness, of poverty. These cries are all prompted from heaven, and every last one of them will be answered by Him that not only gave them the kingdom but everything needed, yea, everything acceptable in it. Job 14:15; Psa. 138:1; I Cor. 3:21; 23; 2 Pet. 1:3).

This cry for mercy is a universal cry; it is heard wherever poverty is found. It is the cry of the redeemed, (Psa. 107:1, 8); it is the crying, hungering emotion of the penitent soul (Luke 15); It is the cry of the helpless (Psa. 79: 9); it is the cry of those that are beset with insurmountable adversaries (Rom. 7:24; 2 Cor. 12:8); it is the cry of the ignorant (Psa. 27:11; 143:10; Acts 9: 5, 6); it is the cry of the poor and needy (Psa. 70:5); it is the cry of the perishing (Psa. 69:1, 3; Mat. 8:25; 14:30).

What a triumphant travel. Entirely weaned from timely works and things; made a new creature in Christ, separated from the perishing riches of time, but made the possessors of the kingdom and all things. (2 Cor. 6:10).

In conclusion, I read many of your precious letters in which you complain of being alone, of being poor, of being weak. Lift up your head, dear child. You are poor in spirit, but you are rich in faith. That faith is made manifest by your poverty. W.D.G.

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

**FORGIVENESS**

Why did the inspired servant of the Lord say, Heb. xii. 24, that "the blood of sprinkling speaketh better things than that of Abel"? The voice of Abel's blood cried unto the Lord from the

ground, and called forth vengeance upon the head of Cain. (Gen. 4:10-12.) The punishment of Cain was a righteous retribution from the hand of God, for the unprovoked murder of his innocent brother, according to the spirit of that law which requires even handed justice, "an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, and life for life." But in the execution of strict justice upon transgressors, there can be no mercy, no forgiveness "He that despised Moses' law died without mercy," and "every transgression received a just recompense of reward." But the blood of Christ was shed for the remission of sins; and speaks of peace, pardon and salvation. What an amazing exemplification of the peace-speaking excellency of the blood of the Lamb was given when the great Redeemer drained the last drop from his sacred heart for his most bitter and malicious foes, and while the purple torrent gushed from his pierced side, his temples, hand and feet, he cried, "Father, forgive them, for they know not what they do." Christians, can you see in this an example worthy of imitation? Did Jesus cry *Forgive*, and leave his children at liberty to call for vengeance upon their supposed or real enemies.

"Led as a lamb to meet the sword,  
He bow'd beneath the stroke;  
Not one revengeful angry word  
The dear Redeemer spoke.

O may his meekness be my guide,  
The patron I pursue;  
How can I bear revenge or pride,  
With Jesus in my view?"

Can we possess the spirit of Christ and still desire the destruction of those we deem our foes? Let us all remember that as many as are led by the spirit of God they are the sons of God. But if any man have not the spirit of Christ, he is none of his. Whatever may be our standing in society, whatever our religious profession, whatever our creed, our works, our recognition by those who profess Godliness, we are forbidden access to the throne of grace, if we do

not from our heart forgive those who have trespassed against us. Solemn momentous thought! Those who are taught of Christ to pray, must say, "Forgive us our debts as we forgive our debtors. For if ye forgive them their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." (Mat. 6:12-15) "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap." (Gal. 6:7)

Do we really mean what we say, when we ask our God to forgive us as we forgive our debtors, or those who have offended us; or do we presume that our God will fail to note the malediction of our hearts and lips against others? We have heard men professing godliness almost in the same breath pray for the destruction of their real or fancied enemies, and for their own forgiveness. Do not such believe God will allow us to mock him. If conscious in my heart that I am a rebel and a traitor to my God, and confess to him that I deserve his awful wrath, can I consistently with the admonitions of his holy word give my voice, my vote, or my influence for retribution and wrath against those whom I deem rebels or traitors, and then ask God to forgive me, only as I forgive them. Should our God only forgive us as we forgive others, what would become of us?

It is not strange to hear those whose mouths are full of cursing and bitterness, and whose feet are swift to shed blood, before whose eyes there is no fear of God, imprecating the thunderbolts of wrath upon those whom they dislike; devils may be expected to rage, for the devil was a murderer from the beginning, and those who are led by the spirit of satan or of the world may belch forth the malice of the wicked one; but what can be more terribly astounding than to hear from the lips of those who pray to God to forgive their own transgressions, and the denunciations of wrath against their fellow men.

We admit there are ministers of jus-

tice in the civil government of states and nations divinely authorized to bear the sword, and to be a terror to evil doers; and to maintain the peace and safety of the righteous; but they belong to the department of state, not church; and even their authority is limited. If they transcend their bounds, God will judge them; for his throne and authority is far above all principalities, powers, thrones and dominions. But where shall we find authority, from the precepts of Christ, from the examples of our Lord or his apostles or primitive saints for christians to avenge themselves, or give their voice of vengeance? In the language of Pope, should they not rather say:

"Let not this bold, this erring hand,  
Presume God's bolts to throw;  
And deal damnation round the land,  
To each I deem his foe."

"Vengeance is mine, I will repay;" is the language in which God speaks to us; and he commands us to love our enemies, and to do good to them who spitefully use and persecute us; and he forbids that we should render evil to any man, whether friend or foe, saint or sinner. We are as christians to, "follow peace with all men, and holiness without which no man shall see the Lord." And as much as in us lies, to do good unto all men, especially to those who are of the household of God. We are as strictly commanded to lay aside all malice, and all guile, and hypocrisy, and envies, and evil speaking as we are forbidden to curse and swear, lie or cheat, commit murder, or any other crime. And we are told that if we take the sword we shall perish by the sword; and he that is angry with his brother is a murderer; and we know that no murderer hath eternal life abiding in him. When the disciples saw their Lord treated with scorn, feeling indignant they asked if they might call for fire from heaven to consume the offenders? Though they did not propose themselves to execute the vengeance, but to call on God to send down the fire, Jesus rebuked them, and said they knew not

what manner of spirit prompted their indignation. And when for what seemed to be the most palpable provocation Peter smote the servant of the high priest, he was reproved, and commanded to put up his sword.

Indeed all the precepts, instructions, reproofs, admonitions and examples of our Lord and his holy apostles were brought to bear upon this very point, forgiveness, meekness, patience, long-suffering, gentleness and benevolence. And the spirit and temper of christianity is fully expressed in the hymn which resounded in the plains of Judah from angel voices, "Glory to God in the highest, peace on earth and good will to men." In strongest contrast with which the dragon's voice of cruelty, malice, wrath, and carnage marks the hellborn spirit of anti-christ in every age, from Cain, down to the last effort of the man of sin in the final gathering of the armies of Gog, and Magog, to assault for the last time the church of the living God, (Rev. 20:8, 9) "Wo unto them for they have gone the way of Cain." (Jude 11) But, Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also."

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for" (mark, not prey upon) "them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

Such are the instructions which were given by our Lord Jesus Christ, to his disciples on the mount. And he says, "Then are ye my disciples indeed, if ye do whatsoever I command you." "If ye love me, keep my commandments." "And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall find it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." (Mark 8:34-38).

If there ever was a time when these admonitions were specially required to be held forth to the children of God, and solemnly considered, it is at the present time. It is in these last days in which many shall depart from the faith, giving heed to seducing spirits

and doctrines of devils. In these days, in which the most powerful influences are brought to bear upon the Lord's people to lure them from the pathway of holiness, and cause them to indorse the murderous spirit and madness of the sons of Belial. While all the synagogues of Satan are belching forth their most violent appeals for blood, and lashing the worst passions of men to deeds of cruelty, how important it is that God's dear children should watch and be sober. The elements of nature are now melting with fervent heat; the day of trial of our faith has come upon us. The line of discrimination between the carnal hypocrites and true disciples of our Lord, is being manifestly drawn. May our God save us in this hour of temptation, deliver us from evil, and enable us to show forth his meek, gentle, lamb like spirit, forgiving one another even as God, for Christ's sake has forgiven us. The day of the Lord is surely at hand, it shall come upon this wicked generation as a thief; but ye, brethren are children of the light and of the day, let not the day of the Lord come upon you as a thief.

(Editorial by Elder Gilbert Beebe July 1, 1865)

#### A FEW OF HIS MEDITATIONS

Route 4, Box 57  
Rocky Mount, Va. 24151

Dear Brother Spangler:

I notice that my *Signs* are about to quit again, so herewith enclosed is my check for \$7.00 for another two years. Sometimes I have an urge to write a few of my meditations for the *Signs*, but by the time I would get started I have concluded like Isaiah, that none would believe the report anyway; and for the fact of that I sometime get hard pressed to know what I believe myself. There are times I know much better what I DON'T believe than what I do believe.

My mind has for a little season of late been dwelling upon the doctrine

of fasting, and if there is one subject of the gospel that I would love to hear well expounded just now, I would choose this. I note by the scriptures that there are two kinds of fasting, just as there is in all other aspects of religion, the true and the false. As usual the false is not recommended but it seems there were situations in the old days where fasting was indeed an important part of the early gospel ministry, as is indicated by fact in Acts 13:3. I fail to see importance in fasting when it bears more on the diet or weight control, but I have found upon a few occasions in my poor unprofitable travels and observations that my soul is so grieved when I see our people, (they are good brethren too,) partaking of devilish things as though the Bible was something invented by the Apostles of old for their own use only, and there is no longer any necessity for us to "take heed". I fail to be able to endorse such an opinion. I don't believe the Lord God has ever changed one iota regardless of who would advocate otherwise. What was good for poor stranded Elijah centuries ago, is still the solid comfort of God's humble poor today, and will be the day the bomb falls.

I don't worry about what any of Satan's cohorts can do in respect to damage to God's people, for all of them have an insurance coverage that all the secular companies ever chartered put together could never provide. If a man could only be blessed to see what it really is like in the "cleft of the rock" he would be well assured of just how certain Heaven is. Even fasting would not improve this: it might improve one's view thereto. If not terribly deceived, I have been a few times to where I *couldn't* eat — and I mean in a setting of plenty, but my soul had, as it were, "meat we know not of."

I cannot continue writing without expressing gratitude to God for such bounty of soul in the midst of confusion, and calamity. I notice in the 13th of Acts at verse 3, they of old fasted and prayed (in that order); and if there

was really nothing to fasting, and prayer was sufficient to maintain order, I don't believe fasting would have been mentioned. I, for one, am obliged to believe there was a certain necessity brought about by an effectual working of the Holy Ghost in those holy brethren, to be most careful to maintain good works and make every effort at all cost to do the bidding of the Holy Spirit. That is why it is sometimes still referred to as the "Holy Bible" because its precepts and order are eternally binding on mankind; whether we like that or not. When the wages of sin was declared to be death centuries ago, it appears modern medical science has failed to cancel that requirement; and when Holy Writ so beautifully declares all things work together for good to them that love the Lord, it appears even good brethren have failed to tear up the church. The secret of that is: the Lord's church *is* indestructible.

May God bless is my prayer.

James R. Holley

## THE WORK OF GOD IN CREATION

Dear Brother Hutchens:

My mind is constantly dwelling on our God, the Creator of all things, and undoubtedly, He did create and make all things as suited Him, and for the purpose of His own glory, and all He created accomplished His glory. He tells His purpose in raising up a Pharaoh. Now, if God saw fit to raise up a Pharaoh to show His power in him, had He not the right to do so? Pharaoh was to national Israel what Satan is to spiritual Israel. How could God better show His power, nationally, in Pharaoh than to lead him on step by step, hardening his heart at each step so he would surely take the next one that he did until He brought him and his army into the sea where He would destroy him and all his host? And it is sure the Lord did this. He did not go in by chance nor by any conditions, but as the Lord guided him in the sea. As he

guided Israel out of destruction by Pharaoh's cruel hand, He guided Pharaoh in; giving Israel a wall of light and the Egyptians a wall of darkness, so each one was guided by the same hand, one to life and peace and the other to death and destruction, and yet God is perfectly excusable and man inexcusable. Thus when God got Pharaoh and his army right where He would be the most glorified in him, God breathed and the sea returned unto its strength and God's power was made known, Pharaoh was destroyed and God fully glorified.

A part of the way of God was, "by His spirit to garnish the heavens, and by His hand to form the crooked serpent." (Job 26:13) Now who can dispute this way of God? Did He not have as much power to glorify Himself in the formation of a Satan as He had in the raising up of a Pharaoh? This Satan is the worst enemy of God, but has God not the right to make an enemy as He had to make a friend? And does He not take care of His enemy until He gets him to where He will be most glorified in His destruction?

God made man of the dust of the ground and He gave man a rule of life to govern him. "Of all the trees of the garden thou mayest freely eat." This was good ground, and here the man could eat and live. But God gave an exception to the tree which was in the midst of the garden. "Thou shalt not eat of it (and live), for in the day thou eatest thereof thou shalt surely die." These words (and live) are surely understood there for in the day he ate he died, as God had said. This destroys all conditions in the case and makes all things sure. But why should Satan come to that part of man called "woman" with his temptation? It is plain for as the mother so are children. A father may be a bondman but his children are free if the mother is. So if the mother is in bondage so are all her seed, be the father bond or free. Thus the mother being a bond woman the whole human race are damned before God. Now, no mercy can come from man so

in the transgression all men are guilty before God and all damned in His sight, for He is holy.

Now suppose that God leaves man here with Satan in possession of him, where is his hope? But God makes known something which otherwise could never have been known. "I will put enmity between thee and the woman and between thy seed and her seed, and it shall bruise thy head." Right here Christ is promised to overcome the devil; the devil is confined to eat the dust. This old carnal mind of the people of God. He cannot touch them in the spirit, for that enmity shall bruise his head, or put him to death. This enmity is the Son of God. He was promised before the world and now He as the Father commanded bruised the serpent's head as God had said. But when? Surely when He appeared to have the least power, and when Satan seemed to have Him altogether in his coils. He is poor and despised of men, His cradle is the manger, thus He is laid low as the beasts of the stall. "The foxes have holes, the birds of the air have nests, but He has not where to lay His head." Satan, why not strike now? Ah, he seizes the opportunity, and in the person of the great red dragon, "Herod," he comes to kill Him. Who is this Herod? The son of Esau. He is an Idumean. He had the promise of Isaac that when he should have power he should break off Jacob's yoke. Now is the time and he embraces the opportunity and tries his hand, but our Lord had the word of God that He should bruise the serpent's head. Shall He do it? Yes, and the devil is raised up for this very purpose that the power of God should be made known. Herod and Pontius Pilate are friends and the Jews are in subjection to them. They are Tetrarchs in the Roman Government and thus all the powers of earth and hell are against Him. He is nailed fast to the cross. Can one be more secure than this prisoner? But that is not enough. He lays down His life and dies. He is buried and the grave is sealed up with Romish Kingdom. The

great red dragon is champion now and death is his partner. But the third day comes and the veil of the temple is torn asunder. What is the matter? The mighty God is risen from the dead, the powers of hell are overcome and the head of Satan is bruised. Death is swallowed up in victory and mercy abounds in Christ for all who were chosen in Him. How wondrous. The blood of Jesus Christ His Son cleanseth us from all sin. What a covenant our God has made for us in Him. "I will be merciful to their unrighteousness and their sins and iniquities I will remember no more."

Thus the Lord appears for all His chosen in Christ.

Your brother in hope,

L. H. Hardy

(From The Lone Pilgrim December, 1929)

## OBITUARIES

### BROTHER WILLIE MALLOY KIMBRO

God in his holy and righteous will has called Brother Willie Kimbro from our midst. May we be given to bow in humble submission to the will of him who has called us and saved us with an holy calling.

Brother Kimbro was born November 21, 1908 to Charles E. and Lillian Rudd Kimbro, and passed this life January 20, 1976, making his stay on earth 67 years and 2 months. He was married to Sister Etta Bryd Kimbro in 1937, and to this union were born one daughter, Mrs. Isabella Allred, two sons W. M. Kimbro, Jr., and Eric D. Kimbro. He is also survived by six sisters, Mrs. Savannah Oakley, Mrs. Mary Oakley, Mrs. Edna Rudd, Mrs. Mildred Oliver, Mrs. Selma Enoch, and Mrs. Lillian Enoch, four brothers, George Kimbro, Banks Kimbro, Wilson Kimbro, and Glynn Kimbro.

At the second Saturday night service in October, 1967 Brother Kimbro came forward at the close of the service and was received into the fellowship of Buch Arbor Church and was baptized the next morning with his wife who was received the 4th Sunday night previous. He attended his services regularly until his health prevented him and was blessed to walk softly among his brethren in love. That love will never die. Let us weep not as those who have no hope.

His funeral was conducted by his pastor, Elder Wallis Smith, Assisted by Elder Donald

Smith and Elder Kenneth Key. His body was laid to rest in the church cemetery beneath a beautiful mound of flowers to wait the coming of our Lord and Saviour Jesus Christ.

Written by Thomas I. (Isaac) Rice by order of the church in conference February 7, 1976.

BE IT RESOLVED, that one copy be sent to *the Signs of the Times* for publication, one to be put on the church records and one sent to the family. Read and approved in conference March 13, 1976.

Elder Wallis Smith, Moderator  
Earl S. Rudd, Clerk

### WILLIAM GARTHA GLOVER

We, Liberty Church, bow in humble submission to the will of God's call of our dear brother in Christ, William G. Glover, December 2, 1975 in Betsy Johnson Memorial Hospital, Harnett County, N. C.

His funeral services were held at Liberty Primitive Baptist Church by his pastor, Elder C. D. Turner and assisted by Minister Billy Nowell. Burial was in Bethsada Church cemetery beneath a mound of beautiful flowers.

He was born February 13, 1913, in Harnett County, his parents Walter and Vancy Norris Glover. Having lived with a very good name and highly respected by those who knew him for 62 years, nine months and nineteen days. He married Cora Lucas March 5, 1935 and were blessed with three sons and two daughters. He leaves to mourn, his family, Liberty Church, and a host of friends; The widow, Cora, Joyce Sanders, Weldon, Williard Glover, Rt. 4 Dunn, N. C.; Sherrill Glover, Erwin, N. C.; and Barbara Andrews, Tarboro, N. C.; Five sisters: Evelyn Hudson, Rt. 4 Dunn, N. C.; Euphrosyne Hobbs, Mable Strickland, Erwin, N. C.; Esther Stewart, Godwin, N. C.; Aline Dunn, Swannsboro, N. C.; also nine grandchildren.

Brother Glover was loved by many but God loved him best and called him into his fold. We rejoice in our belief that he is resting in peace waiting for the return of the Saviour Jesus Christ to present him to the Father to live with the saints around God's Throne and forever be satisfied. "Precious in the sight of the Lord is the death of his saints." We should remember God makes no mistakes. In this there is much to rejoice in.

In December conference a committee was appointed to write these respects. One for the family, one for the church record and one to be printed in the *Signs of the Times*.

Committee: Sisters Lovie Young  
Minnie Weaver  
Iva Stewart

## DEACON GEORGE LEE SAUNDERS

Our Heavenly Father, in His infinite wisdom, love, and mercy, has called from our presence Brother George Lee Saunders. This sovereign God is "too wise to err; too good to be unkind." Brother Saunders was born April 5, 1895, and departed this life on August 20, 1975.

Though we loved him and miss him, we would not wish him back to this world of trials, tribulations, heartaches, and tears. As the Apostle Paul wrote, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." We believe Brother Saunders is experiencing a peace and rest that we who are left behind know not.

At the last setting of the Upper Country Line Association in July, 1975, he was very ill. His loved ones had tried to dissuade him from attending for fear that he would become worse. However, he was determined to go, for he said it would be his last association. His Lord had revealed to him that his time in this life was short. He had been made reconciled and willing to leave all in this time world to be with his Lord and Saviour.

Brother Saunders united with Gilliams Church on the Saturday before the fourth Sunday in May, 1965. When he reached the front of the church to ask for a home, he found his dear wife by his side also asking for a home. Neither one knew that the other was going, but this had been revealed in a dream to his pastor several months before. This is the effectual working of a Sovereign God who makes no mistakes. They were baptized together on the Saturday before the fourth Sunday in June by Elder Wallis Smith.

In Brother Saunders' experience, he dreamed he was sinking down and when almost gone, a hand reached down and lifted him up. Yes, he could witness with David in Psalms 40:2, 3: "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise to our God." His calling as a deacon was recognized by the church, and he was ordained the fourth Sunday in April, 1970. He was blessed to serve the church well with much love, wisdom, and humbleness. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

He is survived by his wife, Sister Minnie Gwynne Saunders; three daughters; Mrs. Lofton Page and Mrs. Staley Kernodle of Route 2, Elon College, and Mrs. Thomas Pas-

chal of Route 4, Burlington; one son, Scott Saunders of Route 2, Burlington; eight grandchildren; and five great grandchildren.

Funeral services were conducted in Gilliams Church by Elder Wallis Smith and Elder Donald Smith. His body was laid to rest in the church cemetery to await the glorious morning of the resurrection when the elect shall meet the Lord in the air and ever be with the Lord.

Written by request of Gilliams Church by Cleo Robertson.

Elder Wallis Smith, Moderator  
Freeman Somers, Clerk

## SISTER EMMA POWELL

It is with sadness we attempt to write of the loss of our dear sister, Emma Powell, who was born May 10, 1888, and departed this life July 15, 1975. She was the daughter of the late Calvin and Martha Taylor White, and lived all her life in Martin County, N. C. where she was born. She was married to the late Brother Joe Powell on December 23, 1908; and to this union were born seven children, who survive her: three daughters, Norvella James, Vera Hathaway, Mattie Lou Lumsden; and four sons: Vernon, Ollie, Joe King and Billie Powell.

Sister Powell united with the Primitive Baptist Church in 1919 and was baptized by the late Elder B. S. Cowin. She was a strong believer in salvation by grace, and faithful in attending church meetings as long as she was physically able; and did so much enjoy having the brethren and sisters visit in her home. She will be greatly missed by her church, family and all who knew her.

Her funeral was conducted at the Robinsonville Primitive Baptist Church by her pastor, Elder I. S. Conner and Elder E. C. Harrison. She was laid to rest in the Robinsonville Cemetery there to await the morning of the resurrection when Jesus will carry his children home, where all will be peace and love forever.

Done by order of conference August 2, 1975.

Elder I. S. Conner, Mod.  
Malena Stevenson, Clerk  
Magalene Brow, Committee

## RESOLUTION OF RESPECT

Sister Armelia Lee was born May 28, 1895, and departed this life November 16, 1975, making her stay on earth 80 years. She was married to the late Oscar Lee. Surviving is a daughter Mrs. Jessie Tyndall, of Erwin, N. C., and two sons, Warren G. and Lovitt E. (Ten-

nie) Lee of Route 2, Dunn, N. C.

Sister Lee was a member of Old Mingo Primitive Baptist Church. She was faithful to the church, and attended as long as her health permitted. We have seen her go to meetings when we felt sure she was not able to be there. Her faith, trust, and love in the Lord was manifested in her walk and conversation. Sister Lee will be missed by all who knew and loved her, but we believe she is resting in peace waiting for the second coming of our Lord and Saviour Jesus Christ.

Her funeral was conducted by her Pastor, Elder W. D. Godwin, at Hickory Grove Meeting House, Johnston County, N. C.

RESOLVED, That a copy of this be sent to the family; one to the *Signs of the Times*, and one to be recorded in the church book.

Written by K. Belle Lee at the request of Old Mingo Church in conference December, 1975.

Elder W. D. Godwin, Mod.  
Leslie Belle Lee, Clerk Protem.

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LESLIE H. SOUTHERLAND

It has pleased our Heavenly Father to remove from our midst a dear Brother, Leslie H. Southerland. He united with the church at Muddy Creek on February 26, 1950. He served as a Deacon and also served as the Clerk until he became disabled. He was a faithful member and loved his church dearly.

He was married to Lillie Williams who preceded him in death. There were two daughters and a son born to this union.

His death came on January 13, 1975, in Jacksonville hospital. His funeral was preached by Elder D. B. Stokes. He was laid to rest under a mound of beautiful flowers and surrounded by his friends.

Elder W. L. Everette, Moderator  
Written by Bessie Sloan  
Stewart D. Brown, Clerk

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MINUTES OF THE PRESBYTERY

Pursuant to the request of Union Primitive Baptist Church, Patrick County, Va., a Presbytery met Januray 24, 1976, at the Church for the examination of brethren Jim H. Perdue and H. D. Ingram, if found qualified with the written Word of God, at the satisfaction and discretion of their judgment, to ordain the above mentioned to the full work of the office of deaconship.

The solemnity was begun with prayer by Elder William Holland. All Elders of our faith and order present constituted the Presbytery. Those present were as follows: Elders

P. E. Ingram, Posey Plybon, Noel Conner, William Holland, W. L. Carter, Amos Hash and Wallis A. Smith.

The Presbytery was organized by electing Elder Leonard Brammer as Moderator, and Elder Wallis A. Smith as Clerk. Elders Ingram and Plybon were chosen to perform the examinations of the candidates. Deacon Elmer Akers having been duly appointed by Union Church in conference January 24, 1976 spokesman for the church, delivered Brother H. D. Ingram and Brother Jim H. Perdue to the Presbytery. Examination was made by Elders Ingram and Plybon, using scripture reference 1st Timothy, 3rd chapter. The Presbytery being satisfied with the examination and answers given by the candidates, administered the laying on of hands. The ordination prayer was by Elder W. L. Carter. Elder Amos Hash delivered the charge to the candidates.

The Moderator asked Brother Elmer Akers if the church approved the work of the Presbytery, which was answered in the affirmative.

Certificates of Ordination were presented to Brother H. D. Ingram and Brother Jim H. Perdue, and the right hand of fellowship and brotherhood given, and they were delivered back to the church as ordained Deacons of the Old School Primitive Baptist Church at Union Primitive Baptist Church, Patrick County, Va.

The Minutes of the work of the Presbytery were read and adopted.

The Presbytery was dismissed with prayer by Elder Noel Conner.

Elder Leonard Brammer, Moderator  
Elder Wallis A. Smith, Clerk

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STERLING WEBSTER GANN

Brother Sterling Webster Gann was born February 2, 1908 to the late Anna Bell and Benjamin Gann. He departed this life January 16, 1976. Brother Bill, as he was called by all that knew and loved him, and his beloved wife Sister Maude Gann were united in marriage March 11, 1926. Of this marriage Brother and Sister Gann were blessed with eight lovely children: two sons, Billy Gann of Route 10 Reidsville, N. C. and Joseph Gann of Reidsville; six daughters, Blossom Salseth of Reidsville, Mary Ann Page Route 1 Reidsville, Becky Holt of Reidsville, Rose McKinney, Ruffin, N. C. Linda Wray of Reidsville, N. C. and Treva Ward of Elon College, N. C.

Brother Gann joined Pleasant Grove Primitive Baptist Churh about fourteen years ago. His funeral was conducted there by his Pastor, Elder Donald Smith and Elder Wallis Smith on January 18, 1976.

Brother Gann was a man of few words, but they were always well spoken. He was a lover of the truth and faithful to the end. His quiet, humble ways was a beautiful example of one of God's most humble servants. He was a valued member at Pleasant Grove and will be missed; but we know our loss is his eternal gain.

Written in love and with humbleness, by Sister Billie Pruitt, as requested by Pleasant Grove Church at their Conference meeting, February 14, 1976.

Elder Donald Smith, Mod.  
Robert F. Walker, Clerk

#### SISTER AMELIA SMITH

We bow in humble submission to the will of our Heavenly Father, who has called from our midst a dear Sister in Christ, Sister Amelia Smith.

Sister Smith was born August 4, 1884 and passed from this life September 13, 1975 making her stay on earth 81 years and 9 days. She was the daughter of Mrs. Edith Lee. Sister Smith was married to Howard Smith October 13, 1913 who preceded her in death on May 20, 1949. She left to mourn her loss three daughters, Mrs. Margaret Godwin, Mrs. Sarah Jane Norris and Mrs. Annie Bell, two sons, Elasta Smith and James Howard Smith, 21 grandchildren and 20 great-grandchildren.

Sister Smith united with Hickory Grove Primitive Baptist Church August, 1917 by experience and Baptism and was a faithful member as long as health permitted. We send our sympathy to her family and trust that she is resting in peace with her Saviour.

Her funeral was conducted by Minister Robbie Moore. She was laid to rest in the Smith Family Cemetery near Peacocks Cross Roads beneath a mound of beautiful flowers to await the resurrection morning.

RESOLVED, That a copy of this be sent to the family, one put on the church record and one to the *Signs of the Times*.

Committee  
Sister Velma Wood  
Sister Gertrude Royal

#### ROSA AGEE BELL

Rosa Agee Bell was born September 12, 1898 and passed away July 18, 1975. She was the daughter of the late T. T. and Lillie Vest Agee of Floyd, Va. She was married June 22, 1927 to Moyer C. Bell, who survives: also one son, Agee Bell; two grandsons, Thomas and Terry Bell, all of Copper Hill, Va.; two brothers, Morris Agee, Check, Va; Alvin Agee, Floyd, Va.; one sister, Mrs. Emma Costa, New Freedom, Pa.

She grew up near County Line Primitive Baptist Meeting House, Floyd County, Va. and attended there with her parents from early childhood; and in later years whenever her health permitted. She taught school several years before her marriage.

She loved the Primitive Baptist doctrine and people, and enjoyed singing the beautiful old hymns: her favorite was, "Amazing Grace".

Her funeral was held on Sunday, July 20, 1975 at Salem Church by Elders Roy Agee, B. O. Thompson and Frank Wimmer. Her body was laid to rest in Rest Vale Cemetery beneath a lovely mound of flowers. She is greatly missed by her devoted companion, son and family, relatives and kind neighbors and friends. But we feel our loss is her eternal gain.

Submitted by her sister-in-law, Mrs. Alvin Agee — requested by her dear companion.

#### MRS. ALICE GRIMMES JONES

God in his infinite wisdom saw fit to remove from our midst one of our oldest and dearest members.

Sister Alice was born June 18, 1897 and died December 13, 1975. She was married to Charlie Jones, Sr., who preceded her in death in June, 1973. She was born in Edgecombe County near Tarboro, N. C. Her parents were Almarine and Mary Edmondson Grimmes. She is survived by three daughters and three sons, eighteen grandchildren and thirty-one great grandchildren.

Her funeral was conducted by her pastor, Elder Boykin, assisted by Elder E. C. Harrison. She was laid to rest in the cemetery beneath a beautiful mound of flowers, in the presence of a host of friends, relatives and family.

Sister Alice was gracious, kind and a gentle person, one who lived a Christian life. She was a firm believer in salvation by the grace of God. She manifested this faith in her talk and walk in life. She united with Briar Swamp Church fifty-seven years ago the 2nd of September.

She was a true and faithful member until death. She loved the Church and the brethren, and always greeted them with tender smiles and warm handshakes, expressing her love for them. She was held in high esteem by her church and all who knew her. She was an honor to her church, her family and community. We miss her but feel our loss is her eternal gain. We extend heartfelt sympathy to her grieved family. We pray that God's richest blessings will be with them.

Written by,  
Pauline Ross,  
Eld. S. R. Boykin, Mod.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., JUNE, 1976

NO. 6

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 6/76  
IT EXPIRES WITH THIS ISSUE

APPRECIATES THE SIGNS

P. O. Box 261,  
Asheville, N. C. 28802

Dear Elder Spangler:

Enclosed is my check for \$100.00 as a little gift to the *Signs of the Times*. I very much appreciate the *Signs*. I am always glad to see Elder Poole's name in the *Signs*, and to know that he is pastor of the Welsh Tract Church, — the oldest Old School Baptist Church in the United States.

Elder Poole received great comfort from Romans 8:28 when he was being persecuted for contending for the eternal truths when he lived in the South. He knew the truth of God, and preached it. He did not let men tell him what he should preach and what he should not preach. . . . The word absolute was added to Predestination to refute the conditional doctrine of predestination, which (among other things) held that predestination was based on a person accepting Christ, making predestination an act of the creature conditional.

I have a quotation from Augustus M. Toplady that I think is to the point.

"In short, there is no such thing as casulty, or accident, even in things of temporal concern, much less in matters spiritual and everlasting. If the Universe had a Maker, it must have a Governor; and if it has a Governor, his

will and providence must extend to all things without exception. For my part, I can discern no medium between absolute predestination and blank Atheism."

It seems that the world is fast approaching the war of Armageddon. I don't know how many people in the war will be killed, but there will be a large number left; for, as one of your Canadian Associate Editors mentioned in his editorial, "the knowledge of the Lord will cover the earth as the waters do the sea." Of course, this is after the war of Armageddon.

I hope that you and Sister Spangler are enjoying the best of health, and that you are having good meetings at all your churches.

Yours in hope,  
Milton M. Absher

23RD PSALM

217 Bastrop Dr.  
Monroe, La. 71201

Dearly Beloved Brethren & Sisters:

Soon after retiring one night recently the beautiful 23rd. Psalm came to my mind along with some very sweet meditations. If only I could write like I saw it then! But that is not possible unless God should so direct my hand tonight. May God be praised if it is any comfort to anyone.

"The Lord is my shepherd." Isn't that a wonderful proclamation? He IS my shepherd. It does not say He "will be" if I will let Him or accept Him or not reject Him; but that He IS. When you read this Psalm does it apply to yourself, or do you only think of it as the words of David? Has the words "MY SHEPHERD" been applied to your

heart with power? I cannot say that I know He is my Shepherd, but I believe I have been given evidence and a sweet hope that it is so.

What is a shepherd? and what are his duties? A shepherd is one who is a keeper of sheep. If he owns them, and is not a hireling, he will guard them diligently against all enemies; lead them in and out to pasture; cleanse and bind up their wounds and sores. Do you not feel this is what the Good Shepherd has done for you? Not only this, but Jesus said, "I am the good shepherd, and know by sheep, and am known of mine." and again, "I lay down my life for the sheep."

"I shall not want." I do not believe any child of grace would apply this as a natural desire of the mind or flesh. It means to me that I will never fail to have any good thing that is necessary for my well-being. I will not have all I desire, but I will never lack anything that I need; and this includes afflictions as well as the pleasant things.

"He maketh me to lie down in green pastures." He doesn't ask my desire in this; He makes me do it; bless His Holy Name! He makes me lie down in pastures that are green because they are watered and well tended by His own hand.

"He leadeth me beside the still waters." These still waters represent peace, quietness, depth of love; not the shallow, turbulent waters of wrath, envy and strife. There are times that we go astray and fall into the turbulent waters, but when it pleases the Good Shepherd then He leads us back to the still waters.

"He restoreth my soul." Many times we feel to be bogged down in the miry clay, our soul seems to be in the bottomless pit of hell and all hope seems to be gone; but He causes us to remember and to cry out to Him, and then answers our cries: He restores our souls. And when He restores our soul He leads us in the path of righteousness which is the path of holiness. No lion nor ravenous beast shall ever tread there; but

the redeemed shall walk there. (Isa. 35: 8-9)

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Before a child of grace has been regenerated he walks through this life fearing death; fearing the many evil things that might befall him here in this life and not looking forward to that which lies beyond the grave. But when he has been given a hope in Christ this fear seems to disappear: not that we do not have some natural fear, but this hope in Christ so overrides this fear that we are made to feel at peace. At least this seems to be my experience? Is it not so with you?

"Thy rod and thy staff they comfort me." I have felt His rod of affliction upon my back many times and would be lying if I said that it felt good: yet I know within my heart that it is for my own good. Paul says, "Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Though God gives us this rod of affliction, He also gives us His staff to lean upon. This is the same staff that Jacob leaned upon after that his thigh was put out of joint by the Angel with whom he wrestled: the staff of love, mercy truth, and the wonderful promises given us in Christ before the foundation of the world. Let us not therefore complain when we come under these afflictions.

"Thou preparest a table before me in the presence of mine enemies." Satan is constantly trying to feed us with lies, deceit, and half-truths, and when we are drawn away by the lusts of our flesh we feed on these vile things. But the Lord has prepared a table in the presence of these our enemies, and when a child of grace, one who has tasted the goodness of the Lord, again tastes of the vile food he quickly repents and turns again to the table of love and truth.

"Thou anointest my head with oil; my cup runneth over." Surely this is

the cup of joy and mercy which continually runneth over for the ones who love Him; and we love Him because He first loved us. Because of this great love surely goodness and mercy shall follow us all the days of our lives and we will dwell in the house of the Lord forever.

These are only a few of the thoughts I had concerning this most beautiful Psalm. I pray that they are in accord with His holy truth. Pray for this poor worm of the dust. I love all of you for Christ's sake if not deceived.

Clifford Wilbanks

### DESIRE OF THE CHILDREN OF GOD

The Primitive Baptists are accused of advocating it is okay for one to go out and have the fill of sin because his part has already been determined in the Covenant of Grace.

Those not included in the Covenant of Grace are the wicked who shall be punished with everlasting destruction (hell) from the presence of God. (see Matt. 25:41-46) The wrath of God shall be poured out upon those whom Christ did not redeem from the curse of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13) If this Scripture applies to all of mankind, then I would have to advocate universal salvation. On the other hand, if this Scripture applies to the whole human race, and then some miss going to heaven, then I would have to advocate a God who failed to accomplish his purpose. Also, the Scriptures would not be true: "*He shall not fail nor be discouraged, till he have set judgement in the earth: and the isles shall wait for his law.*" (Isaiah 42:4) If the conditional doctrine is true, then my case is hopeless, because I do not have the strength nor the ability to perform any conditions. I need a God who is able to save me because I am not able to

save myself. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25)

If it is left up to man to perform certain conditions to seal the contract and merit his salvation, then man has the right to praise himself. If this were true, then God would be robbed of his praise. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." (Isaiah 42:9) The Scriptures point out that the Lord's name shall be praised, and there is nothing that can or is able to stop the children of God from praising the name of the Lord! "This people have I formed for myself; they shall shew forth my praise." (Isaiah 43:21) "From the rising of the sun unto the going down of the same the Lord's name is to be praised." (Psalm 113:3)

The following Scriptures prove that our praise comes directly from God: (if not deceived, I have been given a sweet hope that I am included in that blessed number.) "Let my mouth be filled with thy praise and with thy honour all the day." (Psalm 71:8) "O Lord, open thou my lips; and my mouth shall shew forth thy praise." (Psalm 51:15)

In life upon this earth, the wicked do not have the desire in their hearts to do that which is acceptable in the sight of God. "---the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand." (Daniel 12:10) They have pleasure in unrighteousness. (see 2 Thess. 2:12) They do not have the fear of God in their hearts, and they do not seek after God. "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 altogether become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness; Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: *There is no fear of God before their eyes.*" (Rom. 3:10-18)

The point to consider is: The children of God do not have the desire to live a wicked life. They are sick of sins and mourn over them, and have the yearning desire within their hearts to do that which is right in the sight of God. Why do they not have that desire within their hearts? Because God has put his fear in their hearts. "*And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.*" (Jer. 32:39-40)

Since the children of God have the fear of God in their hearts, they have the desire to walk a Godly life, or walk the right way, or do that which is acceptable in the sight of God. "*The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.*" (Proverbs 8:13) "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) Please keep in mind that this Scripture shows that though a good man may fall for a while, yet the Lord will uphold him. This Scripture destroys the theory of "falling from Grace" or "some of the saved people today may backslide and be lost tomorrow." "For a just man falleth seven times, and riseth up again: but the wicked shall

fall into mischief." (Proverbs 24:16) "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: *when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.*" (Micah 7:7-8)

Please consider this: "A man's heart deviseth his way: but the Lord directeth his steps." (Proverbs 16:9) The steps of the children of God are both ordered and directed by the Lord. God blesses them with the inward desire for a Godly walk, but they also experience the inability of the flesh to fulfill that desire. "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.*" (Rom. 7:18) "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23)

Dear reader, how do you feel about the matter? Do you fear God, or man? Do you have an inward desire to walk in the footsteps of Jesus? Do you desire to follow after the unction of the Holy Ghost, or follow after the tradition of man? Do you mourn over your sins and yearn for a closer walk with God? Is your prayer similiar to this: "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidest, Seek ye my face: my heart said unto thee, Thy face, Lord, will I seek." (Psalm 27:7-8) "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (Psalm 42:1-3)

If these questions plus the quotations of the Scriptures have touched your heart, it is some sweet evidence that you are acquainted with the inward work of God, and you are included in that blessed number. May God give you

sufficient strength and grace to press on for the mark of the prize of the high calling of God in Christ Jesus.

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

### PRESENT STATE OF RELIGION

By William Gadsby, London, 1841  
(Continued)

*Trifle.* Say! what did he not say that a subject of the nature required? Did he not tell us that the man who *prayed* in his family did well, but he that *prayed* and *read* did better, and he that *prayed* and *read* and *sung* did best of all? and did he not give us to understand that Aquila and Priscilla gained that knowledge by family worship that enabled them to instruct an eloquent Apollos more fully in the gospel? and did he not intimate that if we neglected this part of our duty, our servants and children would be damned through our neglect, and we be everlastingly punished for it? and did he not signify that neither the world nor the church could stand, if it were not for family religion? and what could he say more?

*Love-Truth.* But did he say a word about the necessity of the Spirit to teach men to pray, or of Christ the altar that sanctifieth both the gift and the giver? No, not a word of this sort. All the religion he contended for was an outside religion, without having anything to do with the Spirit of God. But the word of God declares, that "he is not a Jew that is one outwardly, but he is a Jew that is one inwardly; and that is not circumcision which is in the flesh, but that is circumcision which is of the heart, in the spirit, and not in the letter." (Rom. ii. 29.) And though I believe that every Christian at the head of a family ought to attend to prayer in his family, yet I am sure all the devotion your minister contended for was at best but a fair show in the flesh; nor am I acquainted with any scripture that says that Aquila and Priscilla got their knowledge of di-

vine things this way. It is the Lord alone who can teach to profit. But if you recollect, he told us that where there was a minister in the houses he was to take the master's place; and if so, what a glaring reflection upon Apollos; for if he had done his duty as well as Aquila and Priscilla, he needed not to have been taught by them, for he would have learned it without, if they learnt it that way. Shame for you, Apollos! if this minister had you, he would sharply reprove you for your neglect. But one observation was very singular. He brought in Cornelius, and for my part I wondered that he did not blush at his own ignorance the moment he mentioned his name; for though Cornelius kept up his family worship, he was under the necessity, by divine command, to send for Peter, that he might be taught more fully the things of God. So that it appears he could not get his knowledge by family devotion, if Aquila and Priscilla did. Where your minister got his religion I cannot say; but one thing I can say, I never heard him preach in my life anything that could prove that he was taught by the Spirit of God. I once heard him say, if men believed their sins would find them out, and that they would be punished for them, they would never commit any. But sure I am if sin had ever found him out, as it found out Paul when the commandment came, he would have known what it was to have been found out with a witness, and feel the sentence of death in himself, and yet not be able to cease from sin all the while. But in this sermon, though he said many things about sin finding men out, he said nothing about it finding them out when God circumcised the heart, and convinced of sin by his Spirit. No, it was like all the rest, it was all outside. Now what can we think of a man who professes to be a Predestinarian, who talks about the church and the world standing as the effect of family religion, and this religion without the Spirit; the whole nothing but a round of duties; and giving us to understand if these are neglected, the servants and children of such who ne-

glect them will be damned through this neglect? Are they not deceiving the simple, through philosophy and vain deceit? Surely they are. Let them be honest, and they will join hand and heart with Mr. Demure and Mr. Wesley. There is not a doubt they are Arminians in heart, and strangers to vital godliness.

*Trifle.* I am sure there is not one minister in twenty that contends more for holiness than our minister does, and therefore he must be a holy man himself. But you are of an *Antinomian* turn, and catching at everything. I have no doubt but our minister is very partial to the Arminians, and so he ought to be. Where do you find men who do so much for God as they do? As our minister beautifully observed, "If all professors would but do as much as they did, a minister would have but little to do in comparison to what he now has, for the stones would be polished ready to their hands by parents and masters, and a minister would only have to put them in their places."

*Love-Truth.* I have heard before now that he made such an observation; but one would think he should not begrudge a little work, as he is very well paid for his work; but do not the scriptures tell us that Christ is the author and finisher of faith, and did not Christ say, "Upon this rock I will build my church, and the gates of hell shall not prevail against it?" (Matt. xvi. 18.) And is not the church "fitly framed together, and groweth unto a holy temple in the Lord?" (Eph. ii. 21.) "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. ii. 5.) This is "the Lord's doing, and marvellous in our eyes." (Ps. cxviii. 23.) God's house is a spiritual house, and his sacrifices are spiritual; "for they are dead to the law by the body of Christ, and bring forth fruit unto God." (Rom. vii. 4.) But your minister's house is all natural, and the worship is the same. It appears to be what the apostle calls, a voluntary humility, saying, "Let no man beguile you

of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." (Col. ii. 18, 19.) Wherever this voluntary humility is, it stands opposed to the truth of God; and you will find it so in the end.

*Trifle.* You are the most contracted mortal I ever met with, and if brother Demure is willing, we will begone, for I have had quite enough both of you and your religion.

*Inv.* No, stay a little longer; perhaps you will have a better understanding of the matter by and by. For my own part, I have heard nothing in Love-Truth's description of *Antinomians*, as they are called, that I dare object to; but perhaps he has not said all he wishes to say upon the subject. But I confess you have rather staggered me, for I could not have believed you would have found fault with what was said. Will you go on, friend Love-Truth, with your description of those people's faith, called Antinomians?

*Love-Truth.* Then to proceed. They further believe, that when the poor sinner has become dead to the law by the body of Christ, he is married to Jesus, and Jesus and he are evidently become one; so that Christ is the Bridegroom, and the sinner is his bride; and, as the spouse of Christ, she is to receive all she needs at the hands of Christ, and live wholly dependent upon him. "For it has pleased the Father that in him should all fulness dwell." (Col. i. 19.) "And out of his fulness have we all received, and grace for grace." (John i. 16.) "Who of God is made unto us wisdom, righteousness, sanctification, and redemption." (1 Cor. i. 30.) So that the church rejoices because they are complete in him, (Col. ii. 10.) and that with him they have all things; for "all things are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 22, 23.) They also

maintain that the kingdom of God doth not consist in observation, but is set up in the soul of every one who believes in Christ; so that they will frequently observe, that a man may have all the doctrine's of the gospel in his head, and at his tongue's end, may make a great profession of religion, be very beautiful without, and at the same time be a stranger to the work of God in regeneration, and know nothing of fellowship with the Father and with his Son, Jesus Christ; nor with the Spirit of adoption, whereby the believer cries, "Abba, Father." They also believe that no man, in the best sense, can call Jesus, Lord, but by the Holy Ghost; and that where Christ is formed in the soul, the hope of glory, there will be a warfare, seeing light is sure to discover darkness; for "what will you see in the Shulamite but as it were the company of two armies?" Sin and grace, flesh and spirit, never can agree; and the more grace a man has, the more he will see and feel of his own deformity, the more he will abhor himself, and repent in dust and ashes, and the more he will see of the beauty of Christ, his all and in all. They also believe that the soul that is married to Christ, is dead to the law, (Rom. vii. 4,) and that Jesus, as King in Zion, rules them by his own law, not with the rod of his wrath, (Lam. iii. 1.) nor a rod of iron; but with the rod of his strength, sent out of Zion, (Ps. x. 2,) called by law of faith, love, kindness, and the law of the Spirit of life in Christ Jesus. (Rom. viii. 12.) They maintain that all the glorious doctrines of the Bible are just suited to the case of the sheep of Christ, and that it is one part of the work of the ministry to show how all the perfections of Deity harmonize in the salvation of his people; for "mercy and truth are met together, righteousness and peace have kissed each other." (Ps. lxxxv. 10.) In the person of Christ the whole Deity meets and shines, to the glory of Jehovah, and the everlasting salvation of the church; nor do they believe that a sinner can know anything of the truth, in its beauty, nor receive it

in the love of it, only as God is pleased to make it manifest, as that which just suits his case. In fact, they wish to crown Christ Lord of all; though by so doing they debase man to less than nothing and vanity.

*Inv.* Well, and is this contrary to the spirit of Universal Charity? and are her holy arms too short to embrace characters of this description? If they are, I shall be out of conceit with her myself in a very short time; for I have for some time believed that unless a man is brought by the good Spirit of God to feel the necessity of the truth, he can never prize it. For instance, till a man is brought to know and feel himself such a base, vile, wretched sinner that if the great Jehovah had not chosen him, independently of any good in him, he never would have chosen him at all; and if he had not made this choice manifest in bringing him to the Lord Jesus Christ, it would never have entered into the sinner's mind to have made choice of Christ. I say, till a man is brought to know and feel this, he cannot in his heart delight in the doctrine of God's everlasting, electing, unchangeable love, but will feel a secret indignation against it, as well as every other branch of divine truth. For a man to glory in the Lord as his strength, so long as he believes he is strong enough to break off the yoke of sin and the devil, and obtain salvation at his *own* pleasure, is inconsistent with the very nature of things. To glory in the Lord as his wisdom, while he is "wiser than seven men who can render a reason," (Prov. xxvi. 16.) is folly in the abstract. To glory in Christ as his righteousness, while he believes he is as good as any man, and a great deal better than some, and presumes he has it in his power to get perfect in the flesh, is as good sense as to suppose that a man will glory in being a pauper upon the parish, while he possesses an estate of ten thousand a year. I know, by experience, that Christ and truth are only prized as we see the worth of them, and we see the worth of them just in proportion as we feel the

need of them, and as they are made manifest in our hearts by the Holy Ghost. And pray, is this all for which these people get that bugbear name of *Antinomian*? and are there no professors except these, which the loving arms of Universal Charity cannot embrace?

*Love-Truth.* I am not acquainted with any that she has not more charity for than these; nevertheless, when she is put close to it, which is the case sometimes, she will say she is not so much against their sentiments, as the *bad spirit* they are delivered in.

*Inv.* Bad spirit, indeed! I have known ministers preach against men of a bad spirit, till in the height of their zeal they have very charitably sent the men they have been preaching against to hell, without either judge or jury.

*Love-Truth.* Very likely! but that is not considered wrong, if they only contend for *candour* at the same time. I could produce a variety of instances, where *Universal Charity* has been at a deal of pains to blacken the characters of men, and has done it with as much pious solemnity as his holiness the Pope would pronounce the curses of *Bell, Book, and Candle* upon the head of a heretic. Yes, I could, if I chose, mention more than one of her votaries, who have industriously gone from place to place to defame a man's character, and where they have met with men that would not go upon the ground of mere report, neither with nor without money, (for *money* has been offered,) I say, when neither money nor words were sufficient to prove that the man was bad, the reporter has been under the necessity of saying, he knew nothing bad of him. But all this, and a thousand times more, may for universal holiness, it is all right, that is, if *Universal Charity* be right, for she can take the scorner's chair on all occasions without rebuke, unless the God of heaven gives her a little now and then.

*Inv.* Really it is a solemn matter! what accounts can such men think of giving at the great day, when God pronounces a curse upon all them who bear false witness against their neighbour? I

am ready to exclaim, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

*Love-Truth.* Yes, and all this time they are contending for the law of works as their only *rule* of life; but what rule they walk by, when bearing false witness, it is hard to say. But it appears that there were such in Paul's day, and he sharply reproved them, saying, "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" (Rom. ii. 23.) Neither scripture nor reason can justify the conduct of some profesors. I knew a minister who threatened to cut off some of the members of his church because they encouraged, what he called, an *Antinomian*, to come to that town to preach, and he assured them that nothing but a wicked spirit influenced the *Antinomian* to come there; yet, at the same time, this very minister was mighty active in raising a fresh interest in the town where this *Antinomian* stately laboured; yea, he formed a church, administered the ordinance, and assisted them in building a very elegant meeting-house, and all this he did for the glory of God; but for the *Antinomian* to go near *him* was a crime of the basest nature. A few months ago, a minister reproved a friend of mine for communing with an *Antinomian*, and told him that he would rather commune with a Papist; and so it appears, for he has now very honestly declared himself a *Socinian*; and though he professed to be a Particular Baptist before, yet his change of sentiment, as it is called, has made no very great stir; all seems quiet and still; but if he had been so unfortunate as to have turned what they call an *Antinomian*, the country would have been all up in arms against him. But they can see a thief, or one who robs Christ of his glory, and consent with him. (Ps. l.

*Inv.* One would be ready to conclude that the charge brought against the ancients of Israel is also applicable to

many in this day: "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? for they say, the Lord seeth not, the Lord hath forsaken the earth." (Ezek. viii. 12.) "Surely judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey, or, is accounted mad." (Isa. lix. 14, 15.) But the Lord seeth it.

*Love-Truth.* If men were not blind, they would see into their own folly and wickedness.

*Inv.* But will you tell me what these *Antinomians* do, that evidence such a *bad spirit* as to cause the whole country to ring about them?

*Love-Truth.* Yes, surely I will. What they call a bad spirit is this; when the minister begins to give a scriptural description of a wolf in sheep's clothing, and cry against the false shepherds, who feed not the sheep, or such preachers who do not preach the truth of Christ, but endeavor to exalt man, and make it appear that man can of his own good will and pleasure perform good works, and such works as will bring God to terms of peace with him, and thus degrade the very nature and offices of Christ, while at the same time the creature is set up; now, when the minister says that these men were never sent of God to preach the gospel, but are ministers of Satan; it is called a *bad spirit*.

*Inv.* But if it be wrong to speak against false shepherds, *Universal Charity* is wrong, for she has, in my ears, said as much against these *Antinomians* as ever they can say against any spir-

itual whore under heaven; and thus you find that her spirit is as bad as theirs; is it not?

*Love-Truth.* O no; you must recollect that what she does is out of love to holiness, and therefore the most evident marks of spleen and malice in her are all right; for this must be the view that thousands have, or they would blush for shame at their own works.

*Inv.* But after all, do not these *Antinomians*, as they are called, pursue the same track that the prophets and Christ and his apostles did? Does not the Lord exhort the prophets to cry against the false shepherds, who feed themselves and not the flock, saying, "I am against the shepherds, for the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them?" (Ezek. xxxiv. 4.) And how many poor, disconsolate, sin-burdened souls are to this day ruled with force, instead of being pointed to the Lamb of God! But the prophet was to cry against them. Yea, Christ pronounced more woes against them than he did against Satan himself, and Paul was for having both men and angels cursed that preached any other gospel than he had preached; and, by the by, he mentioned names into the bargain, Hymenaeus and Alexander. (Tim. i. 20.)

*Love-Truth.* Yes, all this is true; but we are told that this is *no* rule for ministers in this enlightened day; nor ought we to copy after either Christ, his apostles, or the prophets; so that in this case, the Bible is not to be our rule.

Continued next issue

Rt. 2, Box 10  
Star City, Ark. 71667

CONTRIBUTIONS TO HELP  
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THE SIGNS  
(To April 1, 1976)

Dear Editors:

I am late in sending in my renewal. "So many things step in my way." But, as David was made to cry, "Give ear to my words, Oh Lord, consider my meditations." I fear my meditations are very weak. I am not worthy of notice, if left to myself. Only when it is the Lord's will to smile upon me do I have grace to pray as I ought. I can only beg the Lord to help me, for all my help must come from Him. When lifted up, I can see God's handiwork all around me, nature in bloom, and birds singing so sweetly. Then I am soon cast down again, and all is dark and desolate until it is the Lord's will to send a ray of light. His arm is not short concerning His promises.

"Come Holy Spirit, heavenly Dove,

With all thy quickening powers:

Kindle a flame of sacred love

In these cold hearts of ours."

Only He can soften these stony hearts, and cause us to say, "Thy will be done, not ours." When it is His will, we can sing his praises in the glorious Spirit.

A sinner in hope of mercy,

Mrs. Havis Donaldson

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness: that the man of God may be perfect, throughly furnished unto all good works. (2 Timothy 3:16, 17)*

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#### ANNUAL MEETING AT PINE CREEK CHURCH

The ANNUAL MEETING of the brethren and friends at Pine Creek Church, in Floyd County, Virginia, which has been held annually on the Fourth of July for a number of years, will be held on July 5th this year. Services to begin at ten o'clock A. M.

The 4th of July this year falls on Sunday—this is the reason the Meeting has been changed from the 4th to the 5th.

Directions to the Meeting House are as follows: If going east from the Town of Floyd on U. S. Route 221, turn left at an old store building about five miles from Floyd C. H. If traveling west from Roanoke, take right hand road at the mentioned store building, after crossing Little River, and travel about three miles. The Meeting House is located about one-half mile from Route 221.

An invitation is extended to all lovers of the truth. Large crowds have been attending, with a number of ministers in attendance. It is a good way for lovers of the truth to spend the day. Services are expected to be held morning and afternoon.

D. V. Spangler

Danville, Va. June, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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**SIGNS OF THE TIMES, INC.**

R. F. D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541

**EDITORIAL**

*“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house.” Hebrews 3:1-2*

My mind has been exercised recently on a particular portion of the above scripture, namely, “Consider the Apostle and High Priest of our profession, Christ Jesus.” Therefore, in this article the writer hopes to dwell on these particular words .

The apostle Paul ( a believer) writes to believers about the superior excellency of Christ, to angels and men, and the superior excellency of the priesthood of Christ Jesus and his sacrifice, to the Levitical priesthood and its sacrifices. What a wonderful exhortation to believers to “Consider the Apostle and High Priest of our profession, Christ Jesus”!

In the first two chapters of Hebrews Paul sets forth the dignity of Christ's person, his assumption of human nature, and suffering in the room and stead of his people. In the third chapter Paul exhorts believers to consider Christ Jesus, to pay attention to him, to have faith in him and to be steadfast, unmoveable, always abounding in the work of the Lord.

Paul uses the word “wherefore” to mean “for which reasons” (which are set forth in chapters 1 and 2) holy brethren, partakers of the heavenly calling, should consider Christ Jesus. Paul believed that they were holy brethren because they were of the same spiritual relationship with him. They had the same Father, they were the adopted sons of God, they were the brethren of Christ, they were of the same family and Jesus was their elder brother. They were holy because they were sanctified by the Holy Spirit. They were so by profession because they had professed their relationship in the family of God as he had done. They had given a reason of the hope that was in them with meekness and fear. As well, Paul refers to believers as partakers of the heavenly calling. This calling is a call from heaven to come out of nature's darkness into his marvelous light, a call to the enjoyment of the blessings of grace here and to glory hereafter. These, as all believers, are partakers, that is, they are called as are all believers by God. Paul says, “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”. I Tim. 1:9.

*Paul (a believer) writes to believers, to consider.* Jesus was sent of God to do the will of his Father; to preach the gospel, to work miracles and to obtain redemption and salvation for his people. The high priest among the Jews was considered an apostle or messenger on the day of atonement. So, Christ Jesus is spoken of here as the Apostle (spelled with a capital to set forth "Christ Jesus", particularly) of our profession which should be made both in word and deed. The word "apostle" literally means "one sent forth".

We should note that High Priest is also capitalized in the King James version and rightly so. This sets forth the particular one, Christ Jesus.

In I Tim. 2:5-6, we read, "For there is one God, and *one mediator* between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The word mediator means intermediary and intercessor. When we consider "one mediator" we should consider Christ (meaning the anointed) Jesus as Prophet, Priest, and King. Prophets, priests and kings were anointed when they were vested with their offices. These offices seldom if ever met in one person. Paul says Christ Jesus was faithful to him that appointed him as also Moses was faithful in all his house. Christ Jesus was counted of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. Moses was faithful in all his house as a *servant*, but Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Christ Jesus is Prophet, Priest and King. God's children are ignorant, and blind and need him as *the Prophet* to enlighten them and instruct them and make known unto them the will of God. God's children are sinful, guilty creatures, and children of wrath by nature even as others and need *the Priest* to make atonement for them. God's children in their state of nature are enemies of God and need him to subdue them.

In their converted state God's children are helpless and weak and need *the King* to rule over them and defend them.

In this particular article the writer will confine remarks to that of Christ Jesus as Priest, because of space. The Lord willing, Christ Jesus as Prophet and King will be considered on another occasion.

Christ Jesus has executed, is executing, and will continue to execute his priestly office. To this great work he was verily ordained before the foundation of the world.

In Hebrews we find many descriptions of Christ Jesus as the High Priest. The reader would do well to read Hebrews when making a consideration of Christ Jesus, as the High Priest of our profession. Only a few considerations will be mentioned here. He took not on him the nature of angels; but he took on him the seed of Abraham. It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. In that he himself hath suffered being tempted, he is able to succour them that are tempted. He was faithful to him that appointed him, that is to God. Christ Jesus was faithful as a son in his house (whose house we are) while Moses was only faithful as a servant. Christ Jesus is a great high priest that is passed into the heavens. He is a high priest which can be touched with the feeling of our infirmities, and he was in all points tempted like as we are, yet without sin. Christ Jesus glorified not himself to be made an high priest but God called him, said unto him, "Thou art a priest for ever after the order of Melchisedec".

Christ Jesus was a son yet he learned obedience by the things which he suffered. Being made perfect, he became the author of eternal salvation unto all them that obey him. Christ Jesus was made a priest not after the law of a carnal commandment, but after the power of an endless life. Christ Jesus, because he continueth ever, hath an un-

changeable priesthood. He is able, also, to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He needeth not daily to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Christ Jesus is such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Christ Jesus hath obtained a more excellent ministry than Moses, in that he is the mediator of a better covenant, which was established upon better promises. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:10-12. The high priest, under the old dispensation, went into the holiest of all, alone, once every year, not without blood, which he offered for himself, and for the errors of the people, but our High Priest by his own blood entered in once into the holy place (even heaven), having obtained eternal redemption for us. Now he appears in the presence of God for us. 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. "After he had offered one sacrifice for sins for ever, he sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool, for by one offering he hath perfected for ever them that are sanctified." Hebrews 10:12-14. Surely, Christ Jesus is the High Priest over the house of God (whose

house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end).

Christ Jesus was, is, and will continue to be the High Priest of our profession. As High Priest he *has made* the sacrifice for his people, he *is making* intercession for his people and will continue to make intercession for them and bless them. Often the following questions are deep in the bosom of this poor sinner. Has the High Priest laid down his life for me? Is he making intercession for me on high? Has he blessed me in the past and will he continue to bless me? Sometimes the words of the hymnwriter,

"His love in times past, forbids me to think,  
He'll leave me at last in trouble to sink,  
Each sweet Ebenezer I have in review,  
Confirms his good pleasure to help me quite through."

Let me examine his sacrifice, his intercession and his blessings which I hope by faith and hope I believe are for me.

When Jesus said on the cross "It is finished", this one who often feels to be poor in spirit, believes that he did indeed lay down his life for all of his friends, not one more and not one less. He shed his precious blood for the remissions of all of the sins of all of his friends. Was this sacrifice for me? When he brings to my remembrance whatsoever he has taught me I am made to remember the burden of wrongdoing, the depths of wickedness of my heart and the troubled days and sleepless nights. When the burden was lifted what joy I found in the words of the hymns:

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;

Thy free grace alone, from the first to the last,  
Hath won my affections, and bound my soul fast.

Thy mercy in Jesus exempts me from hell;  
Its glories I'll sing, and its wonders I'll tell;  
'Twas Jesus my friend, when he hung on the tree,  
Who opened the channel of mercy for me."

The lines of another hymn, "My Saviour's obedience and blood, Hide all my transgressions from view" have been a wonderful strength to me. As I look back over the twenty and more years there have been many doubts and fears as to whether Jesus did indeed die for me. About two years ago when everything was as dark or darker than ever before or since as I lay awake tossing and turning and failure in everything seemed uppermost in my mind, the words as found in Job. 16:19 came to me, "My witness is in heaven, and my record is on high". Are not these precious to us? Sometimes we have in remembrance many precious moments of communion with him. Other times we search and seemingly find none.

Has the High Priest made and is he making intercession for me? Again my mind goes back over the years. As Paul said in Romans 8:23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" and Romans 8:26-27, "Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered and he that searcheth the hearts knoweth what is in the mind of the spirit, because he maketh intercession for the saints according to the will of God." How precious to me is the scripture found in Hebrews 4:15, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin". We often sing the 58th Paraphrase:

"Where high the heavenly temple stands  
The house of God not made with hands,  
A great High Priest our nature wears,  
The guardian of mankind appears.

Though now ascended up on high,  
He bends on earth a brother's eye;  
Partaker of the human name,  
He knows the frailty of our frame.

Our fellow sufferer yet retains  
A fellow-feeling of our pains;  
And still remembers in the skies  
His tears, his agonies, and cries.

In every pang that rends the heart,  
The Man of sorrows had a part;  
He sympathizes with our grief,  
And to the sufferer sends relief.

With boldness, therefore, at the throne,  
Let us make all our sorrows known,  
And ask the aids of heavenly power,  
To help us in the evil hour."

Also, I often ask, "Has the High Priest blessed me?" How wonderful is the scripture in Ephesians 1:3 etc., "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, etc." Many are the blessings of the High Priest of our profession, Christ Jesus. Some particular hymns and scriptures come to mind to illustrate some of the blessings which I hope I have received from Christ Jesus. I believe that,

"There is a period known to God  
When all his sheep, redeemed by blood,  
Shall leave the hateful ways of sin;  
Turn to the fold, and enter in."

The realization that we are dead in trespasses and in sins and that we have been quickened by his holy spirit is a wonderful blessing. He and he alone changes the heart, renews the will and turns the feet to Zion's hill. We see our righteousness as filthy rags. It is said of Abraham "He believed in the Lord; and he counted it to him for righteousness", Genesis 15:6. Paul says in Romans 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". This faith to believe is a gift or blessing of God. "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. The two mites of faith and hope are sufficient for commendation by Jesus as they were with the widow when she cast them into the treasury.

There are other blessings which follow quickening and belief. When we receive the spirit of adoption, whereby we cry, "Abba Father" and the spirit itself beareth witness with our spirit, that we are children of God, we can then

say, "Our Father which art in heaven, Hallowed be thy name".

Christ Jesus blesses us with his spirit, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him but we know him for he dwelleth with us and in us. He maketh the storm a calm and we realize the peace that passeth understanding. His grace is sufficient for us, his strength is made perfect in weakness. Amazing grace is what we are given to sing. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance". Psalm 89:15. Holy brethren and partakers of the heavenly calling know the joyful sound of the Gospel, the good news from the heavenly country. Israel knew when Aaron went into the holy place before the Lord, and when he came out because they heard the bells on the hem of his garment. So, spiritual Israel hears the gospel that Jesus has gone into heaven, the holiest of holies, and we shall hear and know the sound when he comes again. Another great blessing is the desire to be baptized, even as he was, and to partake at the Lord's table. Sometimes it takes years before our desire is fulfilled, after much meditation and prayer. As we look back upon this uniting with his friends, our friends, it is a great strength and blessing to us.

One of the sweetest scriptures that is often in my mind was spoken by Simon Peter in St. John 6:68, "Lord, to whom shall we go? thou hast the words of eternal life". The desire for eternal life is often uppermost in our minds. The foretastes of our heavenly home are precious. Are these not wonderful blessings of our High Priest? All of the blessings of our High Priest are covenant blessings, spiritual, irreversible and eternal.

Aaron was to bear the names of the children of Israel in the breastplate of judgment upon his heart when he went into the holy place for a memorial before the Lord continually. So with our High Priest.

"My name from the palms of his hands,

Eternity will not erase;  
Impressed on his *heart* it remains,  
In marks of indelible grace."

Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

(Elder) D. Alex McColl

## VOICES OF THE PAST

### "He being dead yet speaketh"

#### CHARITY.

*"And now abideth faith, hope, charity, these three; but the greatest of these is charity."*

Have we considered what the apostle means by charity? He has used the whole of the thirteenth chapter of first Corinthians in setting forth what charity does, but have we considered what he means? It is commonly accepted among men in the world that charity means giving to others of this world's goods. But the apostle will not allow the meaning of charity to stop at that, for he says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Therefore we will have to look still further for the apostle's meaning of this word "charity," the absence of which he felt rendered all that he did of no value or benefit. One might consider that much education in natural and spiritual things and then propounding them freely, would be considered to be charity, but the apostle says, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains," all this would avail him nothing if he lacked this one great essential point, charity. Then certainly this charity must be very essential, and in fact, the most to be coveted of all gifts, for the apostle says, "Though I speak with the tongues of men and of angels, and have not charity, I am be-

come as sounding brass, or a tinkling cymbal." Certainly if one may possess the tongues of men or of angels and in the absence of charity that would avail nothing, it behooves us to look carefully what and where this wonderful gift is, as one would be unfit for a place in the church, and neither would all the wisdom of the world, nor any other gift which he might possess, avail him anything in the absence of charity. In order to learn what charity is, we must look to what it does. The apostle says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Certainly the apostle has made it plain, and when we see churches growing cold and lukewarm, and brethren becoming uninterested in each other, and neglectful of meeting together there can be but one answer if we ask the reason for this, it is the lack of charity. The apostle declares that all other gifts avail nothing if charity be wanting. But, says one, What shall we do, or how shall we become charitable, seeing that no church can exist without it, and that no deeds of any kind will avail anything without this essential gift? The apostle says, first, that charity suffereth long and is kind. What does he mean by this? There can be but one answer. Our God is said to be long-suffering toward His people. This means that though his children provoke him by sinning against him, and offend him in every way, yet he is long-suffering unto them, and continually kind. Thus we are reminded that in order to be charitable toward our brethren we must suffer all their abuses and offences, and render kindness in return. This will in the end recall the heaping of coals of fire on his head.

Again, charity envieth not. This is certainly one of the sweetest gifts that one can possess; it is one of the greatest

helps in the church. How often do I ask myself the question, Do I possess this essential gift? Have I been envious toward a gifted brother or of any member of the church? If so, this renders all my other gifts as nothing, and I had better never have united with the church. Charity vaunteth not itself. Have I vaunted myself over others? If so, then I have not charity.

Charity is not puffed up. Have I been puffed up, and felt myself more able and wise than others? If so, it is evident that I lack the all-important gift of charity. So if we behave ourselves unseemly it is sure that we are lacking in this all-important gift, charity; and the same is true if we have been seeking our own, and have had no thought of others in the church nor of the interest of the church, no matter what beside charity we may possess, we are nothing.

Charity seeketh not her own, but the welfare of others. If one possesses this charity he will look after the welfare of the church; he will hunt up the brethren and see how it is with them. When all the members of the church possess charity there will be a happy meeting, and warm shaking of hands, and a manifestation of love. Brethren, do we possess all this? If not, then all else that we may possess will avail us nothing. Still further, are we easily provoked over things in the church or among the brethren? Charity is not easily provoked. Are we lacking in this essential thing? If so, whatever else we possess amounts to nothing. We had better never have professed a hope than to lack charity. Do we think evil of brethren? If so, we are not fit to be among them, and the church would be better off without us, for charity does not think evil, and it suffereth long, and is kind, and envieth not. Where we see this charity among the brethren there we are sure that peace will reign supreme. Do we endure any of the burdens of the church? If so, then we have charity, for charity endures all things. From reading this thirteenth chapter of first Corinthians one would

have to conclude that if there be any lack of fellowship, or lukewarmness, or broken confidence, or neglect of assembling ourselves together, there is a want of charity, for, from what Paul has said, if charity exists none of these things can exist. If we desire a better understanding among brethren, and if there be any of this essential charity about us, our desires will be realized. If we wish for more meetings, more fellowship, more of assembling of ourselves together, more union and communion, charity will bring it about, for the apostle says, Charity never faileth; it always accomplishes its desires. Prophecy, tongues, knowledge, faith, giving our goods to feed the poor, all fail, or avail nothing, if we have not charity. Faith, hope and charity abide, but the greatest of these is charity.

Hence the apostle exhorts the brethren to follow after charity. Here he means to follow after the things which belong to charity, and do them. The one thing needful in all this is love for the church, love for the brethren, and forbearing each other in love. Charity will tell us if in any way we have offended a brother or the church that we must in some kind way make reparation. If we have thought evil of a brother we are nothing to the church so long as we do so. All our other deeds are nothing so long as this is the case with us. We are holding aloof from a brother? If so, then charity is absent, and we are nothing, neither fit to commune with the church nor of any profit to any church or brethren. Do we think that there is a brother or sister we cannot fellowship? charity is wanting. Charity seeketh not her own, but suffereth long, and is kind, charity seeks the love and fellowship and comfort and welfare of others. Has this or that church grown cold and lukewarm? If so, charity is wanting. The apostle also says, Follow after charity. No one can be of any profit to the church if there is not a following after this all important charity. If brethren neglect to assemble themselves together, it is for the want of charity,

and if this is the case, Paul says we are nothing. We are fit only to be spewed out.

Do we hold something against a brother, and do not appreciate him as we used to do, there can be but one reason: charity is absent. If there be a feeling against a brother to the extent that his visits are not wanted, there can be but one reason: charity is lacking, and the lack of this renders that church or brother unprofitable in every way. Such ones are of no use as brethren at all. The same is true of us if we cannot endure or suffer long. If we think evil, and do not, unless providentially hindered, assemble with the brethren, we are not charitable. But do we desire that we might have good meetings once more, as we used to, charity can bring them about. Charity will heal every breach of broken fellowship among brethren; charity will enable us to take each other by the hand; charity will cause the servants of God to feel as though the word is as fire shut up in the bones, and will cause that brethren will fail to see anything save love; charity will cause a shaking of the dry bones, and inquiries will arise as to how brethren are getting along, and as to when they can meet to talk of the goodness of God; charity will cause the true saints to speak well of each other, and to think no evil. If we see a brother overtaken in a fault, charity will restore such an one in the spirit of meekness, and so long as that one is not restored, just that long charity is lacking, and the church can do no good, for without charity all else shall fail; therefore it behooves us to inquire whether we possess or lack this all-important gift. Is it wanting in the church or in ourself? We will each feel that we are as prone to fail in this all-essential thing as any one, and that we have done so more than any one we know. But one thing is certain: charity never faileth.

The apostle says that love is the fulfilling of the law, and that no man can love God and hate his brother at the same time. He that hateth his brother

is a murderer. Hate and charity cannot dwell in the same house; neither can coldness and charity dwell together in the same church. Brethren ask, Why is it that we have not the zeal we used to have, and why is it that brethren are not nearly so anxious to see each other as they used to be? The only answer is, that charity is wanting. I feel certain that charity never yet found fault with a brother, nor looked for motes in a brother's eyes. I feel certain that charity will forgive all wrongs, and cause us to seek after our brethren, and even to travel miles to see them. Charity will desire to hear them talk of God's love and mercy. Charity will always find a place and time to hold meetings, and will cause brethren to find no rest until they are sitting together in heavenly places, and with charity there will be gladness in thus meeting.

NEWTON PETERS.

#### THE RESURRECTION OF THE DEAD

*"Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed."* (1 Cor. 15:51)

Dear Brother Hutchens:

The article in the September number of the Lone Pilgrim on the subject of the resurrection of the dead, by Eld. W. M. Shoemaker, was read with much interest on my part, and to my mind the position he has taken he has fully supported by Scripture testimony, and so can not be confuted by anyone from a Scriptural standpoint.

A few thoughts relative to the same subject, while and since reading his letter, have to some extent occupied my mind, which I feel inclined to submit to your consideration.

There have been, no doubt, ever since the days of Hymeneus and Philetus, those who have disputed the future resurrection of the dead, and say it is "past already," with all who have died, and they will never know any more resur-

rection of the dead. I have heard the doctrine assailed by reason and by ridicule. But such I take to be the "vain babblings" Paul the apostle speaks of, when he admonishes Timothy to "shun profane and vain babblings: for they will increase unto more ungodliness, and their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Timothy 2:18)

There is no fact of the Scriptures more clearly and positively stated than that Jesus came into the world to save His PEOPLE from their sins. It is His people that have sinned. It is His people that have died, and do die, and "the wages of sin is death." If His people are not raised up out of death, out of their graves, then they are not saved, but lost. And the word of Jesus when He said, "They that are in the graves shall hear His voice; and shall come forth," is not true. Paul, the inspired apostle, to the Thessalonian church said, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." (1 Thes. 5:23, 24) Now it would be just as much to dispute the word of the apostle, to contend for the annihilation of one of those component parts of the believer as another.

Again, to the Corinthian brethren the same apostle said, "And God hath both raised up the Lord, and will (not "hath" nor "doth") also raise up us by His own power. Know ye not that your BODIES are the members of Christ?" (1 Cor. 6:14, 15) Then if these bodies are never raised up, the members of Christ are perished. Death and the grave have the victory. "But thanks be to God, who giveth us the victory through Jesus Christ our Lord," they shall be raised up, not any more to "bear the image of the earthy, but the image of the heavenly," for in this res-

urrection "they shall be changed" (not exchanged) from mortal to immortal; for this mortal shall put on immortality. This corruptible is to be made incorruptible. As Paul says, "this corruptible *must* put on incorruption." (See 1 Cor. 15:53, 54)

Again we read from the same apostle, "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." (Phil. 3:21) It is just as foolish and unscriptural to claim that in the glorified state beyond this life, the saints will be as they are here, knowing each other as fathers and mothers, brothers and sisters, husbands and wives, parents and children, etc., and to deny the resurrection of the body at the second coming of Jesus. Both positions are a denial of the teaching of inspiration. Jesus said to the Sadducees, who denied the resurrection of the dead, "The children of this world marry, and are given in marriage; but they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

When we go down in natural, or corporeal death, our relationship to this world, to the things of this earthly life, are forever dissolved, and we will never live in our Adamic relationship any more, but our heavenly relationship can never be dissolved. It is in this sense that the believer cannot die; but in Adam all must die. But "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are His at His coming." 1 Cor. 15:22, 23. As Christ the "firstfruits" went down in death, through the tomb, rising again, all the other fruits that follow must do likewise. So Paul says, "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) I do not understand that the saints die as a penalty, for a violated law, for "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13) But death is a necessary part of that change from mortal to immortal, from corruptible to incorruptible, etc.

It is true that the saints die, and are the subjects of that final resurrection of the dead, when Jesus shall appear the second time "without sin unto salvation." (Heb. 9:28) Again, it is true that saints or believers do not die. Jesus said to Martha, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." John 11:25, 26. Paul said also, Acts 26:10, speaking of what he had done as Saul of Tarsus, "And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Here, the saint or believer bears relationship to two headships: the earthly Adam, his seminal head and representative in nature; also to Christ, his spiritual and covenant Head. In the one he dies; in the other he does not die. After being begotten and born from above, there are two indwelling lives and natures. Beyond this sphere of action there is only one. By the power of that life from above (Jesus is their life), they are destined to be conformed to the image of Jesus, for "whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Rom. 8:29)

Jesus Christ is said to be "the firstborn from the dead." (Col. 1:18) He could not be the "firstborn from the dead without others to follow. Paul said, when arraigned before Felix by his persecutors, "But this I confess unto thee,

that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection, both of the just and the unjust." (Acts 24:14, 15) When arraigned before Agrippa, Paul asks the question, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8) Further down in the same chapter, in his defense Paul said, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and that He should be the FIRST that should rise from the dead," etc. Verses 22, 23.

Death to us is but a sleep in the Lord. Jesus said of the daughter of Jairus, Luke 8:52, "Weep not: she is not dead, but sleepeth. And they laughed Him to scorn, knowing that she was dead." Again, He said of Lazarus, John 11:11-15, "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep. Then said His disciples, Lord, if he sleep he shall do well. Howbeit, Jesus spake of his death: but they thought that He had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." Paul, testifying to the resurrection of Christ, and of His appearance among the disciples afterwards, after mentioning several other witnesses, said, "After that He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep," or, are dead.

While the word "sleep" is put for other things sometimes, as in 1 Thes. 5:6, 7, yet in the places referred to, it clearly means literal death. It has been asserted that the word as used in 1 Thes. 3:13 is to be understood in the same sense as in 1 Thes. 5:6, 7. But to my mind, a very slight examination of the connection ought to show to any

unbiased mind, that it is not used in the same sense. The words "death" and "sleep" are used interchangeably, and evidently mean the same, in the following quotation: "But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 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) How plain this blessed language. Why a "Hymenaeus and Philetus," or any others, should want to spiritualize, or otherwise explain it away, I can not understand. I know it is a wonderful mystery, and will be a stupendous miracle. But is not Israel's God "equal to the occasion"? He spoke the universe into existence out of nothing. He who created and formed the first man Adam of the dust of the ground into a natural existence, is He not able to raise up a multiplied Adam from the dead into a spiritual existence? "Why should it be thought a thing incredible with us that God should raise the dead?" Just as sure as God's Word is true, Jesus is to appear in this world "the SECOND TIME," and this time, "without sin," and some of His people are going to be living here in the world, and they shall be changed as those that are dead. For, says inspiration, "Behold, I show you a mystery; we shall not all sleep; but we shall 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O grave! where is thy victory?" (1 Cor. 15:51-55.)

It has been said that our visible, material body, when dead, is not a *mortal* body, and Webster is quoted to show that the word *mortal* means something subject to death, and so substantially argued that the word could not apply to our body when dead. But let us remember that Paul wrote this to the living, telling them of a most wonderful change that awaited them, whether they were living when the appointed time came, or dead. The living must be changed (die to this life, and awake to the other), as well as the dead. Every one must be changed, the mortal being made immortal; that which is vile and corruptible must be made pure and incorruptible. What a glorious fruition of hope it is to awake in the likeness of our blessed Redeemer. Many times through life we are experimentally raised up, and realize a blessed union, or oneness with our Saviour and Redeemer, but shortly to lapse back into a state of carnality. But in this final resurrection and change, there will be no more lapsing back; carnality is no more. Mortality is swallowed up of life.

The Psalmist said, "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake in Thy likeness." (Psalm 17:15) The Apostle Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day," and "For David is not ascended into the heavens," etc. See Acts 2:29-34. Now it is evident that David has ever been with the Lord in spirit. But David, the person, the individual, was in Peter's

day still in the sepulcher, not yet "ascended into the heavens," and was yet to awake in the likeness of His Lord.

The Apostle John, 1 John 2:2, said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

In our finite state here in this life we can not see, nor understand what we shall be, or what heaven is like. We live not by sight, but by faith, and hope to see and know in that sweet day that the Lord has appointed for us. Like Abraham of old, we "look for a city which hath foundations, whose Builder and Maker is God," a glorious habitation, where everyone is in the image of Jesus, the risen and glorified Savior and Redeemer.

In a little hope of that glorious resurrection and change, I hope I am "your brother and companion in tribulations, and in the kingdom and patience of Jesus Christ."

H. B. Jones.

(From The Lone Pilgrim December, 1929)

#### WHAT AMERICA MEANS TO ME

With the coming of the 200th. Anniversary of our beloved United States of America and its celebration, brings to mind the three basic R's of Citizenship—Rights, Respect and Responsibilities. In order to teach our children and youth of the real meaning of our democratic freedom and perpetuate our American way of life, it is necessary that all of us American Citizens demonstrate that we through God's love, mercy and guidance have mastered these basic principles.

Looking about us, we observe how far many in our Nation have slipped and also have forgotten the price that was paid by our early forefathers. May we "Praise" God for what he has done for us. God's providence has blessed us with freedom of speech, freedom in the exercise of religion; democracy; patriotism; the courage of our forefathers

and its benefits.

Our Nation has been blessed of God above all other Nations. It is the greatest and we should love it and be thankful to God for blessing us with the privilege of living in America the land of opportunity and abundance. Let us confess our individual and national sins that God will forgive us our sins, will lift us up and lead us in the paths of righteousness for his glory and precious namesake.

Psalm 20:5 says, "We will rejoice in thy salvation and in the name of our God we will set up our banners; the Lord fulfill all thy petitions." May we in this hour remember God's promises, humble ourselves and ask the Lord to fill our cup and lift us up. Then may we go forward in His power to reclaim liberty throughout all the land for his honor, glory and majesty! Let it be our prayer to almighty God, therefore, and our goal that freedom and liberty may always be ours.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land." II Chronicles 7:14. Oh, dear Lord, just once more may we be given strength and understanding in thy mysteries; unworthy as we are, Oh God, be merciful to us. In spirit and in truth may we approach the throne of grace through Jesus Christ our Lord.

Almighty God, who didst lead our fathers to these shores that they might lay here the foundations of civil and religious liberty, bless to us the glorious heritage which we have received from them, preserve thou this nation which was established through grace by their prayers, heroic deeds, and their sacrifices. We thank thee, Lord, for America and our United States constitution and the freedoms which we enjoy from the bounty of thy hand. May other nations know this same freedom, we pray.

We pray for our President and those in authority that they may do thy will,

so that thy name may be honored and praised. Please dear Lord fill us with thy Holy Spirit that we as Christians every where may "reclaim liberty throughout the land." Help us Lord, to be true to the great ideals for which our fore-fathers stood. May we ever keep our trust in thee and may our country ever be the home of justice, liberty and true brotherhood. Defend it against every peril and may it be increasingly a blessing for thy honor, glory and majesty.

Thank you dear Lord for all of the blessings bestowed upon mankind. Please keep us at the foot of the cross, ever looking unto Jesus the author and finisher of our faith.

From one who loves the Lord Jesus Christ and loves America, too.

Mary M. Pearson  
531 Jenks Blvd.  
Kalamazoo, Michigan 49007

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#### BLESSINGS ARE EVERY MINUTE OF HER LIFE

St. Charles, Ky. 42453

Dear Elder Wood:

I am sending a check to extend my paper another year.

"Now faith is the substance of things hoped for, the evidence of things not seen." I often hope I have some evidence of a hope. When I was in deep trouble, He answered my prayers: my husband and I were given to see a great light which we have never been able to describe, although it was on the highway, no one else saw it. And I have had many dreams which have meant a lot to me.

I have come a long way, for I am getting old and have had many troubles. But God has led me, and all I have is the Word of faith, which we preach.

I love the *Signs of the Times*, but can read but few minutes at a time. Yet I am wonderfully blessed, for I will be ninety-four years old in June, and able

to go to church some, where I hear the truth preached, but don't get much out of it if the truth is not preached.

"By grace you are saved through faith, and that not of yourselves: it is the gift of God." Every day of my life is a gift of God—my blessings are so many, for they are every minute of my life. When I was young I took life for granted: I didn't think trouble would come. I tried hard to get religion and the minister told me I was all right, but that did not make me satisfied. I love the experiences of the writers in our paper. I feel I could write a book of my wonderful blessings all along the way. We are all traveling the same road. I love His people far and near.

Mona McGregor

OBITUARIES

ELDER B. O. THOMPSON

It is indeed with a sad heart that I attempt to write the obituary of our dear pastor, Elder B. Odell Thompson. He was born August 15, 1893, to the late E. K. and Mary Y. Thompson, and passed from this life December 19, 1975. He is survived by his wife, Gaye Akers Thompson; three brothers: J. Murphy Thompson, L. Ray Thompson, F. Moyer Thompson, one half-brother, Artis L. Young, and several nieces and nephews.

He and Gaye Akers were married September 3, 1914. They were baptized October 4, 1925 by Elder J. H. Cummings. He was an Elder in the Primitive Baptist Church for 47 years. He served as Assistant Clerk of the Smith River Association from 1955 until he was chosen Moderator and Honorary Moderator for 14 years, until death. During his ministry he served Union Church in Indian Valley for 18 years. At the time of his death he was pastor of Salem Church, and Valley View at Riner; and was also pastor of Paynes Creek Church. I remember so well November 14, 1959 when he became pastor at Valley View, he preached so wonderfully from the 9th chapter of Acts. He served so faithfully for 16 years, coming many times when he wasn't physically able. He was a peace loving pastor, his advice always in order. He stood firm for the true gospel of Jesus Christ. He ever continued to give praise unto His holy and righteous name.

To his faithful wife, may God's richest blessings be with you always. We who loved

him share an empty space in our hearts with you.

Submitted in love by request of his wife.

Fannie Sue Lucas

JOHN WILLIAM HOUCHINS

Brother John William Houchins was born Dec. 29, 1884, a son of the late William Moses Houchins and Sister Amanda (Turner) Houchins, formerly of Patrick Co. Va., and the last of this union, died Dec. 23, 1975. He was first married to Leonie Shortt in 1916, daughter of the late John and Sister Mary (Thomas) Shortt, Floyd, Va. Employed as a machinist in U.S. Steel Mills, they lived in Illinois until the middle 1920s. Of this union two sons, John E. and William R. Houchins and one grandson, John William Houchins, all of Roanoke, Va., survive. He was a farmer in Botetourt Co. Va. His first wife, Leonie, died in 1939, and in 1941 he married Sister Evelyn Hovery who survives and lives on the farm.

A long time friend of the Primitive Baptist, and they had Christian fellowship for him. His niece said, "I remember after they moved back to Virginia, having some very pleasant conversations with him on Scripture, experience, and his confession of how he felt his sins were worse than any one else." But because he felt he could not tell of great dreams or visions, as he called them, he was slow to ask for a home with the Primitive, nor could he join any other denomination. But he and the family requested that we at County Line Church visit him. On January 16, 1972, we, as many of us that were able, did meet in his home, and in his talk, after a brief service of song and prayer and reading some scripture, he spoke of wanting to join us and a great desire to be baptized. As the eunuch to Philip, he was enabled to give witness of a work of grace in his heart to us. His strong living expression that he believed Jesus is the Son of God will not soon be forgotten, we trust. We felt to receive him in full fellowship and at our next church conference the rest of the members approved this work. By reason of his health he was unable to be baptized until July 16, 1972. We met at the water, Elder B. O. Thompson led in prayer and he was baptized by Elders R. A. May and Noel F. Conner. He was able to be at meeting one time only after that.

One of his most out standing days was, (while still young and visiting his mother in Floyd County, Va.) to rent a surry and take her to Charity Church meeting in Patrick County, Va.; and visit where they were raised.

He spent the last months of his life in

the hospital and nursing home where all that family and skilled hands could do, was done to make him comfortable. He often expressed a desire to leave this life of affliction and be at rest.

Funeral services were conducted December 25, 1975 by the writer, at County Line Meeting House, and his body laid to rest in the church cemetery. May it please the Lord to remember his survivors, the meeting place and community in His tender mercy, for we feel our loss, but trust it is our dear brother's great gain.

Noel F. Conner

#### GEORGE MARTIN SUTPHIN

George Martin Sutphin, son of Zechariah Taylor Sutphin and Ruth E. (Knowles) Sutphin, of Floyd County, Va., was born November 24, 1889, and died October 20, 1975 in Roanoke Memorial Hospital. He and Mattie Ella Akers were married August 12, 1912. To this union one daughter, Tula Hazel, was born, and, though very afflicted, saw to it her father was well cared for to the end. They lived in Roanoke many years and he was employed in the N. & W. shops.

He attended Roanoke Church with his wife and daughter as long as they were able to go to meetings. His wife, a member at Roanoke Church, (moving her membership from Greasy Creek to Roanoke) died November 2, 1957. Mr. Sutphin continued to attend Roanoke Church as long as he was able to go. He was heard to hum some of the hymns while caring for children left in his care, and seemed to enjoy, especially, Elder O. K. Tench's preaching many times. His health became very poor the last two years or more, and was in the hospital several times, finally becoming bed fast.

A year or more before he died he requested Elder Noel F. Conner to conduct his funeral, and that being the daughter's wishes also, Bro. Conner was called to do that. Elder Conner visited him in the hospital and the home several times. Some times he did not know those visiting him. Bro. Conner feels the 2nd and 5th verses of the hymn 992 in Gadsby selection expressed his feeling as his conversation with him indicated.

"Poor and afflicted", yes, they are;  
Their cup is filled with grief and care;  
But he who saved them by his blood,  
Makes every sorrow work for good.

And while they walk this thorny way,  
They are often heard to sigh and say,  
"Dear Saviour, come, O! quickly come,  
And take thy mourning pilgrims home".

The funeral was conducted by Elder N. F. Conner at Oakley's of Roanoke, Oct. 22, 1975, and with grave side service at Greasy Creek Church Cemetery, Floyd County, Va., his body was laid to rest by the side of his companion to await the glorious resurrection.

The wishes of the daughter is that a memorial be published in the *Signs of the Times*, and with Elder Conner's help I am glad to try to compose this memorial.

Catherine A. Houchins

#### IRENA TART JOHNSON

The God of all glory in His infinite wisdom, whereby He governs all things, has called from our midst our beloved sister, Irene Tart Johnson.

She was born December 3, 1891, a daughter of the late A. P. and Louie Johnson Tart of Benson, North Carolina. To this union was born one son, Joseph M. Johnson of Dunn, North Carolina, and three daughters, Mrs. Annie Ruth Wilson of Aberdeen, North Carolina, Mrs. Iva B. Hubbard of Richmond, Virginia and Mrs. Louie J. Wilkes of Fayetteville, North Carolina. Sister Johnson also leaves two sisters, Mrs. Unice Johnson and Mrs. Hester Tart of Benson, North Carolina, nine grandchildren and sixteen great grandchildren.

Sister Irene Johnson joined Hickory Grove Primitive Baptist Church November 16, 1974. She passed away Tuesday, January 27, 1976 in the Betsy Johnson Memorial Hospital, Dunn, North Carolina. Funeral service was held in Hickory Grove Primitive Baptist Church with Elder W. D. Godwin, her pastor, officiating. She was laid to rest in the Johnson family cemetery beneath a beautiful mound of flowers expressing the love of her family and many friends.

Sister Johnson's passing left a vacancy among our people which only God can fill. May we thank God we were privileged to know this servant of His. We feel our dear sister is resting in the arms of an all loving and merciful God who imparted His grace to save poor sinners.

RESOLVED, That a copy of this resolution be sent to the family, one be placed in the church records and one be sent to *The Signs of the Times*.

Written by request of the Hickory Grove Primitive Baptist Church Committee, this day of April 1, 1976.

Committee: Gertrude Royal  
Velma Wood  
Leacy Beasley

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., JULY, 1976

NO. 7

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 7/76  
IT EXPIRES WITH THIS ISSUE

CLINGS TO HER HOPE

Atlantic, Va. 23303

Dear Editors of the Signs:

Greetings in the name of our precious Saviour. I trust this finds you resting in that perfect peace which passeth understanding.

It is time to renew my subscription, so am enclosing same with a little over to use as you see fit. I do, indeed, look forward each month to receiving the dear paper, and have been blessed from time to time to read with some understanding, if not deceived. I especially enjoyed the piece on "Joseph as a type of Christ" by Elder Stewart McColl in the March issue. Whenever I read about, or hear the subject spoken on, it just seems especially sweet to me, for I am given to see Joseph as such a lovely type of Christ.

I have been experiencing a very dry spell (spiritually) of late, but am hoping and praying that He will bless me with patience to wait on him. If it be that I am included in His elect family, I know that He will never forsake me utterly. But, Oh, I long for a felt sense of His presence, and my desire is that He might visit me once again, that I may feel that sweet communion with Him whom my soul loveth.

Even so, with the feeling of abandonment, I cannot help but cling to that hope, however faint it is at times, that the Lord has been good to me, and indeed, has led me all the days of my life, and all my dependence is on Him and in Him. For this I know of a certainty, and have been taught, that I cannot depend on myself.

An interest in your prayers I crave, and may He who does all things well ever keep you in his tender mercy, and grant you grace to sustain you, and strength that you may run with patience the race that is set before you.

In sweet fellowship  
(Sister) Dixie Davis

## DAVID'S PSALM OF PRAISE

"The Lord is good to all: and his tender mercies are over all his work. All thy works shall praise thee, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."

The above is found in the 145th Psalm, verses 9, 10 and 11, and is entitled, David's Psalm of Praise. This is the theme of many of the Psalms of David and other writers of scripture throughout the ages. It is the theme of all of God's children as they are given to meditate upon the goodness of their Creator, and to think upon the way in which the mercies of God were made known unto them, and all of the ways in which they have been led. They bless Him with every fiber of their being and rejoice in speaking of His glory, and the greatness of His power. It is wonderful indeed to see much of the glory and majesty of their Heavenly

Father set forth so beautifully, so simply and yet so forcefully, in such a few words. This is surely the wisdom of the Ages being revealed by the pen of a servant of God as he is inspired by the Holy Spirit, as these things do not stand in the wisdom of man. It seems that so much of what is experienced, and what is most surely believed by the called and sanctified heirs of promise, is contained in these few lines of scripture.

None knew better than David of the goodness of the Lord, or experienced more of the tender mercies of God, than he. He was led in the nurture and admonition of God, and he wrote many verses of scripture praising His name for all of His many blessings.

David began the 145th Psalm with, "I will extol thee my God, O king, and I will bless thy name for ever and ever." None knew better than David of the goodness and mercy of God, but all of the saints of God know in measure as they are led along life's pathway, and these things are made manifest unto them in their experience, and in God's dealing with them.

Peter knew, as did David, of the goodness and mercy of God, and expressed the same sentiments in his writings. He was blessed to declare, "According as his divine power has given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue." Here Peter is confirming the same understanding of God and his glory as David did, and these two, of whom we have scriptural evidence that they were children of God in two different ages of the world, declaring each in his own way these wonderful truths. Each ascribing all of the honor and glory of their own salvation, unto their gracious heavenly Father. Herein is manifested the truth that His saints shall bless him and they shall speak of his power, as long as there are those who have been saved and called with an holy calling. Always these who have been so called, have fellowship for one another, even though one lived in the first century of

time, and the other lived in the last day that this world stands. As Peter said, speaking of money, it has no part in the matter, the same thing applies to time. It matters not in what age of the world one may live, the same power exists, the same love is experienced, and the same fellowship for the same truths will be found. There is a bond between those who fellowship these things, that all of the powers of earth and hell cannot break: because that bond is the love of God that is shed abroad in the hearts of His children. That love stands the test of time, the strain of the trials of the flesh, and anything else that the elect of God shall face in this life.

"All thy works shall praise thee and thy saints shall bless thee." The works of God are everlasting and they will continue to praise him by their very existence in the way and manner in which they were created, and by their continuing to fulfill the purpose for which they were made. This is true of the children of God as they are called from nature's darkness into light, and their salvation is made manifest in their lives, as well as in all of the rest of His Creation. "The heavens declare the glory of God, and the firmament sheweth his handiwork." The very fact that we are still having one day to follow another, months, seasons in proper sequences, and years, in this age of the world, is but fulfillment of the promise that was made to man in the days of Noah. They are sure evidences that the same God is on his throne, and are reminders to the present day heirs of these promises, of the Omnipotence, Omniscience, and Omnipresence of His sovereign grace. As they are blessed to understand these glorious truths, they do in deed bless His Holy Name, and render thanksgiving and honor unto Him for his matchless grace. The chosen vessels which were afore prepared unto glory, are the only ones who are conscious of these things being evidences of the power of God. The world sees them as nature and phenomenon to be studied by science. To the children of God they are mani-

festations of the same power that wrought such a miracle of grace in the secret confines of their hearts. They will not and cannot deny this work of grace because it is so indelibly imprinted upon the fleshly tables of their hearts, and it will continue with them as long as they live. They cannot fully explain it, but they certainly cannot deny the power by which it came.

"They shall speak of the glory of thy kingdom, and talk of thy power." This is surely witnessed and experienced by every one that has been quickened into spiritual life, and into whose heart and mouth these words of life have been placed. They can acknowledge the feeling of Jeremiah when he was advised that he had been ordained a prophet. He stated, "Ah, Lord God! behold I cannot speak for I am a child." But as Jeremiah, these words have been placed in their hearts for a purpose, and that purpose shall be made manifest. They shall speak them, and they shall accomplish the thing whereunto they were sent, and it shall be unto the honor and glory of God, who is the author of it all. David does not leave the reason for this being, as he declares that it is, "To make known to the sons of men his mighty Acts, and the glorious majesty of his kingdom." This is indeed done, and it is fulfilling the prophesy of Malachi, "Then they that feared the Lord spake often one to another: and the Lord harkened and heard it, and a book of remembrance was written for them that feared the Lord, and that thought upon his name." It is a wonderful blessing to behold how the scriptures of the Old and New Testament confirm and support the testimony of the other. They are all from the same source, and all are for the comfort and edification of the saints of God dwelling in this tabernacle of flesh.

The last verse in the 145th Psalm is, "Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations." This is most certainly believed by all of the Lord's people, and is the whole basis of

their hope in things eternal. All that they have known in the flesh is temporal and changes from day to day, as it perishes with the using. They are made to acknowledge, by the weight of daily evidence, the weakness and frailty of the flesh, and their heartfelt prayer is for peace, stability and security, which the natural world cannot provide. The testimony of David that God's kingdom is an everlasting kingdom then is comforting and reassuring to those tossed about by the trials and troubles of this life.

"Let Israel rejoice in him that made him, let the children of Zion be joyful in their king. Let them praise his name in dance, let them sing praises unto him with the timbrell and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation." What sweet and precious promises are made to those who love the Lord, those who are the called according to his purpose. They were created by him who made all things according to his own will and pleasure, and speak of security, peace and stability of soul. This is the heritage of those whom He created for his own peculiar people, and they do rejoice in him, speak of his glory and power, and praise him for all of his wonderful works. They praise him in song, they praise him in prayer, and they praise him in the midst of the congregation, the general assembly and church of the first born. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." Not that he *may* beautify them with salvation, or will upon certain terms or conditions, but he *will* beautify the meek with salvation, and all because it is his pleasure to do so. What grand and glorious promises have been made to those who love the Lord, those who have been made to see what they are in nature, and acknowledge their sins and their just condemnation. What precious words of comfort to those who have been made to realize what their end would be if justice was meted out to them. They have experienced the Lord's dealing with them in delivering them from the

awful wrath of God's judgment, and instead hope against hope that they have been made accepted in the beloved. Then they can witness with the children of God in all Ages, and the Apostle Paul when he was blessed to pen these lovely words of truth: "If God be for us, who can be against us."

In bonds of love,

Richard H. Campbell  
2761 Cochese Cove,  
Memphis, Tenn. 38118

#### PSALM 120

*"In my distress I cried unto the Lord, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? Or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper. Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war."*

Some of the brethren have often asked me why I did not write something and contribute it to the *Signs* for their consideration. I have never felt worthy nor capable to write anything of comfort to the readers, but in light of these requests, I am herewith attempting to comply with their request, leaving all judgment in the hands of our editor as to the fitness of it for publication. I want to assure one and all that if it is not deemed worthy of being submitted to the readers, that we all will remain peaceful brethren. I desire to deal primarily with the above chapter as a basis for what I write.

David begins this psalm with these words, "In my distress I called unto the Lord, and He heard me." The self righteous person, the person at ease, the comfortable, do not feel the need to cry unto the Lord. Christ said that he did not come to call the righteous, but sinners to repentance. Obviously, David felt the

extreme weight of his sins, his lying lips, his deceitful tongue, and his adultery. He is confessing many of the things the apostle James later writes about regarding the unruly tongue and the offense often caused by it. James states that the tongue is a fire, a world of iniquity, and that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. He tells us that no man can tame the tongue; it is an unruly evil, full of deadly poison, and that with it we bless God and curse man.

Now David says in the text, "He heard me." To me this means that God heard David and knew his distress; therefore God both heard and was merciful. Just look sometimes how many times David records and declares, "His mercy endureth forever." I recall when the Pharisee and the publican went up to pray, and the Pharisee thanks God that he is such a good man, while the publican could only beg God to be merciful to him a poor sinner. We note that Jesus Christ declared that the publican went down to his house justified. (Luke 18:13) All men are sinners but all men do not recognize themselves as such; nor can they, while in this state, beg for something they cannot see they need. In His infinite wisdom, it has pleased God to reveal their sins to some, while hiding it from others. In our nature, we cannot understand, fathom, or even be reconciled to God's purpose, His election, His predestination, His grace, or His love: this comes only when one is born again and enlightened by the Holy Spirit. Then can he feel his distress and sinfulness, and feel the need to call upon one in whom he is made to believe, is his only source of relief. In His prayer to the Father, the Saviour petitioned, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father: for it seemed good in thy sight." (Luke 10:21)

David continues in this psalm to mourn over his heinous crimes, sins, and

transgressions. He begs God to deliver his soul from lying lips, and a deceitful tongue, and asks, What shall be done to these (his own) sins; to these, the perpetrators of evil and sinful acts? In the Book of Books it is written, "Let God be true and every man a liar." (Rom. 3:4), this was long after David had gone from the stage of action. David is made to mourn that he is dwelling in the tents of Kedar, in Mesech in adultery with Bathshebe (the stolen wife of Uriah whom he had put into the heat of the battle, to get him killed, as he lusted after Bathsheba and caused her to conceive a child,—and afterward she was the mother of Solomon) Then David confesses that his soul has long dwelt with him that hateth peace, (I verily believe David means himself in the carnal flesh.) Then he says, "I am for peace but when I speak they are for war." Here I believe David refers to his own tongue which he is unable to tame: his lying lips, and his deceitful tongue, as referred to by James much later. Paul later tells us that he found a law that when he would do good evil was present with him. (Romans 7:21) It would seem to this poor sin weighted soul attempting this article, that both David and Paul were speaking those things which we all are brought in fellowship with: to wit, that we all have the same burden of sin, and are helpless to do good or create the peace which our souls long for. God declares, "I form the light and create darkness: I make peace and create evil: I the Lord do all these things." (Isaiah 45:7)

Now let us make one more comment relative to David. He was not permitted to build the temple promised Israel, but was promised by the Lord that his son Solomon would do so. The reason David was given for not being allowed to build the temple, was that he was a man of war. God does truly work in mysterious ways His wonders to perform. It was God's inspiration and presence that enabled David to slay the lion and the bear, as well as the Philistine Goliath. It was at God's command that Samuel went to

the house of Jesse and finally to anoint David King of Israel while he was yet a lad, so much so that Jesse then forgot about David until asked by Samuel, "Is there not another?" God had declared David to be a man after his own heart. He had inspired David to win many battles, and upheld him entirely while Saul sought his life. These battles were crucial to Israel, and the Lord prepared David to win them for Israel's sake, and the fulfilling of his purposes.

As uninspired mortals, we would declare and feel that God was unjust with David, that God used him, and then cast him aside, but this was far from the case, and one of the reasons that David continued to say, "The mercy of God endureth forever and to all generations." We find recorded in David's last words, "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things, and sure, for this is *all* my salvation, and *all* my desire, although He maketh it not to grow." (2 Sam. 23:5)

I will close with one other scripture. God has declared to His chosen people, yea this peculiarly loved people, "That I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee. (Jer. 31:3)

In love and sweet fellowship,

Swayne Young,  
Memphis, Tenn.

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Dear readers of the *Signs of the Times*:

I have in mind to write you again on some vital points that we all may consider at times.

"Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goeth." (Eecl. 9:10)

According to the above quotation there is no life in the grave, nothing but a dead body completely silent in the grave, that has returned to dust

from whence it came. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7)

I believe that there are three spirits: the Spirit of God which has no beginning and no ending, and the spirit of the Devil which has a beginning and no ending, and the spirit of the flesh which has a beginning and an ending, which is temporal and done away in death. The Spirit that goes back to God who gave it is the new man that is born of God, to sleep in Jesus until God shall come again to quicken our mortal bodies.

"And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit." (Acts 7:59) What spirit was he talking about? the new man that is born of God, and none other. "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?"

The spirit of the new man is the Spirit of the Son of Man which is Christ Jesus born in His people, and this is what God will bring with him, those that sleep in Jesus, to raise the dead or quicken our mortal bodies, and the spirit that goeth downward is the spirit of the Devil which is the beast: this spirit will rise up only to be in the non-elect, to stand upon this earth to be judged out of the books of the law, and then they shall be cast into the lake of fire after the saints have already risen: for the dead in Christ shall be raised first.

"For I am in a strait betwixt two, having desire to depart, and to be with Christ, which is far better: nevertheless to abide with you in the flesh is more needful for you." (Phil. 1:23, 24)

This shows that Paul would expect that his spirit would be parted from the flesh at the time of death, until the resurrection of the dead. What, and why would we in the spirit want to dwell in a stinking, mortified dead body, when we cannot enjoy being in it while we are walking around in it on earth. Paul

said, "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." (Romans 8:10)

"Yea I think it meet, as long as I am in this tabernacle, (fleshly body) to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. (2 Peter 1:13, 14) To me this was the spiritual Peter, the inner man talking, meaning the same thing as I have quoted above. (Phil. 1:23, 24.)

My reason for writing this letter is that about two hundred years ago there was a denomination called Cater Baptists. The word Cater means downwards, meaning that when a man of God dies, the spirit that is born of God is buried with the body in the grave. This is not true. The only Spirit that will go upward at the time of death, is the spirit that God gave in regeneration in being born of God, and the only spirit that will go down is the spirit of the Beast the Devil. I do not want to dwell on the spirit that goeth downward, nor where it goes, but the spirit of the rich man, or the rich man went to Hell, and Lazarus in Abraham's bosom.

I do not know how many heavens there are, but Paul spoke of the third heaven, and later called it Paradise: Paradise is the place of rest — resting from your labors. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors, and their works do follow them." (Rev. 14:13) I do not believe that we in spirit will see Jesus as he is, until we awake in his likeness, but we sleep in Jesus until God comes again to quicken our mortal bodies, then we will be caught up into the air to meet the Lord in the air. I already know in some measure what it is to be caught up in the air, but I did not see Jesus but felt a great joy in ascending upward toward heaven, and I awoke in

the air praising God from whom all blessings flow.

I believe in the resurrection of the dead as much as I believe in God. I believe that the divinity of Christ and the spirit of the thief rested together in the same paradise for three days, and the Spirit of Christ by the commandment of the Father left paradise entered into the body of Jesus and raised him from the dead, and after forty days Jesus ascended into heaven and all power was given into his hands over death and hell, and he has the keys to Satan's kingdom, to bind or to release as he pleases.

"But I would not have you ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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)

The Apostle said that he would not have us ignorant concerning them which are asleep. I ask the question, What did the writer mean when he said, them that sleep in Jesus God will bring with him? Does anyone think that the grave is above? or do you believe that the grave is below? "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." This which God will bring with him, is none other than our spirits which are, or will be resting in paradise and yet asleep in Jesus; but when our dust is made a new body we will be perfect, and then we will know as we

are known. We know in part and see in part, because all that we know is that which hath been revealed, but when we wake with His likeness then that which is in part will be done away. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And thy cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:9, 10)

These certainly were not in the grave, for there is no wisdom, knowledge, nor device in the grave, as I have already quoted: Eccl. 9:10. There is a difference in the soul and that of the body: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Mathew 10:28)

I believe that all earthly ties will be done away with in death. My mother and father as they were on earth will be no different from anyone else that I have met on earth. For one to think that we will recognize them from the others, is carnal thinking. We will be as the angels of God, and there, and even now, there are neither male nor female, neither rich nor poor, neither bond nor free, for we are all one in Christ. In Galatians 3:28, we find, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus." If we cannot tell whether they are male or female as they were on earth, how could you know your mother or father? The reason I mention this is that a brother said to me that he believed he would know his mother in heaven.

Elder Wood, I do hope you will see fit to publish this. I have written with the thought of edification to the saints, and of good will. May God bless the Editors and writers of the *Signs of the times*.

J. R. Hollandsworth  
Bassett, Va.

In the following we present another installment of, "*The Present State of Religion; or Who Are The People Miscalled Antinomians?*" by William Gadsby in 1841, and published in England. In this work the Truth as it is in Jesus is clearly presented by *Love-Truth*; while *Demur* and *Trifle* oppose the doctrine of *Love-Truth*; and *Investigation* (*Inv.*) finds that *Love-Truth* is correct in his presentation of the doctrine of the Scriptures, and was glad to say in the end that, "I desire no happier lot than to live and die as an Antinomian."

William Gadsby, like many others, maintained that the Gospel, and not the Law, is the rule of life for the believer; and for this he was stigmatized and persecuted as an *Antinomian*. (see page 617 of Hassell's Church History)

The doctrine of *Love-Truth* is the doctrine that has been held by the true church from the days of the Apostles, and the doctrine of *Demur* and *Trifle* has been held by opposers of the Truth.

J. D. W.

PRESENT STATE OF RELIGION  
By William Gadsby, London, 1841  
(Continued)

*Inv.* Then I was right in my observation some time ago, when I told you we must go upon a broader bottom than the Bible; but I perceive such an observation will not bear reflection, for if the word of God is not to be a rule for ministers, and if they are not to follow the examples of prophets, apostles, nor of the Lord of the house himself, what is to be their rule, and who are they to follow?

*Love-Truth.* Indeed I cannot say; but to me it appears evident that if we are not to go by this rule, we have no rule at all. But it will be found in the end that it is required of a steward to be faithful, that he may please Him who has called him to his office, and not to consult the feelings of men, but keep in view the honour of his Master. And, if I am not mistaken, one who was moved by the Holy Ghost to speak and write,

said, "if he yet pleased men, he was not the servant of Christ." (Gal. i. 10.) And sure am I, that the gospel of Christ (though the best news that was ever made known to mortals) is not calculated to please the carnal mind, but quite the reverse.

*Inv.* "The natural man discerneth not the things of the Spirit, neither can he know them, because they are spiritually discerned;" and to be blessed with the truth in the heart, and be instant in season, and out of season, is no small matter; and those who are thus blessed have not to thank *self* for it, but know well that they are indebted to sovereign grace for all they know and enjoy of the truth; and for being faithful to dispense it to others too, so that boasting is excluded.

*Love-Truth.* It is just so; God's ministers are laid in the dust, and with Paul say, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" and thus boasting is excluded, not by the law of works, but by the law of faith; for boasting can never be excluded by the law of works, for he that doeth them shall live in them, and then "the reward would not be reckoned of grace, but of debt, but now is the reward of grace."

*Inv.* Well! let us be thankful that God, in the riches of his mercy, has made the law of faith manifest in our hearts, for "what have we that we have not received, and who hath made us to differ?"

*Love-Truth.* True; it is all of grace, and we are not in our right minds when we forget this, and I am sure that a sense of it will make the soul thankful; and while we are thankful, let us cry to the great Head of the church to make us faithful unto death, and enable us to set our face against everything that exalteth itself against God, and treat every species of error as the poison of asps; and may we watch and pray that we enter not into temptation.

*Trifle.* I am determined to be gone, for I believe you are both *Antinomians* at the bottom. According to your ac-

count, our works are nothing worth.

*Demure.* You are exactly right; I believe they are both enemies to good works; and, for my part, I have been weary long since; for if I must give up my good works, I must give up my hope; so that I will abide by them as long as I live, and have no doubt but they will be of great use to me when I die; for I expect on my death-bed to look back upon a well spent life with joy unspeakable and full of glory.

*Love-Truth.* I assure you both that I am no enemy to good works, but believe that every believer in Christ is "God's workmanship, created in Christ Jesus unto good works, which God had before ordained that they should walk in them." (Eph. ii. 10.) Good works are the *effect*, not the *cause*, of God's love to us, so that "We love him, because he first loved us," (I John iv. 9,) and we perform good works because "he works in us to will and to do of his own good pleasure." (Phil. ii. 13.) But I have no hope of having any real consolation from any works that I do, neither at nor after death. All my hope centres in Christ, for he is my all, and in all. Besides, to talk of good fruit from a bad tree, is inconsistent indeed! The great Head of the church says, "A good tree bringeth forth good fruit, and a corrupt tree evil fruit;" (Matt. vii. 17;) "The good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." (Luke vi. 45.) Thus it appears, that till there be a good heart, there cannot be any good works. Then how can an unconverted man do works pleasing in the sight of God? or how can the favour of God be gained thereby?

*Demure.* I do not understand your doctrine, for, as a noted minister observes, "if we do not do them to gain God's favour, what do we do them for?" I am a stranger to such mystical work as you talk about; and if brother Trifle is willing, we will be gone.

*Trifle.* I am quite willing, for I am as

sick as you can be; so we will leave them to prate by themselves.

*Inv.* Well, brother Love-Truth, I find your words true; they appear to be quite in the dark. I perceive more and more that a fair show in the flesh is one thing, and vital godliness is another; but suppose we now enter upon the term *Antinomian*.

*Love-Truth.* With all my heart. It is allowed on all hands that an *Antinomian* is one who is *against the law*; but to me it appears impossible that a man can be against the law, who alloweth it all the power and authority which it ever possessed.

*Inv.* Very true! for if *he* is against it, who can be for it? But what do the Scriptures say upon the subject, for it is by them that we must decide the matter?

*Love-Truth.* It is by them that I wish to act, and the apostle, when writing to the Romans, (chap. iii. 19,) observes, "Whatsoever the law saith, it saith to them that are under the law, that every mouth might be stopped, and the whole world become guilty before God;" "The law entered that the offence might abound;" (Rom. v. 10;) and that sin by the commandment might appear exceeding sinful." (Rom. vii. 13.) Now from this account it appears that the design of the law is to bring the sinner in guilty before God, and to justify Jehovah in his righteous sentence of condemnation; while it stops the sinner's mouth and makes him speechless. And all that I am acquainted with, who are called *Antinomians*, always insist upon it that whenever God's law takes hold of the of the sinner's conscience, as made manifest by the Spirit of God, it is sure to stop his mouth; nor will the sinner dare to justify himself, but will justify Jehovah in the sentence of death which he feels passed upon him by the commandment; for when the commandment comes, sin (which he thought was dead,) revives, and the sinner dies; and the very law which he expected to be unto life, he finds to be unto death. Thus his fleshly hopes give way, nor has he a gleam of hope left upon the footing of

good works; for "by the deeds of the law no flesh living can be justified;" (Rom. iii. 20;) for "the law worketh wrath;" (Rom. iv. 15;) and "the letter killeth, but the Spirit giveth life." (2 Cor. iii. 6.) Paul tells the Galatians, that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe; but before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster." (Gal. iii. 22, 25.) And "the law is not made for a righteous man, but for the lawless and disobedient." (Tim. i. 9) From these scriptures it appears that when the law has brought them in guilty, stopped their mouths, cut up all their hopes, worked wrath in the soul, passed sentence of condemnation upon them, it holdeth them fast, till faith comes to deliver them. Christ is made manifest in the soul as the poor sinner's surety; faith lays hold of him, love embraces him, hope anchors in him. Jehovah speaks the word, "Loose him and let him go, for I have found a ransom;" and it is done. The poor soul cries, "Lord, I am black." Jesus answers, "Thou art comely through the comeliness that I have put upon thee." "I am desolate," cries the sinner. "Thou shalt no longer be called forsaken, nor desolate, for thy Maker is thy Husband, the Lord of Hosts is his name." The ring is put on the hand, the best robe brought forth, and the poor sinner clothed with it; the fatted calf killed, shoes are put on the feet, the music played, and there is joy both in heaven and earth. The law is completely satisfied, yea, magnified and made honourable by the sinner's Surety, who is her loving Husband, and by the blood of the covenant the sinner is sent forth out of the pit wherein is no water; and here Moses cheerfully gives them up, not being able to take them to rest, saying, "Yea, he loved the people; all his

saints are in thy hand, and they sat down at thy feet, every one shall receive of thy words." (Deut. xxxiii. 3.)

*Inv.* But I have been told that by the schoolmaster the *ceremonial* law is intended, and have been asked, what the law of works teacheth, if it be the schoolmaster.

*Love-Truth.* They would have had but little reason to ask what it teaches, if they themselves had been taught terrible things in righteousness. I am well convinced that those who have, in this sense, believed Moses, have been taught a lesson that they will not forget in this world. But if it cannot teach anything, as such men suggest, it will make a poor figure as the believer's only *rule* of life. The apostle says, as many as are of the works of the law are under the curse; and is this the ceremonial law, think you? Surely not; for that preached Jesus. The curse, or the sentence of death, is in the law of works. A man must do violence to his own understanding before he can think that this is the ceremonial law. Perhaps they have forgotten that the Galatians were Gentiles and never under the ceremonial law; and how could it be a schoolmaster to them who were never under it? This, in my view, needs a little explanation.

*Inv.* I, for my own part, confess I cannot see how it can be any law but the law of works; but let me hear a little more concerning these *Antinomians*.

*Love-Truth.* They believe that the law of works can never be altered, but must for ever stand a just and holy law, with all its authority, in the very sense that God gave it; and that all who are under it, are under its curse. They also believe that Jesus the great Head of the church, was made under the law, and *that* cursed him as the Representative of his people. But he has fulfilled it, and made it honourable, and given it all that it could require, in every sense, and set them for ever free who believe in him; for if the Son make them free they are free indeed; and "the law of the Spirit of life has made them free from the law of sin and death." (Rom. viii. 2.) Now they do

not wish to alter the law, nor to strip it of its authority; but to give it its just due, and by faith in Jesus establish it, thus using the law lawfully, and not making it into a *nose of wax*, to turn it just which way they please to suit their own purpose. No, they dare not thus trifle with God's holy law.

*Inv.* To tell you the truth, I have often thought that some professors get the terms, *moral* and *ceremonial*, and use them as *stepping-stones*; so that if you say that the law was our schoolmaster to bring us to Christ, but when faith is come we are no longer under a schoolmaster, they call this the *ceremonial* law; then, if you say that the believer is under the law of love, faith, liberty, or the law of Christ, this they call the *moral* law. So you will find them *stepping* from one to the other, to darken counsel by words without knowledge.

*Love-Truth.* Yes; and tell them that the believer is dead to the law, (Rom. vii. 4,) free from the law, (Rom. vii. 6,) not under the law, (Rom. vi. 14,) that the law is not made for him; (I Tim. i. 9;) they then say that it is as a *covenant* of works that they are thus free from it, and not as a *rule* of life; but ask them to produce a passage of scripture to prove this, and that points out the difference between the law as a *rule* and a *covenant*; and they are totally at a loss to find such a scripture, for the Bible will not furnish them with one. Some will tell you that they are free from it as it was given to Moses, but *now* it is in the hands of Christ, and in his hands it is a *rule of life* to the believer; but if you ask them whether the law in the hands of Christ can do anything less than curse for transgression, some of them will say, it cannot; and so what advantage can be had by its being in the hands of Christ, I cannot tell! for it can but curse in the hands of Moses, and if it can do no less in the hands of Christ, where is the difference?

*Inv.* Where indeed! but from what has been said, those men who are called *Antinomians* cannot be such, for they are *not* against the law.

*Love-Truth.* They are not; but if we attend a few minutes to what those say, who are so fond of calling others by such frightful names, we shall soon see that they are marking out themselves. It is no common thing for them to say that a man may be a believer in Christ, and never have a law-work in his conscience, or experience its condemning power. This they call being drawn by love. Thus they have fled for refuge before there was any storm, and have applied to the physician before they were sick. From such people you will hear very little of stopping of mouths, or the letter killing, so that they are against the law in the very first instance. Such men never say, "Let not the Lord speak unto us any more; neither let us see this great fire any more." No, they have never heard his voice in the place of thunders. But in order to make the law a perfect rule of life to a believer, they strip it of its authority to condemn, and say that Christ has taken away its condemning power; and if this is not being against it, what is? for what is any law that has no authority to condemn for transgression?

*Inv.* But you said just now that some of these men would say, that the law as a rule did condemn for transgression, and could do no less than condemn; now you say that they rob it of its condemning power. This cannot be a true statement of the case surely; for if it be, they condemn themselves.

*Love-Truth.* Strange as it may appear, it is true; and I have heard them do it more than once; nor is it to be wondered at, for they cannot go straight, unless, in the first place, they can overturn the word of God. And indeed you may hear almost as great *inconsistencies* as this in every sermon that some men preach. Now you will hear them say that God hath chosen a people for himself, and left the rest; and, in *fifteen minutes*, you will hear them say that God has sent them to invite *all* to come to Christ, and that There is provision enough in Christ for *all the world*; and they will tell the whole

congregation that they can believe in Christ, and obtain salvation this moment, *if they will*. I once heard a student from Hoxton academy say that Jesus stood with open arms, begging, praying, and beseeching them all to come to him, and have life; nay, said he, it is as if the Father came and fell upon his knees before you, praying you to be reconciled to him, and come and have life, but ye will not. Now this man called himself a *Predestinarian*; so you may judge how straight he could keep.

*Inv.* Really it makes me tremble; it is little less than blasphemy. Pray, what did you think of the man?

*Love-Truth.* I thought he was one of those who think that God is altogether such a one as themselves. Indeed I could not help thinking he was an *Atheist* in heart, or one that says in his heart "there is no God," (Ps. xiv. 1,) for the God of heaven works all things according to the counsel of his own will, and will do all his pleasure; and therefore cannot be that God who is not able to conquer a worm of the day.

*Inv.* But to return to our subject. It appears that those men, falsely called *Antinomians*, believe that the law is holy, just, and good, and stands for ever a rule of life to all who are under it, with all its authority to condemn for sin; and it can show no mercy to the transgressor, nor speak peace to a troubled breast, yet it is strictly righteous in all its denunciations; that Jesus did not destroy it, nor take away its authority to condemn, but fulfilled it, and gave it, in his people's stead, all that it could require; and delivers them from under it, and enables them, by faith in him, to establish it, without killing it or stripping it of its authority.

*Love-Truth.* Yes, this is the case, but such who say it is the believer's rule of life, are under the necessity of first saying it is dead, then it is alive; *now* it can condemn, *anon* it has no power to condemn; and so by trying to make it *all*, they do as much as in them lies to make nothing at all.

*Inv.* These then must be the true and

proper *Antinomians*.

*Love-Truth.* Without doubt they are; and if they can deny the charge, let them come forth like honest men, and do so.

*Inv.* Did you not write upon this subject to one Legal-Definition?

*Love-Truth.* Surely I did.

*Inv.* Have you a copy of it?

*Love-Truth.* Yes; and if you choose, you shall hear it.

*Inv.* I shall be glad to hear it.

*Love-Truth.* Well then, thus it reads:

"MR. LEGAL-DEFINITION.

"Dear Sir,—Friend G— informs me you wish me to write to you and inform you what law it is that I say the believer is in no sense under. I therefore write to say (though I cannot help thinking you must know) that it is the law given to Moses on Mount Sinai, commonly called the moral law, or ten commandments, recorded in Exod. xx., and hinted at, with its curses annexed to it, in Deut. xxvii. This is the law I intend, and do venture to say that the believer in Christ is in no sense whatever under it; so that it is not a rule of life to that man who is led by the Spirit. As you promised to answer me if I should write to you, I will propose to you a few questions, and I hope I shall do it in the fear of God, and shall expect you to answer them in plainness of speech; and

"1st. If the law is the believer's rule of life, shall thank you to tell me what is intended by the letter written by the apostles and elders, and sent to the believing Gentiles, as recorded in Acts xv. and shall expect you to explain the chapter.

"2ndly. Hope you will tell what the apostle means in the first six verses of Romans viii., where he says that the believer is dead to the law, and free from the law; and let me know how that law can be his rule, when he is as dead to it, and as free from it, as a woman is from her husband when she has buried him. Should you be disposed to say that the believer is dead to it as a COVENANT, but not as a RULE of life; you will, no doubt, point to those scriptures which

make the distinction between the law as a covenant and as a rule of life; for, unless you do this, you will not move me.

"3rdly. You will have the goodness to inform me what is intended by the first four verses of Romans viii.; and let me know how it comes to pass that the law of the Spirit of life in Christ has made me free from the law of death (called in another place the killing letter) is my rule of life; and how it is that it is my rule of life after it has killed me, and I am made free from it.

"4thly. You will read 2 Corinthians iii., and let me know how it is that the administration of death, written and engraven on stones, is the living man's rule of life, and how this can be consistent with what the apostle observes in ver. 11, where it says "it is done away," and in ver. 13, where it says, "it is abolished." Now, my dear Sir, you are to tell me how that law which is done away and abolished still remains the believer's perfect rule of life.

"5thly. You will also show me how it is that the law was our schoolmaster to bring us to Christ, that when faith is come we are no longer under a schoolmaster, and yet that this schoolmaster is our rule of life after faith is come." (Gal. iii. 24, 25.)

"6thly. You will inform me how it is that if we be led by the Spirit we are not under the law, and yet that the law is a perfect rule of life to that man who is led by the Spirit. (Gal. v. 18.)

"There are many things in the Epistle to the Galatians which you will find worthy of your attention in this business. I hope you will read the whole.

"7thly. Shall expect you to tell me how it is that the handwriting which was against us, and contrary to us, is taken out of the way, and nailed to the cross, (as Col. ii. 14,) and yet remains a perfect rule of life. Should you be disposed to say that the ceremonial law is here intended, you will tell me how that law, which was the gospel in its day, came to be against the believer, and what there was in it contrary to him.

"8thly. You will be sure to inform me how it is that that law which is not made for a righteous man is the righteous man's rule of life. (1 Tim. i. 9.)

"9thly. As Christ was made under the law, to redeem that that are under the law, (as Gal. iv. 4, 5,) you will see how it comes to pass that they still remain under it in any sense that Christ was made under it, seeing he was made under it to redeem them from under it.

"10thly. But as whatsoever the law says, it say says to them who are under the law, (as Rom. iii. 19,) and as the believer is not under the law, (as Rom. vi. 14; Gal. v. 18,) you will inform me what the law says to them who are under it.

"11thly. If the law contains the whole revealed will of God, as to matter of obedience, as Fuller and others have said, you will let me know upon what ground you prove that unbelievers have no right to be baptized, and partake of the Lord's supper, seeing that what the law says it says to them that are under it; and if it contains the whole of obedience it must require unbelievers to be baptized. You will be sure to reconcile this, if you can.

"12thly. You will inform me how it is that while men contend for the law being a perfect rule of life to believers, and call these ill names who do not, they can and do, openly, knowingly, and designedly, break the fourth commandment every week. You will inform me whether doing *every* sort of work on the seventh day is walking according to that rule which says, 'Thou shalt not do *any* work, no, not so much as kindle a fire.' (Exod. xxxv. 3.)

"13thly, and lastly. You will inform me how it is that Christ is the end of the law for righteousness to every one that believeth, (Rom. x. 4,) and yet that the believer, who is got to the end of the law at once, namely, by faith in Christ, must come back again, and begin at the beginning by taking it for a perfect rule of life.

"It does appear that most preachers

think there should be a distinction made between the sheep and goats; but does it not appear that the greatest part of preachers, in this day, are attempting to give to the goats what belongs to the sheep, and to the sheep what belongs to the goats? for when on the one hand they address the unconverted, they tell them that it is their duty to look to Christ, and believe in him, and that they are warranted to offer them all the blessings of the gospel, thus making the gospel the unconverted man's rule of faith and practice; they, on the other hand, send the sheep to the law of works, and tell them that their comfort depends upon their walking according thereunto. And when any poor soul is in darkness, through the power of the world, the flesh, or the devil, instead pointing them to Christ, and telling them it has pleased the Father that in him should all fulness dwell, they tell them to 'remove the cause, and the effect will cease;' and thus the goats are sent to the law of life, and the sheep to the killing letter. But there will be a reckoning day by and by; and a thousand to one but some of these men will be proved to have got over the wall. Thus, my dear Sir, I have proposed a few plain, simple questions, and shall expect you to come to the point in your answers; and it shall be my prayer to the great Head of the church that God will be with you. Waiting your answer, I remain,

"Yours, tried, cast, and condemned, upon the evidence of

*Dietrephes*, by the Associated Ministers,

LOVE-TRUTH."

"Manchester, Aug. 8, 1806.

(Continued next month)

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UPPER COUNTRY LINE PRIMITIVE  
BAPTIST ASSOCIATION  
JULY 17, 18 and 19th, 1976

The seventieth session of the Upper Country Line Primitive Baptist Association, July 17, 18 and 19th, 1976, will convene with McCray

Church, Alamance County, N. C. The introductory sermon to be preached Saturday, July 17, at 11:00 o'clock, the Lord willing.

We extend a cordial invitation to ministers, brethren and friends of like faith, fellowship and order to join with us in this meeting.

McCray church is located about 3 miles north of Burlington city limits on Highway No. 62 in Alamance County, N. C.

Assoc. Clerk: Donald E. Smith

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PIGG RIVER ASSOCIATION

The next session of the Pigg River Association is appointed to be held, the Lord willing, with Little Hope Church, July 30, 31 and August 1, 1976. Please note that the meetings all three days will be held in the Cave Spring High School Building. This is the same building the association was held in in 1972.

Those coming from the south on Route 220 will turn left on Route 419, and go a little over a mile to traffic light on Chaparral Drive, Road No. 800 and turn left about a mile to the School building. Those going south on No. 419, turn right at traffic light on Chaparral Drive, Road No. 800 to the school.

We cordially invite our correspondents and other brethren and friends to meet with us.

Dorsey W. Cochran, Church Clerk  
John D. Wood, Assn. Clerk

---

STAUNTON RIVER ASSOCIATION

The one hundred thirty-fifth session of the *Staunton River Association* will convene Friday at 11:00 a.m., July 9th, and continue through Sunday July 11, 1976. The host church is Union, located in Pittsylvania County west of Chatham, Va., in the Climax Community. Those traveling from the north or west should turn south at Highway 605 off of Highway No. 40, about 5 miles west of Chatham, Va. Travelers from the east or south should take Highway 57 out of Chatham and turn at the Climax sign about 4 or 5 miles west of Chatham, Va.

There will be association signs at these intersections and on Highway 605 at the church road.

All the lovers of the gospel truth are invited to our meeting.

Burnell B. Williams, Assn. Clerk

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**ALL DAY MEETING  
AT SLATE HILL, N. Y.**

An all-day meeting is appointed to be held at the Old School Baptist Meeting House at Slate Hill, N. Y. on the first Saturday in August, which is August 7, 1976.

All brethren and friends are invited to attend. Lunch will be served.

**PLEASE NOTE**

**WE ARE HAVING A GOOD RESPONSE TO OUR APPEAL FOR OUR SUBSCRIBERS TO HELP IN INCREASING OUR SUBSCRIPTION LIST. HAVE YOU SENT A SUBSCRIPTION FOR A FRIEND, RELATIVE, OR SOMEONE YOU THINK WOULD BE INTERESTED IN READING THE SIGNS? PLEASE HELP IN THIS REQUEST. EDITORS**

Danville, Va.

July, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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**SIGNS OF THE TIMES, INC.**

R. F. D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541

**EDITORIAL**

**GOSPEL ORDER**

Having observed the order of the Primitive Baptist Churches for almost sixty years, with a deep interest in their doctrines and order, I have been led to pen some thoughts in reference to the subject, for the consideration of the household of faith.

The order and doctrine of the church of God are inseparable, as both are to be set forth as having a Thus saith the Lord for the man of our counsel. Most divisions among the churches are by failure to follow the teachings of the Scriptures for faith and order.

I hope to write that which becomes sound doctrine, and expect to write articles on Associations, Union Meetings, Church Sovereignty, Gospel steps to be taken by the churches where there have been transgressions against the church, Ordinations, Receiving ministers, Funerals, Washing feet, and Weddings. I also may branch out from these subjects.

### ASSOCIATIONS

During the past fifty years I have attended many associations, and enjoyed loving fellowship with others of like precious faith. Meetings of this kind should be exactly what the name implies: to meet together to worship God only. When an association is used to try to regulate the internal affairs of a church or churches, it ceases to function in the capacity for which it was constituted, and becomes a Supreme Court. It is unscriptural and churches should no longer remain members of it.

I think it is generally known among us that the *Kehukee Association* of North Carolina, is the oldest Primitive Baptist Association in the United States. Elder Sylvester Hassell, author of *Hassell's Church History*, and a member of the Kehukee Association, has this to say about associations exercising authority over churches: "Scriptural Associations are only General Meetings of churches, . . . for the purpose of divine worship and mutual edification, and, while no church should, either in a general or private way, maintain fellowship with a church which persists in heresy or disorder. Yet there is not a particle of New Testament or Apostolic authority for any such general meetings assuming the functions of an individual church, such as admitting, disciplining or excluding members of a church, or electing or disciplining the officers of a church.

"It cannot be repeated too often that each church is, according to Christ and his apostles, the highest ecclesiastical authority on earth. While all gospel churches should always so live as to maintain peace and fellowship with each other, Christ no where in the New Tes-

tament gives the slightest authority for an organic union or consolidation of gospel Churches. Such a union would be a fruitful source of corruption and oppression."

In 1782 the Kehukee Association met with the church at Arthur Cotten's. Here the association adopted Rules of Decorum for the association. On page 701 of the History we find this comment in reference to the Rules of Decorum: "Upon the adoption of these rules much discussion arose as to the power of associations over churches, which resulted in an understanding to leave to the churches their entire independence, permitting the association (which is but a collection of churches) to act as an advisory council only." This appears to be the rule of action adopted in the beginning, which has prevailed to the present time.

"Should the churches ever allow the association, or any body of men formed by their combination, to dictate to them against their consent, it has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants."

In the Articles of Faith of the *Upper Country Line Association*, Article 12, we find the following: "We believe every church is independent in matters of discipline, and that associations, counsels and conferences of ministers or churches, are not to impose upon the churches the keeping, holding or maintaining of any principle or practice contrary to the church's judgment." This same Article is in most of our association minutes. No doubt this rule has been ignored at times, but where it is, it only leads to confusion.

Each association where I have visited in the past, have their own Rules of Decorum and Articles of Faith. In the most of them the independence of the churches from the association's control, have been clearly stated: which is very good.

Some years ago I was visiting in Ar-

kansas, and a long article was read of the history of a former association. The question arose on one occasion, as to how a church would discontinue her membership in an association. It was decided that if a church asked for a letter of dismissal, it would be admitting the authority of the association over the church, and that the church should only notify the association that she no longer desired to remain a member of the association.

A church in uniting with an association, does not surrender any of its sovereignty, and in standing independent of an association does not lose any of its identity as a church of Jesus Christ: and the only thing necessary for a church to cease to belong to an association, is to ask that their church be dropped from the list.

I notice in some association minutes that, in their efforts to make it clear that they do not lord it over the churches, they adopt a lot of resolutions and articles so that when we sum up the matter, they seem more bound by articles than they were before.

Some might get the impression that I am opposed to associations. I am not opposed to association when conducted in the spirit of gospel fellowship, to meet with Zion's little ones to hear the gospel of our salvation preached, and have spiritual communication with each other. But to have long drawn out business sessions, with the attitude of ministers and messengers that they are a supreme court, I am opposed, and I believe the most of Old School Baptists are.

I am often reminded of a hymn in Gobel's Hymn Book — No. 103:

Not to control the church of God,  
Nor bind, or rule her sons,  
But to associate below  
With Zion's little ones.

We meet to counsel, and advise,  
And hear from all around,  
And sing and pray, and preach and hear,  
And so our joys abound.

These seasons still from year to year  
Our comforts do restore:

While love and union sweetly roll  
Our Saviour we adore.

If thus to meet on earth below  
So warms our hearts with love,  
What raptures will his children feel  
When they shall meet above!

May we ever be on guard against any group setting themselves as a dictatorial body over the churches of Christ. May we keep in mind that the Word is committed to the churches, and not allow any man or set of men to dictate to the churches in her internal affairs.

Those sent to the associations from the churches, are messengers and not delegates. The churches do not delegate to messengers any authority to bind their church in vital matters. Their authority is to bear tidings, and make a report to their church when they return. After they have reported to their church as messengers, and are discharged, they have no more obligation to represent their church.

Likewise moderators of associations, after the association has adjourned to meet at some future time and place, have no further authority to represent the association as a moderator.

Some years ago I noticed in the minutes of the Salisbury Association of Maryland (one of the oldest in America) an article stating that the association receives all in their correspondents, with the exception of any in disorder in that association. In this way a wholesale cutting off of an entire association would not be done because of a clear disorder in the body, which the church had not yet dealt with.

In conclusion, I will set forth some of my observations and opinions. Years ago I attended a certain association where the ministers were elected to preach by a balloting by the messengers. This soon became like a political election, and soon partiality became prevalent, which we are commanded not to show.

Of course it is the right of each association to do as they wish. Personally, I think ministers the farthest away should speak at a time when the largest number of the people can hear them,

which we usually do. When there is a large number of ministers present, I think each minister should have the time to expound his subject, and not try to preach all like running something through a mill. But choose ministers who represent their various communities, without partiality. When ministers have been present two days of a meeting, and then one comes in for a short time and is appointed to preach before those who have been there the two days. Is not this partiality? I notice in the old minutes of the Kehukee and other associations, that about four would usually occupy the stand on Sunday, even when there were many more present.

In concluding this article I want to make it clear that these last references to conditions, are personal observations, but the things set forth in reference to associations usurping authority over churches, and setting themselves up as a supreme court, are not scriptural, and I humbly hope we may take heed to them, and that God will bless his beloved people to meet with one sincere desire — and that is to worship God in spirit rejoice in Christ Jesus and have no confidence in the flesh.

Submitted in love of the truth,

D. V. Spangler

### VOICES OF THE PAST

"He being dead yet speaketh"

#### ZECHARIAH 3:3

*"Now Joshua was clothed with filthy garments, and stood before the angel."*

Contemporary with Nehemiah and Zerubbabel, at the time of the building of the second temple in Jerusalem, Joshua presided as the high priest of Israel, and as such a type of the great High Priest of our profession, who is brought to view in the gospel, as presiding over the building of the spiritual and antitypical temple, which of lively stones is built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable

to God, by Jesus Christ. Christ as the builder of his church was prophesied of by the same prophet in Zech. vi. 12, 13, saying, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The priesthood of Aaron and his sons claimed no regal power, no right to reign or rule, but was confined to the service of the altar, and continually engaging in offering sacrifices for the sins of his people, but in the figure of the man whose name is The Branch is presented a regal or royal priesthood, not after the order of Aaron, but after the order of Melchisedec, and in it is presented the king and priest in one man, whose name is The Branch, and the counsel of peace between them both, that is, between the king and the priest. As all the approved kings of Israel counseled with the priests, and through them received counsel from the Lord, they in their communion and consultation pointed to him who should sum up all that was set forth by the prophets, priests and kings in the person of him who is our Prophet, Priest and King, the King of Righteousness, and Priest unto the most high God, and all the counsel of peace involving and embracing the eternal salvation of his church and kingdom is embraced in the official characters which are embodied in and sustained by our Lord Jesus Christ. Men sometimes volunteer their counsels, professedly for peace, and which they seem to flatter themselves will be an improvement on God's counsel; but the counsels of men invariably conflict with the counsel of the Lord, which alone shall stand.

In offering a few remarks on the text which we have placed at the head of this article we propose to notice Joshua in his typical relation to Christ, and of

Christ in his vital relation to his church. The person, priesthood and official service of Joshua differed in nothing essential from that of our priest of the same order, but in his name, and connection with the building of the temple, as also in his presentation in the subject under consideration, are found some expressive peculiarities in which he prefigures our Lord Jesus Christ. The name Joshua is in signification the same as Jesus, and signifies a savior, and as such was given to our Lord to assure us that he should save his people from their sins, and Joshua's connection with the building of the temple gives additional significance to him as a type of our great High Priest, but the position occupied by him in our text, and its surroundings, demands our special attention.

The prophet says, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Here, if we comprehend the figure, our Lord Jesus Christ is brought to view in his mediatorial work in his priestly habiliments, as bearing all the tribes of his redeemed Israel, and stands for them before the angel of the divine presence in his holy law. The angel, or spirit of the holy law of God, is the angel of the Lord. God's presence is called his angel, and God appears in his law demanding satisfaction for the sins which Christ in his priesthood came to expiate and make atonement for. No priest or offering under the old dispensation could meet the demands of the law and justice of God, but our spiritual Joshua was able to stand before the angel, and although there resisted in his mediatorial work by Satan, sin, death, hell and the grave, he occupies the place, as one arraigned before the angel, to bear the judgment and meet the awakened sword which God had commanded to smite the shepherd.

In his description of this dreadful conflict Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, \* \* \* said, The Lord rebuke thee." From this

declaration of Jude we learn what was the ground of contention. By the body of Moses, which God buried in the wilderness, and whose sepulchre could never afterwards be found, we understand signified the power and dominion of the law as administered by Moses over God's people, Israel, whose demands were met and canceled by our Redeemer, and which in its dominion became dead to them, and they to it, by the body of Christ. In this conflict an effectual appeal was made to God to rebuke the disputing adversary. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem," the very God of election, whose sovereign choice of Jerusalem is in the eternal and immutable election of grace, "rebuke thee: is not this a brand plucked out of the fire?" Observe the figure:

After a seventy years' captivity of the children of Israel in Babylon, in which the city had been nearly demolished, the old temple destroyed, its consecrated furniture desecrated and carried away, and few of the citizens permitted to return, what more appropriate figure could represent this preserved remnant according to the election of grace than is here used: "A brand plucked out of the fire?" Nearly consumed, but a brand remains, which must inevitably have been consumed but for the election of grace. Now in the great redemption and deliverance of his chosen remnant our High Priest appears before the angel of our Lord clothed with filthy garments. His work is to purge and cleanse Jerusalem from all her uncleanness, and to do this as her High Priest he must represent her as she truly is, by an assumption of all her sins and pollutions.

"And the Lord hath laid upon him the iniquity of us all." Bearing all the sins of his people he stands before the angel of the divine presence. The flaming eye of the law and justice of the pure and holy God is upon him, and yet he stands clothed in filthy garments before whose searching gaze no unclean or unholy thing can be tolerated or allowed to live.

No greater affront could be offered to the law than for the priests to appear before the Lord except in consecrated priestly garments perfectly pure and clean. But wonder, ye heavens, and be astonished, O earth, the High Priest of our profession before the presence of the angel of the Lord in filthy garments; behold, he comes from Edom, with dyed garments from Bozrah, and he will stain all his raiment. He is made sin for us, who knew no sin, that we might be made the righteousness of God in him. He is numbered with the transgressors, and bears the sins of many. He is holy, harmless, separate from sinners, and higher than the heavens; he who is the righteousness of God is clothed in filthy garments and stands before the angel. How could this be? The Word which was with God, even the Word which was God, is made flesh. He has taken upon him the seed of Abraham, is made of a woman, is made under the law, to redeem them that are under the law, and in the assumption of the seed of Abraham all the transgressions of that seed are laid upon him, and bearing them in his own body on the tree he stood before the angel, with full ability to put away sin by the sacrifice of himself, and to finish transgressions and make an end of sin, and to bring in everlasting righteousness. Having as our High Priest made an offering for sin, he has by one offering perfected forever them that are sanctified. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Through the efficient priesthood of our spiritual Joshua a fountain is opened for the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, for he has himself borne our griefs, carried sorrows and endured the chastisement of our peace, and with his stripes we are healed.

Truly such an High Priest became us. No other priest could, with our sins upon him, have stood before the angel. He only was able to bear the storm of wrath which was due to our transgressions, as

none but Jesus was able to lay down his life and then to take it again. Not all the blood that flowed from Hebrew altars, nor all the sacrificial offerings made by Aaron and his sons, could have purged our hearts from an evil conscience, or qualified us to serve the true God acceptably, but he was delivered up for our offences and raised again for our justification, and so we are freely justified through the redemption that is in him. The brand is rescued from the burning, the fire of righteous indignation and wrath is quenched by the one offering which Jesus Christ, through the eternal Spirit, made of himself unto God, and by the which he has obtained eternal redemption for us.

Can we contemplate the subject without feeling emotions of love and gratitude to him who hath loved us and given himself for us? He endured the cross, he despised the shame, he suffered without the camp for us, and shall we, can we, feel reluctant to go unto him without the camp, bearing his reproach? He has redeemed us unto God with his precious blood, plucked us as brands out of the fire, called us by his grace, quickened us by his Spirit and assured us that we shall reign with him in glory. Then what manner of persons ought we to be in all holy conversations and godliness? No service by him enjoined can be too hard, no sacrifice of ease and wealth, of time or substance, can be too great. If indeed we love him let us keep his commandments.

(Editorial by Elder Gilbert Beebe June 15, 1867)

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Rt. 1, Box 434,  
Scott Depot, W. Va.

Dear Editors:

I am enclosing check for \$5.00 to renew my subscription to the *Signs*, use the remainder as you see fit. I don't want to miss getting the paper. I have read it for many years, and it is next to my Bible. I am 88 years old and have read the Signs just about all my life. My

father was a subscriber when I was a girl at home, and I love what it stands for. It gives our Saviour all the praise, honor and glory in heaven and earth.

Mrs. Sallie M. Moore

ISAIAH 40:29

*"He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that will not be moved." (Isa. 40:29)*

My understanding of this scripture is so vague I fear to try to write anything about it, yet there is something that moves me to try to pen some of my thoughts along this line. If it just went out to the world I would not have any fear, but the fear comes when I think of it going out to God's children who are the judges of the truth. As I write, I am wondering why one so weak in faith and unlearned in spiritual things as I am, would ever open my mouth or use a pen. I want to say to begin with that I believe, or hope that I believe, that God rules all things, making them work together for good to them that love Him, to them who are the called according to His purpose, this includes the weak and the strong, and it confounds the works of men, and proves the work of His own hand.

Most of the people these days are rich and do not have any need of anything. They have an abundance at their finger tips to make offerings unto their god. They melt their graven images, overlay it with gold and put chains about it. Much could be said about those chains but that is not my subject at this time. Does anybody believe that the Bible teaches that God accepts the works of men's hands for an offering for their sins? Yes some undoubtedly do, but they are not like this character in this text. He was not one of the rich ones. He is so poor that he does not have any offering to make unto his God. In as much as he is so poor and needy, he is a begging character,

Lord, have mercy, is his prayer,  
Nothing in his hand for fare,

and yet this condition has not been brought about by his own will, because that is against all nature. Who would volunteer to be poor in this world's goods? Not one, and thus this trouble has been brought about by Him who sends these things in love. We listen at the dear Redeemer as He teaches: Blessed are the poor in spirit, for their's is the kingdom of heaven. No sinner can control the natural realm, and if so, his adeptness would also control the spiritual. The poor have the gospel preached unto them, and certainly the character that does not have an oblation to offer, is as poor as one can ever be. God has chosen the poor of this world, rich in faith, and in every good work not behind (I Cor. 1:4,7; 2 Cor. 9:8), and they, like unto Mary, have chosen that better part, and like unto Moses, choosing to suffer afflictions with the people of God, the poor and needy in every nation, kindred and tongue. (Luke 10:42; Heb. 11:25) These are heirs of the kingdom which he has promised to them that love Him. Can His promise fail? No, because He is faithful in all things.

Nothing can we say to God,  
We in fear view the rod;  
Flinching backward from our sin,  
We sharply feel the rod within,  
Which makes us say to God on high  
Save, or I perish, yea, I die.

Seeing the failure of all human institutions, and being led by the Spirit of God, this poor character chooses a tree that will not rot. All trees of this natural world will rot as he has already seen, and has been left with nothing to lean upon, and this has brought his feeble knees to the ground. The Tree that will not rot is the great Tree of Life that stands in the midst of the great City, the Holy Jerusalem descending from God out of heaven. What a wonderful Tree; it will not rot, and it is a productive tree. It bears fruit in twelve manners and for the twelve months, and the leaves of this Tree is for the healing of the nations. This poor one that does

not have an oblation does not have to make the leaves be healing, for they were for healing before he became aware of needing healing. A good physician, a healer of the sick and weak and afflicted, knows exactly how to dose out the healing balm for the disease. He that is well does not need a physician; he that has an offering does not need the One who offered Himself to God without spot for poor sinners. We hear the prophet saying, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that He is strong in power; not one faileth." "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 God of Israel will not forsake them."

"He seeketh unto him a cunning workman to prepare a graven image, that shall not be moved." The great sculptors of this universe can make graven images with their hands, but they that make them can move them about (Isa. 46:7), but this immovable Christ is not moved by all creation, but bids planets roll and sinners to come. These men made idols, as was Dagon, will prove no good to the poor and needy that does not have an oblation or offering. The only cunning workman that carved an Image that cannot be moved is the Lord of lords and the King of kings. He it is that wrought the great work on the wheels and set the world in motion to move at His command. Christ being the image of God, as the scriptures teaches us, we see God the great workmen that fashioned the Immaculate Lamb in the womb of the virgin Mary, in His own likeness and image. (Psa. 139:14, 15; Heb. 1:1-3) This is the Tree that can not be moved. It is too much for me; such knowledge comes not from men's wisdom. It is too high; I can not attain unto it. It is much beyond the attainments of mortals to know the love of God by efforts of scholastic learning. (Eph. 3:16, 19)

Dear child of God, do you have any-

thing else to seek? He is the rod and staff that will not rot. The branches of the tree overshadow you through the dark and dismal valleys. It is a shade from the parching sun and a harbor from all of the boisterous waves of adversity. David said, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence." Dear poor and despondent child of God this sound Tree is found wherever a child of God is found. He is *the* Tree that was cut off from the land of the living that you might be cut or grafted into the living Tree. The pit of torment will not ever be your lot because the life of this tree is the life of God's people. (Isa. 65:22). As the Tree never is destroyed by age, but rather that the dew of the morning is ever upon His lips as He goes conquering all foes (Psa. 110:3), even so shall the branches of the Tree never decay or become cloyed with rotting timbers. While this tree laid in the heart of the earth, it did not see corruption but sprouted again (Job 14:7) and it will also bring forth from the dead all of those that die in the Lord, and all of the hosts of immortal glory shall sound redemption's song. They will never sing a song about the works of men but the miraculous and curiously wrought Image of God in the womb of Mary, the One as the Son of Mary, was visited with the condemnation of our sins, but as the Son of God never to be moved although furiously dealt with by all the cunning ingenuity of Satan and his hosts. This is none other than the Lord Jesus Christ the Saviour of sinners.

It pleased God to form in one body a portion of Adam's race, a weaker vessel, and He called her woman, the Bride, the Lamb's wife. Of the component parts of this body each is without an oblation or offering to offer for their sins. She, being the weaker vessel, she could not make an offering; she could not do the work of Boaz redeeming Ruth, but she was married to One who is the Strength of Israel, and He became her offering before God, fulfilling all of the mandates of the law which she had broken,

which was the cause of her helplessness. He made her cause as His, and procured for a her a trust in Him, who of God is made unto her wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. (I Cor. 1:30, 31) He hath given her all things pertaining to life and godliness (2 Pet. 1:3), and will not withhold any good (thing) from them that walk uprightly, and all of her uprightness is in her Husband. (Psa. 84:11; Isa. 45:24), and He gives her to enjoy His rich provisions here, and hath made her the beneficiary of the inheritance that is incorruptible, and undefiled, and fadeth not away, which is reserved in heaven for her who is now ready by the One Offering for sins.

Oh, may I thank thee, O my God,  
 For every pathway I have trod,  
 Each one is a link in the chain,  
 That brings me closer to the King.  
 There's something that I need each day,  
 As I go stumbling down the way,  
 'Tis mercy; that is all I need,  
 To check my daily rapid speed.  
 Let me with patience run my race,  
 Teach me to sing Amazing Grace,  
 And may we thank thee for the Tree,  
 That let every child of God go free.

In sorrow, but in hope,

Mrs. Maggie Lee Hayes,  
 P. O. Box 411,  
 Vernon, Alabama 35592

OBITUARIES

ANNA COBB ROACH

She was born Aug. 28, 1900 and died Feb. 8, 1976. She first married Andrew Cobb who died Aug. 29, 1925. To this union was born one daughter, Odell Cobb Bulla and one son, John Andrew Cobb both of Burlington, N. C. with four grandchildren and five great grandchildren. Later she married Luther Roach who is a resident of Burlington.

Sister Roach joined Bush Arbor Primitive Baptist Church April 14, 1963 manifesting a godly love for the brethren and friends as well as being faithful in attending church meetings as long as she was able to attend. She attended church last at the October communion 1975,

expressing it would probably be her last visit, which it was.

A written funeral request was left by her that "Father we'll rest in thy love," be sung. We can only believe that she is resting in our Father's love Her funeral was conducted at her church by Elders Wallis A. Smith and Donald E. Smith and laid to rest in the church cemetery beneath a beautiful mound of flowers to await the second coming of our Saviour. Written by one who loved her in hope, a little sister Alice R. Smith. Done by order of Bush Arbor Primitive Baptist Church, one copy for the church records, one copy to be published in *The Signs of the Times* and one copy to be sent to the family.

Deacon: Earl S. Rudd, Clerk  
 Elder: Wallis A. Smith, Moderator

RESOLUTION OF RESPECT

We bow in humble submission to the will of God, who saw fit to call away from this world Sister Mattie Ruth Griffin, October 3, 1975. She was born June 9, 1903. She united with Mill Branch Primitive Baptist Church April 11, 1972, with her devoted husband, Brother Leon Griffin, who survives, while a meeting was being held in their home by Elder Wayne Mitchell. She being confined to her bed or wheel chair. She attended church but a time or two after joining, and was never well enough to be baptized. But we believe she was already baptized in the mind and purpose of God.

I remember that before her health failed, she and Brother Leon attended church faithfully. As we saw her suffer with her afflictions and spent her last days in the hospital, we in our belief feel that she is now resting with her Lord in peace.

We pray that God will bless her husband and all who survive her. She was blessed with faithful nurses night and day to do whatever could be done for her comfort. Whatever was done for her was done through love and kindness. We feel that our loss is her gain.

Her funeral was conducted in the Chapel of Gay-Yost Funeral Home by her pastor, Elder Harvey Holland.

RESOLVED, That a copy of this Resolution be sent to the family, a copy to the *Signs of the Times* to be published, and a copy recorded on our records.

Done at the request of Mill Branch Church in conference March 1976. Read and approved in conference April, 1976.

Elder Harvey Holland, Mod.  
 Sister Estelle Joyner Cockrell, Clerk

## SISTER LULA MEADS EVES

In loving remembrance of Sister Lula Meads Eves, She was born in May, 1873, and was quietly laid to rest from her labors in October, 1974 at the age of one hundred and one years. She was the daughter of Elder Charlie C. and Sister Annie James Meads.

Sister Lula was united in marriage to Willie Eves January 19, 1893. The survivors include two daughters, Mrs. Sarah Harris, and Mrs. Lima Everton; three sons: Willie J. Eves, Wilson Eves and Lester Eves.

Her funeral was conducted by Elder B. D. Handy as a tribute of love. She was laid to rest under a beautiful mound of flowers.

Brother and Sister Eves joined Flatty Creek Church when they were very young and were faithful in serving the church as long as their health permitted. Wilson and Lester made their home with their mother and father, and were very dutiful to them and took care of them in their old age. After the death of their father, their mother's health declined very rapidly, and with all they did, with the help of the other children, it wasn't enough, for she needed the care of doctors and nurses, which resulted in putting her in a rest home. She remained there until the Angel of mercy came and took her to her eternal home, where she had longed to go for a long time.

It's beautiful to depart this life with a hope in salvation by grace. Salvation through the Saviour dying is finished and complete. He paid whatever his people owed, and cancelled all their debts.

Done by order of conference.

Beadie L. Meads

## STERLING WEBSTER GANN

Brother Sterling Webster Gann was born February 2, 1908 to the late Anna Bell and Benjamin Gann. He departed this life January 16, 1976.

Brother Bill, as he was called by all who knew and loved him, and his beloved wife, Sister Maude Gann, were united in marriage March 11, 1926. Of this marriage Brother and Sister Gann were blessed with eight lovely children: Two sons, Billy Gann of Rt. 10, Reidsville, N. C., and Joseph Gann of Reidsville, N. C., six daughters: Blossom Salseth of Reidsville, Mary and Page, Rt. 1, Reidsville, Becky Holt, Reidsville, Rose McKinney, Ruffin, N. C., Linda Wray of Reidsville and Trena Ward of Elon College, N. C.

Brother Gann joined Pleasant Grove Primitive Baptist Church about fourteen years ago. His funeral was conducted there by his pastor, Elder Donald Smith and Elder Wallace Smith

on January 18, 1976.

Brother Gann was a man of few words, but they were always well spoken. He was a lover of the truth and was faithful to the end. His quiet, humble ways were beautiful examples of one of God's humble servants. He was a valued member at Pleasant Grove, and will be much missed, but we know that our loss is his eternal gain.

Written in love and with humbleness, by Sister Billie Pruitt, as requested by Pleasant Grove Church in conference February 14, 1976.

Elder Donald Smith, Mod.  
Robert F. Walker, Clerk

A copy to be sent to the *Signs of the Times* for publication, one to the family, and one spread on our church records.

## SISTER NELLIE P. SUMMERLIN

Sister Nellie Summerlin, 87, passed away December 8, 1974. She made her home at Edgecombe Acres in Tarboro, N. C. She was born in Edgecombe County and was the widow of the late Brother James W. Summerlin, who passed away in 1967.

Funeral services were held by Brother Joe Sawyer, at Otters Creek Primitive Baptist Church. Burial was held at Pleasant Hill Cemetery.

She is survived by two step-daughters, Mrs. Arthur Harris of Fountain and Mrs. Walter Mercer of Elm City; one adopted son, Walter Higgins of High Point.

Sister and Brother Summerlin joined the church at Otters Creek in 1947.

I had the pleasure of going to her home a lot of times with my mother. We would not be there long before you would hear God's name mentioned. When two or more of his children get together you will hear his name. For it is good to speak of God when you are with someone who believes as you do. Deep down in my heart I believe she was a Child of God. She did not have Sunday religion. Brethren she believed in God seven days a week and gave God all the glory, as a child of God must do.

Our loss is her gain. May her soul rest in peace.

Brother J. C. Edwards

*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. (1 Thess. 2:13)*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., AUGUST, 1976

NO. 8

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 8/68  
IT EXPIRES WITH THIS ISSUE

8684 Davis R. D. Rt. 1,  
Maineville, Ohio 45039

Dear Elder Wood:

It has been four or five years since I wrote you last, and have thought of you many a time. We are strangers in the flesh, but I have a hope we are not strangers in spirit and truth.

I have renewed my subscription to the *Signs of the Times*. I have been somewhat confined at home due to an injury I received in 1967. My wife also has had a bad heart condition, so that I can't leave her for a long period of time. Being confined at home, I get great joy in reading the *Signs*. It contains so much truth about the God of the universe.

Brother Wood I hope you are doing well, and hope you will have time to drop me a few lines, for I surely would like to hear from you. I don't get to be with my home church very often, it is so far away. My membership is at Union Church at Sharps Chapel, Tenn. There are a lot of Primitive Baptists around here that believe in salvation by grace, but say that all that God predestinated was the salvation of His people. I wish I could locate a church of our faith and order in Ohio. . . .

I hope to hear from you soon. May God bless you is my prayer. Remember this poor, unworthy one in your prayers.

I was not blest to be at our associa-

tion in 1975, but they sent me some Minutes, and I am enclosing one for you, that you can see what we believe.

Your in hope,  
Elder Garrett Wilson

Princeton, W. Va.

Dear Elder Spangler:

I have just read your article in the *Signs of the Times*, and it gave me such a lift I felt I had to let you know how I feel about it. I have longed and tried to pray these many years that the time would come in my life time, that those who love and have true fellowship for each other, could all group together and worship together. I am separated by bars of fellowship from many whom I love, and I hope love me.

I am in my 89th year and have been following after these dear people for 66 years. We have a lovely little band at Glenwood Park. I love the good writings in the *Signs*.

Remember me when you can, give my regards to Sister Spangler.

In bonds of fellowship,  
Mrs. S. J. Priddy

500 E. Chestnut Street,  
Delmar, Del. 19940

To the Elders of the *Signs of the Times*:

As the *Signs* is the oldest Primitive Baptist periodical in America, and as this is the Bicentennial Year of our country, and as the Welsh Tract Church, near Newark, Delaware, is the oldest Primitive Baptist Church in America, it is befitting that we make mention to the

readers of the *Signs* how our God has dealt with us at this Meeting House: He has brought us many able Elders — each and every one at the needed time, and each and every one with his own gift to feed the poor, hungry, thirsty sinners, to keep them alive.

As we walk in the cemetery and look upon the graves of those buried there and now resting in the dust, awaiting Resurrection of their bodies, we give thanks to our Blessed Lord Jesus Christ that we still have the glorious Light of His Holy Spirit shining in our midst. We thank our Blessed Lord for this Light. Sometimes the Light is small, sometimes bright. All we can say is, Bless his Holy Name.

The dust of these bodies in the cemetery is in the keeping of His Holy Spirit until the resurrection morning.

Henry Townsend

Elgin, Oregon

Dear Elder Spangler:

I am enclosing a copy of a letter that my mother wrote to her mother almost forty-two years ago. I have deleted personal items; and if you deem it worthy of a place in the *Signs*, you have mother's permission to use it. She is now in her eighty-third year, and though her sight and hearing are failing, she still loves the company of the brethren when opportunity permits her to welcome them into her home.

In much love,  
Lloyd C. Spikes

#### THE LETTER

Touchet, Washington  
October 26, 1934

Dear Mama:

Was surely glad to get your letter — had looked for such a long time to hear from you.

Brother Jones (Elder Peter Jones) came up day before yesterday and he, as usual, had some wonderful things to

talk about. When I got your letter I felt like I just had to write to Aunt Susie. I had been wanting to ever since I heard she was blind, but was afraid I couldn't write what I wanted. I hope what I wrote will be of some comfort.

This morning I am alone, and got to thinking about the mercy seat and the cherubims we were speaking of when you were here in June. It just came to me that I wanted to write you just a little, if I may be enabled to do so.

You can read about them in Exodus 37:8 and 9. Of course we know that Christ is the Mercy Seat. For there is no other name under heaven whereby man must be saved, — that doesn't leave much for conditionalism, does it? And these golden Cherubims were beaten out of one piece. Don't you see, it takes them both to make a whole, for they are nothing less than the testimony of the Prophets on one side of the Mercy Seat, and of the Apostles on the other. Oh, I wish I might find the language to make it as plain to you as I hope I see it.

As Christ is the Mercy Seat, and the testimony of the Prophets came testifying that He was to come and be crucified for the redemption of his saints; and the testimony of the Apostles saying he did come, and laid down his life for our sins, and rose for our justification. Was it any wonder that their wings were raised on high and covered the Mercy Seat, with their faces one to another, for they form the three links in the wonderful chain of testimony: the Prophets declaring He was to come and lay down his life; Christ saying I am he of whom it is written; and the Apostles saying He did come and laid down his life; and rose.

Isn't that one beautiful figure — enough to prove to us that there is no other way by which we obtain mercy except by the Lord and Saviour; by which is the blood of the everlasting covenant.

These Cherubims are also the two olive trees spoken of in the fourth chapter of Zechariah, who through the gold-

en pipes, empty the golden oil out of themselves. They are typified also as standing on either side of the golden candlestick with a golden bowl on top of it, and his seven lamps thereon, which are the seven spirits of God, and the golden bowl is the Church in her purity after Christ has lifted her up.

It is easy to see why these two anointed ones, at the crucifixion of Christ, lay in that city as dead men; for none of that golden oil was then pouring forth, for the testimony was hushed, and they couldn't say then that the Lord had risen, for He was then lying in the tomb.

But now that golden oil of testimony is ever flowing, for it is the testimony, or word of truth, which shall continue to flow as long as there is one member of the family of God who remains to be gathered into the fold, and whenever all those jewels are gathered in, then will come the end of time. God and Magog will then be gathered together to battle, which is nothing less than the devil and his angels.

I have just re-read my letter, and it didn't seem to convey all my thoughts, so am going to write just a little more. I wonder if you can see that one Cherubim with his face pointing toward the mercy seat, for he was here declaring, before the Lord was manifest in the flesh, that he was to come; and the testimony of all those old Prophets up until His actual coming, was that golden oil ever flowing which was meat and drink to all those saints of God who were on that side of the great river of the water of life, and the coming of Christ. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. He came right there, at the end of all types and shadows, at the end of prophecy — and there was a world of them. So he came in the end of this world for all prophecy, and the end of all types of offerings. He came to that end to sacrifice himself once for all, thereby forming the great link in the chain of testimony. It is the greatest link, for if it were taken away the chain

would be broken. But all this grand and wonderful testimony is fastened to that link, which is the very substance of the testimony of the prophets and apostles. Yet this last great link in the chain couldn't be manifest until after the crucifixion, for they came declaring him a risen Saviour. And this last link which is the other Cherubim, has its face pointed toward that mercy seat also. So they point toward it from either side and in this the gospel day, which is the last day. They are pouring forth the golden oil while they are declaring a risen Saviour: and what golden oil that is, and what food and drink to the dear saint of God! but still no less than what it was to the saints on the other side of the mercy seat, for they feasted by the same power that we do in this gospel day — the day of glad tidings. For they, looking forward, beheld through the eyes of faith the self same things that are precious to us. They beheld Him high and lifted up, and that is as we behold him. We can now see as Zechariah 14:8 declared, "And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."

Isn't it wonderful to know that these living waters reach out and embrace all the family of God that were before, and to all those that must be yet manifested. They extend on either side of the resurrection. That is the reason the great tree stood in the midst of the river of water of life and on either side. His mercy and waters of salvation is extended on both sides, flowing in summer and winter each way. What a beautiful figure!

Write sooner next time.

With love,  
Elva

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#### ACCOUNT OF PLEASANT VISITS

2232 Memorial Ave., S.W.  
Roanoke, Va. 24015  
April 4, 1976

Dear Elder and Sister Wood:

Am enclosing subscriptions for my oldest brother Chester's daughters to the two addresses shown. He died in an accident while moving from Floyd to Roanoke when they were real small. I recently visited them, and my brother Charles in Richmond. They are very dear to me, and they conveyed me from Richmond to near Williamsburg and to Rising Sun, Md. and back to Roanoke. I have retired and have had time to visit some.

While in Maryland the oldest niece's husband took me to Rock Springs Meeting House. I am sorry I was not there at a time that I could have heard you preach, and meet some of the members. When they learned that I love to see such places, everyone did everything to make me happy. Of course we went to other places of interest too, but they made a special effort to take me to see the Rock Springs Meeting House. At least I think it is where you preach. In the cemetery we noticed the names of Jenkins, Lowes and many others. (You were evidently at the right place - J.D. W.) It was late in the evening and the wind was blowing, but somehow I felt it was indeed a home to someone that, like I do, loved to meet and hear Jesus' name proclaimed, declared and confessed.

I came back to the other nieces' home, and she took me to many places of interest as she lives near Williamsburg and Jamestown, Va. And, while I enjoyed this very much, I think I felt closer to her as we came home from seeing all these places, she began to tell me of her mother's death. The sun was shining brightly behind a small storm cloud. It gave us an awed feeling and we spoke of its beauty, then she told me in a hushed voice that her last words were, "I see Jesus." What could be more fitting to hear these words at a dying bed, or to hear when viewing such a heavenly beauty in the sky. So you see the Lord was giving me something even while driving along, and being able to enjoy

the presence of Him in a feeling sense with these children that I had not been with for a long time.

Even while with my brother, his wife spoke of the *Signs of the Times* as there being something in some of the issues that he had especially laid up or aside to be kept; and that they shared these monthly issues with a brother-in-law who had begun to want to read too. We never know when or in what way it may reach down into our very being, especially causing our hearts to leap with joy. I often ponder some things I read and hear that declare the workings of His Spirit in someone's life. I do believe, He being a Spirit, and when it is revealed, it is effectual in moving us to want to praise and adore Him above all else. Sometimes, in our efforts to declare our depravity, we forget Him who does, and can, move us to follow Him. We are prone to be very careful to bring out what we think is doctrine, or points of doctrine, and sometimes to emphasize how strong and sound in doctrine we are, we add words that are not in the scriptures: we get beyond temperance—and temperance is a very needed spirit in us when we are testifying of His teaching. Doctrine is His teaching. Does our walk, our conversation, our dealings with each other, show forth temperance — that which is embodied in Charity. One said years ago, (I believe I read it in something from our folks in England.) "The Doctrine is what it is, because Jesus is what He is."

Somehow this stayed with me for a long time. Inasmuch as the scriptures do show forth Him as being meek and lowly in heart — that He did not strike back when he was struck. Evil hit him on every hand, and yet He so often reached out to heal. So I would rather listen to hear a halting voice and a face showing desire to tell me something that they had felt and stood in awe of. We speak of many fears, and we read of it. How glad I am there is a testifying of godly fear. We read in the scriptures of things that "came to pass" and again that which was "brought to pass."

It seems sometimes I look and see so much, and it doth praise Him. Again I am unable to see.

I like to remember when, after being very sick with typhoid fever, I came from the springhouse with a bucket of fresh water, and I looked at a little ragged weed that we failed to pull up along the path. There had been a long dry spell and we had just then received a good shower of rain. This little briery weed looked so happy, so cleansed from dusty footprints, and seemed to raise its leaves in praise to God. It so portrayed my feelings that I stopped to touch it. I felt I knew what that cleansing meant, and it could praise God better than I could.

We had a good meeting at Roanoke Church today. Elder Donald Smith preached well, and when Elder Plybon preached it was like a glorious song, and I again felt the cleansing shower of rain on a dry land: it lifted my heart in a life that seemed tired and near dead. They read Scriptures, and that I like to hear, and if we stay within it and see the beauty therein, we cause no trouble, but do comfort the hearers. We are mindful, I think, of what Paul said in 1 Cor. 4th chapter, 6th verse, and I think the brethren of old reminded us often not to get wise above that which is written.

So I beg you to remember me in your prayers and to forgive this long scribble or trying to let you know I thought of you both while on this recent trip.

I often think of and still feel I can almost hear Elder Cole speaking of 1 John 5:7,8. It is good to remember.

Humbly,  
Catherine A. Houchins

P.S.: I have just remembered, it will be 43 years ago the 3rd Sunday in April since I was baptized. 'Tis Grace has brought me safe thus far, and Grace will lead me home."

---

"A TIME TO EVERY PURPOSE"

*"To everything there is a season, and*

*a time to every purpose under Heaven", etc. (Eccl. 3:1-8)*

Editors of the "*Signs of The Times*"

Dear Brethren,

Enclosed you will find a check for two years subscription for the "*Signs of the Times*". You may use the remaining amount as you see fit.

According to man's way of thinking, I am late with my subscription dues. But according to my way of thinking (today) that according to God's purpose I am right on time to the split second.

We will find in Ecclesiastes the third chapter and first verse, "To everything there is a season and a time to every purpose under Heaven." The second verse, "A time to be born and a time to die, a time to plant, and a time to pluck up that which is planted", and etc. through verse eight.

But I must admit that I have promised myself many times that I would quit reading "*The Signs*" or anything else. I have laid my Bible down many times declaring to myself that I would never pick it up again, and feeling at that time I would be able to do that. But, dear brethren, I could not. Maybe it would not be a day or even an hour before I would be searching again. Realizing all the time that the scriptures plainly state that the letter of the word killeth but that the spirit maketh alive.

Dear children of God, if not deceived, I have been lifted up a few times beyond what any man could be within and of himself.

Why do I say, dear children of God. If I am what I hope to be, you are the ones I am addressing my writing to. Why? I believe that you are the only ones that will have knowledge or understanding of what I am trying in my weak way to talk about. Whether I am one that was included in God's love and mercy I know not. But I have a hope that I would not exchange for all the world and everything therein. We find in Romans the eighth chapter, twenty fourth and twenty-fifth verses, "For

we are saved by hope: for what a man seeth, why doeth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." I would like to say that I think this saved by hope is pertaining to this life in which we now live. For I believe that we are saved eternally by Grace, as the scriptures so plainly states in the second chapter of Ephesians, beginning with the eighth verse. "For by Grace are ye saved through faith: and that not of yourselves: it is the gift of God." Notice the little word *is* means already.

"Not of works, lest any man should boast." Oh, let us notice the tenth verse. "For we are His workmanship created in Christ Jesus *unto* good works, which God hath (past tense) before ordained, (predestinated) that we *should* walk in them." Will we or will we not? I believe that surely we will.

I believe that the scriptures and the preaching of the Gospel is to a born again child of God: one that has been born of the Spirit and made alive to spiritual things, and not to a dead sinner. For we are all sinners by nature. "He that sayeth he has no sin deceiveth himself and the truth is not in him."

I have been going to church for the past year or two (especially) feeling so unworthy to be in the midst of what I believe are God's little ones, trying to quit all at the same time. But I will tell you that I believe I will go every time and place God has purposed or fixed that I would. You know that I just love that little word "fixed" because I believe that God has fixed each and every event that has or ever will take place. He fixed it according to His own will, and not man's. In fact, man does not have a will of his own. Why, because He worketh both the will and the to do in man. There is no one that can change it in any way, for He does His will in the army of Heaven and among the inhabitants of the earth, and there is none that can stay His hand or say, What doeth Thou? We read in the scriptures, "As I have thought so shall it come to pass: and as I have purposed so shall it stand."

So there has not anything come to pass or any words spoken that He did not know about before the foundation of the world, for He knoweth even every word that is in our tongue, and by Him all things consist. For it is in Him, and of Him, and by Him, that we live, move, and have our being, for without Him we can do nothing. For as the Bible so plainly states that "We within ourselves are nothing, yea less than nothing and all together Vanity." We are what we are, as the Apostle Paul says in his writing, by the grace of God, and by nothing that we worms of the dust have or ever will do, for we are altogether Vanity.

Elder Wood, I was asked by a precious brother to ask you to write your view on second Timothy first chapter, particularly tenth and eleventh verses, when you have a mind to do so.

Yes, I believe to everything there is a season and a time to every purpose under Heaven. Poor and afflicted in hope of God's Mercy.

W. T. Posey,  
38 Claudal Estate  
Northport, Alabama 35476

In the following we present another installment of, "The Present State of Religion, or Who Are The People Miscalled Antinomians?" by William Gadsby in 1841, and published in England. In this work the Truth as it is in Jesus is clearly presented by *Love-Truth*, while *Demur* and *Trifle* oppose the doctrine of *Love-Truth*, and *Investigation (Inv.)* finds that *Love-Truth* is correct in his presentation of the doctrine of the Scriptures, and was glad to say in the end that, "I desire no happier lot than to live and die as an Antinomian."

William Gadsby, like many others, maintained that the Gospel, and not the law, is the rule of life for the believer, and for this he was stigmatized and persecuted as an Antinomian. (see page 617 of Hassell's Church History)

The doctrine of *Love-Truth* is the doctrine that had been held by the true

church from the days of the Apostles, and the doctrine of *Demur* and *Trifle* has been held by opposers of the Truth.

J.D.W.

PRESENT STATE OF RELIGION

By William Gadsby, London, 1841  
(Continued)

*Inv.* Did he answer it?

*Love-Truth.* He wrote, saying it would not be wise in him to answer it; but after a few letters passing and repassing, without coming to the point, we had a personal interview together; and a short time afterwards I heard that he had circulated some untruths; so I wrote the substance of our conversation, and sent it in a letter to him, wishing him to write and say whether it was a true statement; and if it was not, to say wherein I had erred.

*Inv.* And has he written?

*Love-Truth.* No; he judged it prudent to be silent. Perhaps he knows that if he were to write he would expose himself, as I am sure he would, and prove that he did not speak the truth; therefore, in this case, he thinks silence the best.

*Inv.* Lord, what is man! But do not those called *Antinomians* believe in imputed holiness?

*Love-Truth.* Yes, some of them do, but not to the exclusion of holiness of heart.

*Inv.* I have heard they do, at least one in this town.

*Love-Truth.* Yes, I know there is a man in this town, who can *hop* about and lie as fast as most men of *his age*, who has taken great pains to circulate such things abroad. But with your leave I will tell you what they do believe upon this subject.

*Inv.* I will hear with the greatest pleasure.

*Love-Truth.* They consider that by sanctification we are sometimes to understand setting apart for holy purposes; so the vessels in the temple are called holy; and the church are said to be sanctified by God the Father, preserved in Christ Jesus, and called; so that in this sense they are sanctified before they are called; that is, they are *set apart* by

the Father, in his eternal purpose of grace, as a peculiar people. They also consider that the people of God are made holy by imputation; that is, that the holiness of Christ, as the Head of his church, is made over or imputed to them; as it is written, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.)

*Inv.* That the righteousness of Christ is imputed to his people, I will not deny; but how can his holiness be imputed?

*Love-Truth.* Is the righteousness of Christ a holy righteousness, or is it like our own, as filthy rags? If it be altogether a holy righteousness, and this holy righteousness is imputed to the church, it must be that holiness is imputed to them; nor can I see of what advantage the righteousness of Christ would be to us, if it were not sinless and pure. Can we be complete without holiness? Surely not; and the Lord's people are complete in him, (that is, in Christ,) therefore they must have holiness in him, or they cannot be complete in him. Can the church be all fair, perfect, and comely, without holiness? Surely not! But her beauty is said to be perfect through the Lord's comeliness which is put upon her. (Ezek. xvi. 14.) He is our all and in all; and if Christ be the believer's all and in all, he must be holiness unto him. If we consider Christ as the Head and Representative of his church, it must be that he is holiness unto them. It is in him that the Father is well pleased, in whom his soul delighteth; and in him he is well pleased with his people, for it is them that he represents, and not himself as the eternal God. Thus they are complete in him, and the church are encouraged to behold Christ in this sense; as it is written, "Behold my servant whom I uphold, mine elect in whom my soul delighteth." (Isa. xliii. 1.) And again, "This is my beloved Son in whom I am well pleased; hear ye him." And it is the church's privilege to listen to the Father's command, and behold Christ, and what they are in him; and in proportion as they are enabled so

to do, they will sit loose to this world, trample upon the necks of their enemies, live near to the Lord, rejoice in Christ Jesus, and glory in tribulation also. But let them lose sight of Christ, and they are sure to turn towards the mountain that burns with fire; sin will be stirred up, and the mind will be filled with wrath and rebellion. All things, both spiritual and temporal, will appear to go wrong, and the poor soul will be ready to say, "My way is hid from the Lord, and my judgment is passed over of my God. I am the man that hath seen affliction by the rod of his wrath; he hath led me and brought me into darkness, and not into light; surely against me is he turned; he turneth his hand against me all the day." (Lam. iii 1, 3.) But let him release the mercies of the Lord as displayed through and treasured up in the Lord Jesus Christ, and let him behold his own interest in them, and he will break forth into a song of praise, and say, "It is of the Lord's mercies that I am not consumed, because his compassions fail not; they are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul, therefore will I hope in him." (Lam. iii. 22, 24.) Thus will he make his boast in the Lord; but if Jesus is not holiness unto him, there will be a very great deficiency in his portion.

*Inv.* You bring to my mind an old professor who is very often boasting of his having been a professor more than forty years, and who, speaking upon this subject, said, "he had no hope of the holiness of Christ being of any use to him.

*Love-Truth.* Perhaps he spoke truth; for we read of some men who are without hope, and of others whose hope soon perisheth; and if he is one of these, how is it possible that he should in reality expect to derive any benefit from the holiness of Him who is the only hope of Israel? But Paul and this man do not agree, for Paul was for glorifying in nothing but Christ, was determined to know nothing but Christ; but surely if Christ was not holiness to Paul, he

was mistaken in his views; for Paul was a lover of holiness.

*Inv.* But is there no other sense in which the church is holy?

*Love-Truth.* Undoubtedly there is; for they are saved by the "washing of regeneration and renewing of the Holy Ghost." (Tit. iii. 5.) But even this is not by works of righteousness which we have done, but according to his mercy. The Spirit quickens the dead soul, makes it alive unto God, (Eph. ii. 1,) drives the strong man armed from his throne; Jesus enters with his glorious train of graces, and rests there, as in his own habitation; a new creation is formed, and the sinner is made partaker of a divine nature; old things are passed away, and, behold, all things are become new; a new heart is given, called a new creature, (Gal. vi. 15,) the hidden man of the heart. (1 Pet. iii. 4.) This is God's new creation, and is perfect in its nature, holy and undefiled. The sinner is put in possession of a most holy faith, a holy love, hope, zeal, meekness, patience and all the graces of the Spirit; as it is written, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. v. 22, 23.) Again, "The fruit of the Spirit is in all goodness, and righteousness, and truth." (Eph. v. 9.) So the apostle prayed that the church at Philippi might abound more and more in love, in knowledge, and in judgment, and approve things that are excellent, and be sincere and without offence till the day of Christ; but from whence is it all to flow? From Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. (Phil. i. 9, 11.) And to this James agrees; "For the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James iii. 17.) "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the

breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. iii. 17, 18, 19.) "Christ in you the hope of glory." (Col. i. 27.) This is their internal glory. (Psa. xlv. 13.) Nor does it appear that the saints possess one holy thought or desire, or one good gift, but what flows from Christ; for "it pleased the Father that in him should all fulness dwell;" (Col. i. 19;) and "of his fulness have we all received, and grace for grace." (John i. 16.) Since the fall of man there has not been a grain of spiritual holiness found in the human breast separate from Christ; for says Christ to his disciples, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John xv. 4.) He is the root of the matter in every believer. (Job xix. 28.) All their springs are in him. (Psa. lxxxvii. 7.) And from him is their fruit found. (Hos. xiv. 8.) When he commands the north wind to awake, and the south to come and blow upon his garden, that the spices thereof may flow out, we find that he speaks, and it is done; and the church soon cries, "Let my Beloved come into his garden, and eat his pleasant fruits;" not *my* pleasant fruits, but *his* pleasant fruits. Thus she considered that all that was pleasant and good came from and belonged to him; and when the soul by faith and love abides in the vine, it will live to his glory, walk circum-spectly, honestly, and godly, in this present evil world. Sin will appear in its own deformity, detestable in all its branches, and holiness will appear in its beauty; nor will anything that is sullied with sin suit the new man, for he that is born of God cannot sin, nor can he live upon nor be delighted with anything that is not strictly holy. Holiness is his element, nor does he need wrath and hell fire thrown about his ears to spur him on in the practice of holiness, for it is the de-

light of his soul to do the will of his Father; and his light is sure in some good degree, to shine in the world. Talking about holiness is one thing, but practicing holiness in the fear of God is another. Many say, and do not, while others put no dependence in anything they can do, and say but very little about doing, yet walk in the fear of God, and prove that they have been, and still are with Jesus.

*Inv.* Then it appears that a sinner, separate from Christ, is as destitute of holiness as Satan, the father of lies.

*Love-Truth.* That he is; and every believer is made sensible of it too. Hence one cries, "My wounds stink and are corrupt;" (Ps. xxxviii. 5;) another, as the mouth of the rest, says, "We are all as an unclean thing;" and another, "We are black as the tents of Kedar;" and another, "O Lord, I am vile;" and another, "In me, that is in my flesh, dwelleth no good thing;" and Jehovah says that "the heart is deceitful above all things and desperately wicked." (Jer. xvii. 9.) But when the church are spoken of, as being one with Christ their living Head, they are said to be fair as the the curtains of Solomon; yea, all fair, and no spot in them; and, in this sense, Jehovah hath "not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them." (Numb. xxiii. 21.) Now here rests the beauty of holiness; and by faith such men esteem the reproach of Christ greater riches than all the pleasures of sin.

*Inv.* Then these *Antinomians*, as they are called, are for that religion that abases man, lays him in the dust, excludes his boasting, strips him of self-importance, makes him appear less than nothing and vanity, while it crowns Christ Lord of all. God grant that I may be found in him, and that this religion may be mine; and I care not by what name they call me. But do not these *Antinomians* deny the doctrine of *progressive sanctification*?

*Love-Truth.* It altogether depends

upon what is meant by progressive sanctification. If by progressive sanctification you mean that the old man of sin continually gets better and better, till it becomes holy, they *do* deny it; for they believe that the old man, or, as Paul terms it, sin in the members, is in an unconvertible state, and never will be made better; for "the carnal mind is enmity against God; it is not subject to the law of God, *neither indeed can be.*" (Rom. viii. 7.) But if you mean that a believer grows in grace and in the knowledge of the Lord Jesus Christ, from a babe to a father, just as Jehovah pleases, they *do not* deny it, but strenuously contend for it. They believe that the Christian grows up into Christ in all things, and not into himself.

*Inv.* Surely there are none so bewildered as to think that sin is converted into grace; are there, think you?

*Love-Truth.* I have heard many a man preach and talk about sanctification, and I am sure that all they said amounted to nothing else; so that anger, wrath, peevishness, were converted into meekness and patience; pride into humility, and lust into chastity. Now, if they had said that these things did not *reign*, and that sin should not have the dominion over the believer, seeing they are not under the law, but under grace, and that unto eternal life, it would have been the truth; but sin will ever be sin, and will strive for the mastery too in every believer under heaven; which is the reason that they are exhorted to watch and be sober, to fight the good fight of faith, and to lay hold on Christ, the eternal life, in this fight; for if they are not enabled so to do they are sure to smart for it.

*Inv.* But are not these *Antinomians* enemies to *practical godliness*?

*Love-Truth.* If by practical godliness a round of duties (as they are called) is intended in order to *get* and *keep* the love of God, they *are* against it; for "they that are in the flesh cannot please God;" (Rom. viii. 8;) but if a walk and conversation consistent with the gospel of Christ, as the *effect*, and not as the

*cause* of grace, is intended, they *are not* against it. They know, from experience, that the grace of God teaches those who are in possession of it to deny ungodliness and the world's lusts, and to live righteously, soberly, and godly in this present evil world; for a good tree will bring forth good fruit. "God is a Spirit; and they that worship him must worship him in spirit and in truth." (John iv. 24.) Every believer is led to consider that he is not his own, seeing that he is bought with a price; and he lives not unto himself, but unto the Lord, whose he is, and whom he serves. For a man to boast of faith, while his works prove that he is a stranger to vital godliness, is sad evidence that he is a stranger to that faith which purifieth the heart. "Sin shall not have dominion over you," says God, by the mouth of Paul; "for ye are not under the law, but under grace." (Rom. xi. 14.) But there are many who make their boasts of the law, whose works are too base to stand investigation; and these are they who justify themselves before men. But God knoweth their hearts; for that which is highly esteemed among men is an abomination in the sight of God. (Luke xvi. 15.) I assure you, my brother, I am no friend to those professors whose works are the works of the flesh, whether these works appear in a religious or a profane shape; for, as that man of God, Hart, observes,

"No big words of ready talkers,  
No dry doctrine, will suffice;  
Broken hearts, and humble walkers,  
These are dear in Jesus' eyes."

And this agrees with the testimony of Jehovah; "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." (Isa. lxvi. 2.)

"True religion's more than notion;  
Something must be known and felt."

But it is the Lord who wounds; and the Lord alone can heal the wounds he has made; and if we are enabled to keep a conscience void of offence towards God and man, and to walk circumspectly,

not as fools, but as wise, all the glory belongs to God; for it is he that keepeth Israel; and, to his praise be it known, he neither slumbereth nor sleepeth. To charge the glorious doctrines of the gospel with having a licentious tendency, is downright blasphemy. If a precious faith's view of interest in Jesus, and all the blessings treasured up in him, with a lively sense of his love, and a firm persuasion of the stability of the covenant of grace, under the sweet and powerful influence of the Holy Ghost, will not make a man's face and light to shine in the world, nothing will. If a child of God at any time falls by the power of sin, as David, Peter, and others have done, so as to bring a public reproach upon his character, you will never hear him blame God and truth for it; no, his language will be, "Against thee, and thee only have I sinned;" and such men as lay the blame upon the doctrines of the Bible, wear more of the image of the devil than Judas himself did; for, with all his abominations, he had not insolence enough to act that part, but said, "I have sinned, in that I have betrayed innocent blood." All the good done in and by a child of God flows from one source; and he will give God all the glory, and will take the blame of all the bad to himself, and praise the Lord that he has an Advocate with the Father, Jesus Christ the Father, Jesus Christ the righteous.

(To be continued)

### THE BAPTISM OF THE HOLY GHOST AND FIRE

*"John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable."* (Luke 3:16, 17)

Surely we know that to be burned with fire is not a pleasant experience. But beloved, the baptism of the Holy

Ghost and fire, is exactly what it is. A burning fire in the soul: the agony of that burning is experienced only by the born child of God. He who has not yet been experienced in this matter, knows not what this scripture is telling us. There is much suffering to be done before we enter the Kingdom of God. We are told that it is through much tribulation that we enter, and surely we know that tribulation is suffering in both soul and body. Many today are speaking of the great tribulation as though it was something way off in the future to be experienced at a certain time.

But beloved, the tribulation of God's people has been going on every time one is baptized with the Holy Ghost and fire, and born into the Kingdom of God. We do not enter the Kingdom except we experience much tribulation — the baptism of the Holy Ghost and fire. I know of what I speak, because I have had this experience. But, O the joy and peace which comes to the child of God when the tribulation period is ended and we enter into that rest of soul of which our precious Saviour has spoken. Our Saviour said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." He only promised this rest unto those who are heavy laden. Surely there is laboring before that precious rest comes to us. The labor of which our Saviour is speaking is not a natural labor of the flesh but of the spirit and soul. Today it seems that all natural circumstances are against me, but there is a rest in my soul which the world knows nothing about. There is a peace and happiness which the natural eye cannot see or understand. I have been through the fire of which my beloved Saviour spoke. He brought me safely through in His great love and mercy. And though I suffer much in this body, my soul is at peace and I rest at my Saviour's feet, which is joy unspeakable and full of glory. I know he is with me every step of my journey on this earth, and when this life is over, I shall go to live with Him in eternal

glory, where there will be no more suffering, no more sin to grieve me or hinder my perfect existance. I cannot be perfect in this body of flesh where sin hinders, but I am joyfully looking toward the time when my spirit leaves this body of sin and corruption, and I shall forever be free from all things which are not holy and perfect. Oh happy knowledge!

Ethel Gilland  
P. O. Box 1103,  
Panama City, Fla.

Chestertown, Md.

Dear Elder and Sister Wood :

This card doesn't seem to be a proper one for such a lovely couple as you are, but the card is only a gesture of what I really mean to say.

You have been blest with a beautiful life together in the service of the Lord preaching the gospel in all its truth and beauty, to all those who came hungering and thirsting for good news from the Word of God: always adhering closely to a "Thus saith the Lord," and being faithful in preaching sound doctrine in the face of criticism from those who did understand. Sister Wood being close beside you, and a loving helpmate over many long, often burdensome paths, always pressing forward to the blessing promised at the end of the way.

I often think of the hours I have spent in your company, loving every minute of it. Enjoying the fellowship that only the children of God can understand. The world does not know what it is all about: but praise God, we do.

I pray the Lord will always be with you and keep you in good health as long as he leaves you here on earth.

Love always,  
Sister Ruth Lucht

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#### 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 August, 1976.

Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
P. O. Box 4524,  
Rocky Mount, N. C. 27801

Danville, Virginia August, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

**BUSINESS OFFICE**

R. F. D. 6, Box 270, Beechwood Lane

Danville, Va. 24541

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**SIGNS OF THE TIMES, INC.**

R. F. D. 6, Box 270 Beechwood Lane

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**EDITORIAL**

**WAR**

*“O wretched man that I am Who shall deliver me from the body of this death.” (Rom. 7:24).*

Methinks as I sit here at my desk and ponder the works of God, I am sure that no portion of Holy Writ contains more tragic pathos than this one does. I am likewise sure that it means nothing to him and her that has not experienced the wretchedness with which the apostle was beset. Too, one that has thus, from day to day, experienced this wretchedness will not be found denying the sovereign work of God in measuring to poor and wretched sinners the measure of faith and grace. What a hard and unbecoming doctrine it is to dangle before poor sinners the doctrine that their life is what they make it. The apostle tells the young minister what to speak. Now are we going by that, or are we going to hew out another way? If so, they may not hold water when we get them. (Jer. 2:13) The way of God's saving grace is a fountain of living waters. This fountain does not rise in the heart of God's children whether the old one, or the new heart. Or does it? If it does rise in the heart of God's children, it is high time that we get the fountain primed and flowing. If it does not rise there, to be consistent, it is high time for any of us not to say that we are able to bring more cleansing powers to the fountain, or that we can stymie the amount of cleansing done by the fountain.

Does the sinner, dead in his own sin, bring this warfare about? Does he start the activity that causes his wretchedness? Far from it. He is in peace. There is not an opposing force operating against his will, against the law of his mind,—natural mind, which is the only one that he has or that he knows anything about. Again, if this opposing force is sent into him independent of his natural mind, has he then, by that natural mind, got to maintain the warfare?

Nay, isn't it true that the Lord, who

undoubtedly sends this stronger force into this strong man, the One that maintains and finishes this work?

Now let us inquire: Have you been brought to this wretched state? Let us inquire a little further about Paul's experience: Who was it that brought the "lest" into Paul's life? Was it Paul or the Lord? Wasn't it the Lord that is inspiring Paul to say, "lest I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Here is one of the greatest mysteries that the child of God has ever met. Did God sit idly by and let Satan give this messenger? Let me look back across the vista of the ages and look in on another servant of the Lord. Did Satan discover the status of Job before the Lord? Was it the will of God for Satan to subject the servant of the Lord to all of the terrible conflict of soul and heart and mind? Ask yourself, Who spoke first about Job, Satan or the Lord? Did Satan seduce, captivate, inveigle, outmaneuver, the Lord into letting him send His servant through all of this hell?

I am not in the least afraid of what I preach and write. I am often carried into the depths of the slough of despondency as to my relationship with the kingdom of heaven; but the kingdom, never. It is a great mystery but no less the truth, that the Lord sent this terrible conflict on Job. Just recently I heard a man, in his preaching, say that God did not ever use the devil in saving His people. If ever a creature was used, God never used the devil in saving. How much difference is between Job's cry of despair and Paul's cry of wretchedness? Whose hand and power was it that set off the series of events that brought about the trial of each man? Do not be so naive as to suggest to me that it was, in either case because that they were disobedient servants. It was to purge them, try them, wean them, separate the vile from the precious in each of their lives. This trial, this purg-

ing is not for lack of fruit-bearing, but it is to cause more fruit to be on the plantings of the Lord. Ah, what a tormenting doctrine it was to poor old Job when his company of so-called friends, taunted him with that sullied, vague doctrine that his condition was because of the lack of fruit-bearing. Our dear Saviour said "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2)

The children of God have ever felt their sins. The more grace that was given them, the greater feeling of leanness and barrenness. Not the first carping critic can find fault with Paul's life after the Damascus road event, and yet no poor sinner was ever ready to confess his present sinful condition any more than was he. And yet, Ah, that word. And yet. Go back with me a little ways in his life. At the time of his astounding conversion he was *yet* breathing out threatenings and slaughter against the church of God. At this time he had no conflict; he did not know the meaning of the Christian warfare; he did not know the first thing about wretchedness. But he learned a great lesson all at once, and kept right on learning as long as he lived. The first lesson was from heaven, all subsequent lessons were from the same source. These lessons were not because he was disobedient. The warfare of the saints is not based on such cunningly laid fables as that. As he was "yet" breathing out the threatenings and slaughter against the church of God, "yet" after the cessation of this wasting of the churches, there is not an instance of his going back under that "yet". He did not outwardly live in sin anymore. No man had more sadness in his life than Paul; "Yet" the argument that our blessings and chastenings come to us according to the way we walk and talk falls to the ground, and there is not enough logic to put that kind of spurious doctrine together again as it pertains unto the apostle.

His labors more abundant; in stripes

above measure, in prisons more frequent, in deaths (among death) more often. This is the life and experience of the obedient Paul. He was blessed to live in the flesh (Christ living in him) in an honorable way, but instead of receiving greater blessings for it, he received more abundant, above measure, more frequent and more often the afflictions of the gospel, which is saying that his warfare waxing heavy and weighty, was not brought upon him because of his sinning more.

From the moment the Lord visited Saul on the Damascus road his warfare started. From that time his sufferings grew in intensity until his death. From that time his devotion, his obedience to the precepts and commandments of the law to Christ, were above reproach. How precious it is to know that the warfare is not a punishment, but that it is the way of the Lord in the trial of His saints. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the induring of the same sufferings which we also suffer." etc. (Cor. 1:3, 5). What glorious dealings are these. The apostle tells these brethren that his sufferings are (not because of his disobedience, but) for the salvation of others.

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth; such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise,

and he heard unspeakable words, which is not lawful for a man to utter. Of such an one will I glory: "yet" of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For (in behalf of, or because of) this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:1, 10; Rom. 5:3, 5; 1 Pet. 4:12, 14; Mat. 5; 10, 11). What a travail of soul that Paul is going through. It is not any wonder that David, in speaking of those that go down to the sea in ships, that they reel to and fro (Psa. 107:27); it is not any wonder that Job said, "When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." (Job 7:4) It is not any wonder that David, in telling his own travels, says, "I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth; I am tossed up and down as the locust." (Psa. 109:22, 23)

What do you see? Do you see a man that God has favored with abundance of revelations, and yet he is buffeted, smashed at from every direction, that war is raging in his mind, and his soul is in despair and Wretched. If you do, methinks that saving grace, the trial of your faith, the hardships of a soldier of Jesus Christ are strange things to you,

and that, without the interceding work of divine mercy, you will never have a warfare, therefore will never have the victory bestowed upon you.

Dearly beloved readers, do not think that a strange thing is happening to you when this mighty chain of God's power comes upon and binds you. It is God at work within and upon you. Your reign of sin is ending as a reign. It has reigned supremely. There has not been any conflict between two warring powers. Peace and contentment has been your lot. When in nature we do not visualize a power of such force as coming upon us to disannul everything that we have said, nor are we able to comprehend a power that is able to make void everything that we have done. To that being (and if you and I are children of God, to us) nothing has ever happened to shatter his or her faith in our integrity. We are at home in the body, and have never been present with the Lord, thus being complete in our own resources. Do you remember, dear ones, the first inkling that God gave you that your house was not so with God? If so, as sad as it is, you are highly blessed and favored of God. If this has come upon you, it follows that you will never be the same any more. War has come to your house. Heretofore, if some saint had spoken in sorrow about being molested by Satan, you would not have known of what they speak. Now you know. Now heaven is dealing with you. This you had not known. You were at home in the body, and the kind of teaching that one at home in the body had taught you that a follower of the Lord would have a happy and serene life here and afterwards heaven and immortal glory. But the scenes are changing. The delusive vision is passing away. Your hand is often reached for the eyes to brush away that which impedes the sight, but repeated efforts to remove the sorrows of the way are a failure. The dust (we are dust) is thrown into a disarray by the clash of the armies, and the maze causes consternation.

This war, when it begins, causes ev-

erything to be disarrayed and out of order. We begin to try to restore things as we had been led to think we could at any time do. Now the taste of blood is to be had. What a shock, for it is our blood being shed. Devastation has come into our life. The things we had depended on will not buoy us up. The bread that had strengthened us has lost its taste and is stale; the drink in our cistern has lost its assuaging power of our thirst, and it is fast leaking out. (Jer. 2:13) The clothing of our dexterous weaving will not cover our nakedness any longer. The dire necessities that arise when war is spreading over the land causes deep groanings.

As the stronger antagonist begins the steady dealing with the strong, his first act is to overpower and bind him. It would seem that all theologians agree that this is Christ dealing with a sinner. The first thing they read is the binding of the strong man. And they leave that reading, they leave what they have clearly in the letter seen, and at once they leave the spot and go forth telling sinners that they have things in your hands, that you are the master of your destiny, that you are a free moral agent, that you can please God by going to heaven, or you can displease him by taking the road to hell. You can do as you please, because it is up to you. That is not the experience that every strong person has been brought to that has been dealt with by the stronger man. He is first bound. Now have you been bound? Secondly, he will spoil his goods. Now, dear reader, has yours been spoiled? He will disarm him and her of every weapon and tool that they thought they had. Has the fight been taken out of you? Have you lost your resistance? Have the things that you had depended on and trusted in, failed you? He will spoil your house. Has yours been spoiled? Do you now cry out in anguish that your house is not so with God. If so, to these things, the war has set in, and the ravages of it will last as long as you are in this vale of tears.

Warfare reduces the arms of every

warrior if they are not replenished. These arms have been removed and wrest out of your grasp, and you are left to the greatest conflagration a sinner has ever experienced. The combat is between the works of the flesh and the fruits of the Spirit. They both are in us, if so be that the stronger has come upon us. I am sure that if it were a ball game Paul was discussing, that each reader could give a clear description of it play by play. How many can give a description of the sorrow and anguish that is produced in the heaving bosom of every one exercised in this way. Oh, they say, that is not a mystery. Any one that can read, can instantly tell just what is under consideration. You may think that I am impugning the motives of million of Christians. But I assure that you I am not. I am taking the Bible as my only man of my counsel. Of Primitive Baptists I am sure, and they profess to believe that "we take the Scriptures of the Old and New Testaments as the inspired words of God, and they are the only rule of faith and practice." If they live up to that well and good. If they do not, there is not anything good about it. By far he greater portion of them spend a lot of printer's in in telling us that they can handle this situation of the works of the flesh and the fruits of the Spirit being in them. But Paul denies that. He says, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye can not do as you would." I am sorrowful because of this. I would like to be able to do as I would, and if I am not badly mistaken, I have a desire to do good, but I am not able to do so. I fit the description of those that Paul gives of these Galatians. Do you? If so, the warfare is intense indeed.

This warfare is alike in every child of God. The intensity and degree may vary, but the warfare is the same. The hymn writer said,

'Tis seldom I can ever see  
Myself as I would wish to be;

What I desire, I can't attain,  
From what I hate. I can't refrain,

and I am sure that this is the wailing cry of every sorely tried warrior in this warfare. It was the lamentation of Paul. Is it of you? Or can you attain to that which you desire? If so, can you refrain from what you hate? If so, the warfare has not started in your life.

"That which I do I allow not; for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. 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. 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: But I see another law in my members. Warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." (Rom. 7:15, 25).

My heart's desire is that it might be made manifest that our victory and deliverance comes through Him that led captivity captive and gave gifts unto men, and among those gifts was fighting the good fight of faith which saves and makes whole. (Mark 5:34; Luke 8:48; 7:50; 18:42)

W.D.G.

VOICES OF THE PAST  
"He being dead yet speaketh"

PHILIPPIANS IV. 5.

"Let your moderation be known to all men."

First. It seems to us that this brief sentence is inseparably connected with the preceding verse, and with the two following verses, and that this was so in the mind of the apostle. The Holy Ghost has placed these admonitions together so that each one could seem to grow out of that which immediately precedes it. The one central thought in all these four verses is, first, trust in the Lord and then rejoice in him. The following expressions set this forth clearly: "Rejoice in the Lord." "The Lord is at hand." "Let your requests be made known unto God." "And the peace of God, which passeth all understanding, shall keep your hearts and minds." The apostle reminds his brethren that theirs is a high and holy calling, that they serve the King of Kings, that in him there is safety perfect and entire, and therefore there is for them no need of anxiety, nor care, nor restlessness, but, on the contrary, that they may rest in full assurance that all is well. Men of the world may run to and fro, and here and there, seeking to build for themselves secure hiding-places and settled foundations; but to the brethren no such need existed, since God was himself their refuge and since he is always at hand. These are, as it seems to us, the general thoughts of this Scripture. These things all the people of God have need of, and of all these things it is good to be reminded, that our strife and restless seeking after that which we call good may cease, and that we may come to believe and rest in God. The things presented to the church at Philippi by the apostle are also needful for all who believe.

Second. Let us trace briefly the connection between the six special clauses of these four verses. First, always rejoicing in the Lord is enjoined; this must include all that pertains to him in his holy character and in his redemption. Believers rejoice because their Lord is their King, Lawgiver and Judge; because he is able to save to the uttermost all who come unto God by him; because he so loved them that he gave his only begotten Son to die for them, and to justify

them freely by his finished work upon Calvary; because he never leaves them nor forsaken them; because he is a defense round about them, so that no enemy can set upon them to do them harm, and because he supplies all their need through riches of grace in Christ Jesus. They are, all of them, poor, weak and sinful, yet they have room to rejoice in him. Yea, just because they lack all things their rejoicing must be in him. All that can produce sorrow and shame is found in them, but though sorrowful they are always rejoicing in him, for in him are riches for their poverty, strength for their weakness, righteousness for their sinfulness and redemption for their lost estate. They are shut out of all room for rejoicing in self and shut up unto rejoicing in the Lord Jesus Christ. A sinner says, What have I to rejoice in? I am empty, wretched, blind, miserable, naked and lost. Yes, all this is true, but sinners are not bidden to rejoice in themselves. Is there not enough in the blessed Lord to cause rejoicing in the hearts of all such sinners? Nay, more than this, none save a lost, condemned, perishing sinner ever can see anything in the blessed Lord to cause rejoicing. Jesus is the precious honeycomb. He that is full of self and of his own ways will loathe this precious honeycomb, according to the testimony, A full soul loathes the honeycomb. But if in our weakness we are persuaded of the riches of grace and glory in the blessed Jesus, then indeed must we rejoice in the Lord, and rejoice always.

Third. Among the things connected with rejoicing in the Lord will follow a spirit of moderation, according to the next verse. Rejoicing in the Lord, and moderation before men, abide in the heart together. This word "moderation" has in it all these following shades of meaning: that which is suitable, or fair, or reasonable, or gentle, or mild, or patient, or upright. The word in the original Greek bears all these shades of meaning. In the text substitute either or all these words for the word "moderation" and we shall do no violence to

the meaning of the apostle. When the apostle said, "Let your moderation be known," he said all that the above named words convey. Now, is it not apparent that if one has come to trust in God, and to behold such excellence in him as to rejoice his heart, there will follow the beginning and the growing up of all of these graces of the Spirit: uprightness, patience, mildness, gentleness, reasonableness, fairness, with all suitableness of life expressed by the word moderation? That which makes men unkind to each other, unfair in their dealings with each other, unreasonable in their judgment and language about each other, impatient either with their fellow-men, or with the circumstances that surround them, harsh and severe in their treatment of each other, and in short that which leads to that which is unsuitable to the profession of the religion of the meek and lowly Master, is want of trust in God, in the absence of which there can be no joy in the Lord. Rejoicing in God, and moderation before men, therefore, spring out of the same fountain, and will be found flowing together in the stream of the believer's life.

Fourth. The apostle enforces all this upon the minds of his brethren by reminding them that their Lord is at hand. He is always at hand. Not only shall he come the second time without sin unto salvation, to which glorious hope the believer looks, and, looking, is encouraged to endure to the end, as seeing him who is invisible, but even to-day, right in the midst of trials, sorrows, weaknesses and temptations, he is at hand with them one and all. Clouds may obscure our vision, thick clouds may be his chariot, but it is sure that he does ride upon the clouds even though our eyes are holden. I will never leave thee nor forsake thee, he has said for our consolation. This is one of the reasons for rejoicing in him. He is not a God afar off, but he is nigh. The Lord is at hand. Though it be winter or summer, day or night, cold or hot, dark or light, with us still, through every changing season, the Lord, our Lord is

nigh, nigh to all them that call upon him. In sorrow or gladness, loss or gain, sickness or health, temptation or deliverance, conflict or victory, he is never far off. Always he is a very present help in time of trouble. The apostle has not then laid upon his brethren an impossible task when he bids them always rejoice in the Lord. What more is needed than the assurance that the Lord is nigh? How true to experience and to all the word of God was the testimony of Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." And how appropriate the words that close this wonderful testimony: "To the chief singer on my stringed instruments." Joy and singing go together.

Fifth. Now, from all this, how natural the admonition that follows: "Be careful for nothing." Could this assurance that the Lord is at hand be with us and reign within us we should indeed be careful for nothing. We should be found then bringing all our affairs to the Lord, and then there would be that peace which passes all understanding, which would keep our hearts and minds from all that disturbs us. Then worry and anxiety would cease, and we should not be troubled about the future of our lives here below. These brethren at Philippi were among all the various trials that any of us ever have had; they were subjected to deprivations, dangers and losses, which we know little of in this day, because of their faith in the Lord Jesus Christ. There was need for them to be reminded, as the apostle does remind them, that, after all, their Lord was at hand. Nothing could then befall them without his presence, and nothing could possibly harm them, and nothing could beset them that he had not appointed for

them. "The cup which my Father hath given me, shall I not drink it?" This is no less true of the children now than it was of their Elder Brother. It is our mind that the apostle here is speaking of the life of his brethren in this world, rather than of the inward conflicts between the flesh and the Spirit, or of the temptations of the world and the devil, which so often cause doubts and fears as to whether we have come to know the Lord in salvation or not. The blessed Saviour said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." That is, all needed worldly provisions. And so here, as it appears to us, the apostle is presenting the truth that believers need not be anxious about temporal things when following the commandments of the Lord. "Be careful for nothing," but bring all your desires before the Lord, and this they may do without delay, for he is at hand always.

Sixth. Returning to the words first quoted, "Let your moderation be known unto all men," it seems clear to us that the apostle does not mean by this that his brethren shall go about publishing their moderation, their kindness, mildness, gentleness, &c., but simply live that way day by day. These things cannot be hid if they be indeed in our hearts and lives. It seems to us sure that if one loves the Lord he will not need to call to men from the street corners, Come behold my zeal for Him. He who has the love of God reigning in him will most probably be the last to feel sure that it is so with him. Perhaps he may not even think that the love of God has been shed abroad in his heart, but, on the contrary, many times feel very anxious lest it be not so, though he will with great longing desire that love, but there will be a making that love appear to all those who know him, by the quiet, humble, steadfast adherence to the faith that has been revealed to him, and by his quiet walk of obedience to the commandments of his heavenly Father. The more he loves God the less will he feel satisfied with that love. Indeed, this is

one of the infallible marks of love, that one bemoans his lack of love. So will it also be with showing forth moderation.

In short, the apostle presents to the church the suitableness of all the things which belong to moderation, in all their daily life. Live before all men with equity, with gentleness and kindness, with mildness and patience. These are not loud-voiced virtues, they do not come before men with the sound of the trumpet heralding them, they belong to the humble walking before God of those who fear him and desire to live to his praise, but who yet so far fail that they never can be satisfied with what they have done, and (least of all) satisfied with their state before the all-seeing eye of God. A servant might boast when among his fellow-servants alone, but hardly any servant would be found doing so in the presence of the master of them all. He who feels that he is the servant of the Lord first, and then the servant of his brethren for the Lord's sake, while he remembers this will not find room for boasting, or calling attention to his work. It is sure the inspired apostles never have urged a vain-glorious display upon the part of the children of God; it must be, then, that the words, "Let your moderation be known," simply signify that we are to live out that which the Lord has wrought within us. It is a wonderful thing when the spirit of all that this word "moderation" signifies has found a place in the heart, and out of the heart filled with these things it is good that there should flow forth in word and in deed the suitable fruit. This the apostle enjoined upon those to whom he was writing.

Seventh. In conclusion we will say that by these words we are taught that believers are to strive to show forth all godliness, not only in the house of God, but before all men. For instance, we are to show all honesty toward all men. One of the meanings of moderation, as said before, is reasonableness. This also is enjoined upon believers toward all men. We are to deal with them not only justly, but reasonably; that is, not even ex-

acting what the law might give us, but using a justice beyond what any law can provide or demand, save the law of the love of God and the neighbor. The text means, so far as wordly affairs are concerned, that we are not to be axacting or grasping, but to deal with men kindly, mildly and gently. We have hope, and we say that this world is not our home, but that we seek a city above. We say that earthly treasures all perish, but that heavenly treasures endure. The apostle here enjoins that we live as though we possessed the spirit of this truth.

As we close these reflections it appears to us that after all the whole matter might as well be summed up and left in the one sentence, In all things let your moderation be known to all men.

(Editorial by Elder F. A. Chick, May 15, 1912)

ELDER CURRY'S FIRST  
COMMUNICATION TO  
ELDER BEEBE

Hopewell, Ky.  
December 7, 1880

Dear Brother Beebe:

Since God by his kind providence put into my hands some copies of the *Signs*, I am resolved to write you. Although I feel sharply my unworthiness and utter weakness, I trust that I have been brought by sovereign grace to know the Lord.

I am yet quite young, but have read with intense interest the word of God, and have found it so different from what I have always been taught from the pulpit, that I have often been greatly perplexed. All the preaching I ever heard was so different from my feelings and the scriptures, that I sometimes beleived that all was heresy, and that God's church was not represented here; but when my own weakness and sinfulness were brought to view, how dare I denounce those wise and good men as heretics? When I dared assert my faith I was derided and called a

heretic, and informed that of all heresies, both ancient and modern, none such ever made its appearance. Thus things went on for years, until I receive your excellent paper, and there I found the same precious faith so ably set forth and so earnestly contended for, that I exclaimed within myself, God had a people, and I have found them. Since then I have received some numbers of your paper, which come laden with choice dainties and rich luxuries to a hungry soul. I am going to subscribe to your paper soon for I love the doctrine it advocates and the people it represents, although we have neither here.

Do with this as you think best, and I will send you something more some day, for I want to help swell the anthem of salvation by grace, and grace alone.

Yours in hope of eternal life,  
H. M. Curry

OBITUARIES

SISTER DENNIE HAMILTON

Sister Dennie Hamilton was born March 5, 1893, the daughter of the late Brother and Sister Nancie and Pharaoh Gurnues. She died January 6, 1976 at the age of 82 at her home. There were 4 children born to her and her husband, 3 girls and 1 boy.

Sister Hamiltin and husband joined the church the 3rd Saturday in August, 1953, was received in full fellowship and baptized by Elder Eddie Humphrey. She was a faithful member as long as she was able to go to church. She suffered affliction for many years. She was a kind and loving member and was always glad for us to come to see her.

We feel our loss is her heavenly gain. The Lord giveth and the Lord taketh away at his good time. Blessed be his Holy Name. May we be submissive to his will, who doeth all things well.

This done the 3rd Saturday in February, 1976 in conference. Written by E. D. Morton.

Eld. J. T. Prescott, Mod.  
Bro. Louis Sammon, Clerk

IN MEMORY OF HESTER MIDKIFF

Sister Hester Midkiff, 91 years old, died March 26, 1976 in the Ann Penn Hospital in Reidsville, N.C. Sister Midkiff was born in

Pittsylvania County, October 23, 1884, a daughter of the late John William Robertson and Lettie Adams Robertson. She joined Springfield Primitive Baptist Church November 8, 1908. She was the widow of Brother James W. Midkiff. Surviving are 5 sons: Charlie and Howard, both of Gretna, Va., William of Hurt, Va., Haywood of Woodbridge, N.J., and James of Wilmington, N.C., three daughters: Mrs. Arthur Joyce of Madison, N.C., Mrs. Johney Hall, Greensboro, N.C., and Mrs. A. Ray Sheldon of Chatham, Va. Surviving also are two sisters, Mrs. Florence Saunders of Gretna and Mrs. Mamie Creasy of Altavista, Va., 19 grandchildren and 31 great grand children.

Sister Midkiff was loved spiritually and naturally by all who knew her. She gave rich evidence of her deep and abiding faith in her Redeemer and was faithful to attend her meetings as long as she was able. She always welcomed the members and friends when they visited her. She was a quiet peace-loving person, and we of Springfield Church will miss her.

She was buried by her husband in the family cemetery. Funeral services were conducted by her pastor, Elder O. K. Tench and Mr. Don Davidson at Springfield Primitive Baptist Church. The many beautiful flowers showed the high esteem in which she was held. Our sympathy goes out to the family and all who mourn her passing.

Written by request.

Annie Tosh

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#### LENA PERKINS LOCKE

Our Heavenly Father in his infinite wisdom and tender mercy saw fit to remove from our midst, one of our oldest and most beloved sisters, and placed her in that peaceful rest, to await that great and glorious day when our Saviour will return to call his precious saints to meet Him in the air and be with Him for evermore.

Sister Lena Perkins Locke was born June 28, 1881 and was called to her eternal home February 27, 1976, making her stay here 94 years, 7 months and a few days.

She was the daughter of the late Elder and Mrs. J. M. Perkins. Her father was a Primitive Baptist minister. She was married to Brother Charles H. Locke November 19, 1899. Brother Locke passed away April 13, 1963. To this union were born four sons and one daughter. Brother Elmer Locke, her oldest son, passed away May 30, 1970. The three boys surviving are Brother Warnard Locke, Benton, Ky. Rt. 1, Harry and Vernon Locke of Michigan, and the daughter, Mrs. Imogene Creason, Benton, Ky. Rt. 3. Surviving also are 9 grandchildren, 32 great grandchildren, and 8 great, great grandchildren.

She was a member of North Mt. Zion Church since 1915. She and her husband, Brother Charles Locke, were baptized the same day by Elder J. M. Perkins. They attended church services regularly, not only at North Fork Church but other churches of the same faith and order within their reach. She was a true and faithful member, one who lived a Christian life, and was loved by all who knew her. She loved the church, the doctrine of Predestination and Salvation by the Grace of God. She believed in a God who has all power both in earth and in heaven. She loved the brethren and sisters, and felt it a blessing to have them in her home.

Sister Locke was an invalid for a few years, having lost her eye sight. She was confined to her home for some time but never complained. She bore her affliction without a murmur, and often expressed her desire to go on: she had a hope of eternal life after leaving this world.

The last few years she lived she made her home with her daughter, Sister Imogene Creason, who spent her time looking after her mother, making her as comfortable as possible. She was blessed with good hearing and an active mind as long as she lived.

Funeral services were conducted by Elder Paul Poyner at Linn Funeral Home in Benton, Ky. in the presence of a host of friends and relatives. She was laid to rest in North Mt. Zion Cemetery beside her husband, beneath a beautiful floral offering.

We humbly bow to the will of a Sovereign and Merciful God, believing our great loss is her eternal gain.

Written by request of family.

Trudie Adams

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#### SISTER NONA GORDY

As requested by the church in conference that I write a memorial to our dear and precious sister, Nona Gordy, I will undertake to do it. Sister Gordy was born in Davidson County, August 9, 1890, and departed this life February 17, 1976, making her here in this life 85 years and about 6 months. She was the daughter of Thomas L. and Lou Ella Tysinger Greer. She was married to Fred L. Gordy October 25, 1911, and to this union were born two children, one having passed away in early life, leaves only her husband and son to mourn her departing.

She joined Mechanicsville Primitive Baptist Church at High Point in October, 1911, and was a faithful member for 64 years. I have served her church for 43 years, and she filled her seat most of the time. She enjoyed the services and loved the doctrine of salvation by

the Grace of God, the doctrine of Election and Predestination of all things. She was a dear old sister and was loved by her brethren and friends. She was always ready and willing to do anything she could for the comfort and welfare of the church. The good Lord blessed Sister Gordy with a wonderful personality, and a wonderful way to meet with and entertain her brethren and friends. She was a lovely Sister.

The church at High Point certainly will miss her, as will the rest of the brethren and friends, but we certainly would not ask for her back. The Lord blessed her with and long and wonderful life here, and now He has called her home, to be where she will not suffer any more, and she is resting peacefully. Sleep on, dear sister, until your dear Saviour awakens you to carry you to that Home that awaits all that are Redeemed by His blood, where they will for ever praise his holy name.

Written at the request of the church in conference Saturday before the 3rd Sunday in March, 1976.

One copy of this for church records, one for the family, and one for the *Signs of the Times* for publication. Written by her Pastor.

D. A. O'Bryant

#### SISTER MARGARET JANE STAPLES

Sister Margaret Jane Staples, age 95, died at the Delaware Nursing Home on March 6, 1976.

Sister Staples was born in 1880 in Lobo, the daughter of the late Thomas and Isabel Johnson. She was predeceased by two brothers and a sister. She was married to the late Fred G. Staples of the City of London. Several nieces and nephews survive.

Sister Staples was, we believe, a gracious character. She was a long time member of the Covenanted Baptist Church in Canada. She attended the regular and quarterly meetings of the church until her health failed her about seven years ago and she was confined to a nursing home.

Sister Staples, when about 6 months old, was "snatched" from the Thames River in the Victoria boat disaster in 1881 when 181 lives were lost. Her little body was laid on the bank of the river and she was given up for dead. A nurse passed that way and felt there was life in her little body. Her life was ahead of her for 95 years.

Sister Staples gave evidence in her life that she was "snatched" as a brand plucked from the fire of God's wrath. His right arm of salvation laid hold upon her and gave her sweet

evidences that she had been with Jesus and learned of him. Her desire was fulfilled for her to follow her Elder Brother Jesus in baptism and be united with His friends and her friends in the church militant.

She died with a sweet smile in her face to give evidence to her loved ones here that her departure was in peace, a departure to take her to her heavenly home to be with Jesus and His friends.

Funeral services were conducted from Logan's Chapel in London by Elders Stewart and Alex McColl. Interment was in Ivan Cemetery.

Resolved that a copy be sent to the *Signs* for publication and a copy be entered in our church records.

(Elder) J. Stewart McColl, (Elder) D. Alex McColl, Pastors, Covenanted Baptist Church in Canada.

#### SISTER EFFIE GRAHAM

Sister Effie Graham, age 86, died at the St. Thomas-Elgin General Hospital on April 4, 1975.

Sister Graham was born in 1888 in Dunwich, the daughter of the late Duncan and Betsy Graham.

Sister Graham taught school for many years in Ontario. She made her home at the Grand Central Hotel in St. Thomas the last number of years.

Sister Effie united with the church in May of 1974. She related a beautiful experience of how she had been persuaded that her sins which were many were all forgiven her.

She was baptized in a stream not far from the church in June of the same year by her pastors, Stewart and Alex McColl. Sister Effie was very happy in the church and generated love and gentleness among her friends.

In the fall of the same year Sister Effie felt she had been impressed with the scripture "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). Her health began to fail but the impression was strong in her mind. She had to wait all the days of her appointed time till her change came.

Funeral services were conducted from the Williams Funeral Home on April 7, 1975 by her pastors Stewart and Alex McColl. Interment was in Black's Cemetery.

Resolved that a copy be sent to the *Signs of the Times* for publication and a copy be entered into our church records.

(Elder) J. Stewart McColl, (Elder) D. Alex McColl, Pastors, Covenanted Baptist Church in Canada.

## SISTER CLARA MAY REEVES

Sister Clara May Reeves, age 63, died in St. Thomas, Ontario on March 23, 1975.

Sister Reeves was born in 1911, the daughter of the late John Campbell and Catherine Pollard Campbell of Howard Township.

Sister Reeves is survived by her husband, Albert of Dutton, three sons, and four daughters:

Malcolm (in Alberta), James (in Dunwich), Alice (in Alberta), Carolyn (in Milton), Robert (in Dutton), Betty (in Alberta) and Janette (in Alberta). Fifteen grandchildren and two brothers and one sister also survive.

Sister Reeves was a faithful member of the Covenanted Baptist in Canada until her death. She was a regular attendant until she was confined to her home with a lingering illness.

Sister Reeves realized that, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17) and that "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly" (Romans: 3-6). Sister Clara was blessed with a faithful husband and family who were able to care for her at home until a few days before her death.

Funeral services were conducted from the Beill Funeral Home on March 25, 1975. Interment was in the McKillop Cemetery.

Resolved that a copy be sent to the *Signs of the Times* for publication and a copy be entered in our church records.

(Elder) J. Stewart McColl, (Elder) D. Alex McColl, Pastors, Covenanted Baptist Church in Canada.

## CALDON BRINSON QUINN

It is with sadness we attempt to write of the loss of our dear sister, Caldon Quinn, who departed this life January 28, 1976, at the age of 92. She was married to the late Henry Quinn, and to this union were born six children. Those who survive her are three sons, three daughters, two sisters, two brothers, 18 grandchildren, and four great great grandchildren.

Sister Quinn united with Sand Hill Primitive Baptist Church June 12, 1926. She loved her church and brethren, and attended meetings as long as she was able to go. She was our oldest member, and will be greatly missed by her church, family and all who knew her.

Sister Quinn was a strong believer in salva-

tion by grace. Her faith, love and trust in the Lord was manifested in her daily life. We feel our loss is her eternal gain.

Funeral services were conducted at the Sand Hill Primitive Baptist Church by her pastor, Elder Curtis Raines, and she was laid to rest in the church cemetery surrounded by many beautiful flowers, loved ones and friends, to await the morning of the resurrection, when all will be peace and love forever.

Elder Curtis Raines, Mod.  
Brantley Kennedy, Clerk

## RESOLUTION OF RESPECT

We, the church at Tarboro, bow in humble submission to our Heavenly Father, who called our dear Sister Maggie Staton from our midst.

Sister Staton was born Sept. 6, 1886 and died April 27, 1976, making her stay on earth 89 years.

She was one of the oldest members of our church and she was faithful to attend as long as she was able to go. She was a strong believer of Salvation by Grace, and she loved to tell the church what good things the Lord had done for her. Sister Maggie was forever praising His name and giving thanks for his blessings.

THEREFORE, WE RESOLVE: That three copies of this resolution be made, one for the church records; one to be sent to her family, and one to be published in the *Signs of Times*.

We also send our sincere sympathy to her family as we feel our loss to be her eternal gain.

We trust her children will be guided by the ways their Mother has taught them and trust God to have mercy on them all.

This done in order at our May meeting.

Elder D. B. Stokes, Mod.  
John H. Coker, Clerk

Hungry, and faint, and poor,  
Behold us, Lord, again  
Assembled at thy mercy's door,  
Thy bounty to obtain.

Thy word commands us nigh,  
Or we must starve indeed;  
For we no money have to buy,  
No righteousness to plead.

The food our spirits want  
Thy hand alone can give;  
Oh! hear the prayer of faith, and grant  
That we may eat and live.

Newton

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., SEPTEMBER, 1976

NO. 9

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9/76  
IT EXPIRES WITH THIS ISSUE

**"GO AND SHEW JOHN AGAIN  
THOSE THINGS WHICH YOU  
DO HEAR AND SEE."**

St. Matthew 11:4: "Jesus answered and said unto them, Go and shew John again those things which you do hear and see." As Jesus spoke these words, John was in prison. No doubt, John was in a natural prison; but I also believe that he was in a spiritual prison. Each of you who have been called out of nature's darkness and into His marvelous light can witness with John. I believe that John typifies the church. In your experiences have you not come to the place where you felt to be in prison. Where you felt that the Lord had turned His face from you; that He had completely forsaken you. And there was no one who could help you; that could reach your case. You felt that you had come to the end of the way.

My dear people, so much of my time is spent in prisons and dark places. So much of the time I feel separated from the people that I love so much and surrounded by the things of the world. I believe John was in this condition. This was the same John that had leaped for joy in his mother's womb at the salutation of Mary, mother of Jesus. This was the same John who saw Jesus coming to be baptized and said, "Behold the lamb of God that taketh away the sin of the world." This is the same John who bap-

tized Jesus in the river Jordan and who saw the heavens opened and the spirit of God descending like a dove and lighting upon Jesus and heard a voice from heaven saying, "This is my beloved Son in whom I am well pleased." This is the same John of whom Jesus said, "Verily I say unto you among them that are born of women there has not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he." Yes, even John had come to the place where he was made to doubt and to wonder and to inquire, "Art thou He that should come or do we look for another." My dear people, have you not come to the place where you inquired of Jesus through your groanings — Lord, is this the way? Lord grant some evidence that I might know that this is the way. Lord, have I been completely deceived in the whole matter. Grant a handful of purpose along the way.

Jesus was walking upon this earth at the time that John was in prison. He had the power that he could have presented himself there in person to John, but John had to learn the same lessons that you and I must learn. He had to learn to live in this life by faith. Jesus sent two unto John. To me, this is faith and hope that were sent to comfort John, just as in this day the Lord sends faith and hope unto every child that is called by His grace. Yes, when you feel that time and just in the right amount.

I also believe that this is setting forth the calling and qualifying of God's ministers. Today, there seems to be so many that are so anxious to be ordained as ministers; but my dear people, if God has not called them, what do they have to say that is comforting and edifying.

In the scripture Jesus showed these that He sent to John His power, His love, His mercy, and then He sent them telling them to "go and show John again those things which you do hear and see." John has to be shown again and again as you and I; for so often we find ourselves in prisons and in dark places. These ministers whom Jesus had sent had something to say that was comforting to John because Jesus had shown them and told them these things. They had been qualified by the Lord. They had to tell of those things they had heard with their own ears, seen with their own eyes and handled with their own hands.

"Go and shew John again those things which you do hear and see, the blind receive their sight." There was a time when we were blind, that we thought we were as good as anyone else. We had heard the name of Jesus, but we knew nothing about Him. We had seen the church with our natural eyes, but it meant nothing to us. Then when we received our sight, we saw the terrible condition that we were in, We saw what great sinners we were. We saw how wretched, undone and lost that we were unless saved by the grace of God. We saw as Isaiah said, "In the year that King Uzziah died I also saw the Lord sitting upon a throne, high and lifted up and His train filled the temple." Yes, there must be a death for us to see the Lord high and lifted up. We saw also for the first time the beauty of the church, the Lord's people. We saw those who walked with bowed heads and heavy hearts; and though we desired so much to be one of them, we felt too vile and too unworthy. When I think of the blind receiving their sight and their eyes being opened as it were, I think of the old prophet Elisha as he was compassed about by a host of his enemies. "And his servants said unto him, alas my Master! how shall we do?" And the old prophet answered, "Fear not: for they that be with us are more than they that be with them, and Elisha prayed, and said, Lord, I pray thee open his eyes, that he may see. And the Lord opened the eyes

of the young man and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."

"Go and shew John again those things which you do hear and see and the lame walk." When one is lame, he cannot walk of his own power. When one is brought to realize that he is in a lame condition, he begins to look for any crutch that the world has to offer. A child of God is brought in such a way that he finds no crutch. He finally comes to what seems to him to be the end and is made to beg unto his God for help. There was a certain man who had an infirmity thirty and eight years lying on one of the five porches of the pool at Jerusalem. To me the five porches are as the five stones that David selected from the brook and used only one to slay Goliath. They represent the five books of the law. This man was under the law of sin and death and realized that no man could help him; for when Jesus said unto him, "Wilt thou be made whole?" The man answered, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus saith unto him, "Arise, take up thy bed and walk." Only the Lord could help his condition. Yet, his bed of trials and afflictions must go with him.

"Go and shew John again those things which you do hear and see, The lepers are cleansed." Leprosy represents sin and only through the shed blood of our Lord and Saviour Jesus Christ is one cleansed of this disease. Only those that the Father gave Him of which He lost none are cleansed. How precious is the hope in our breast that we are included in that number that he suffered, bled, and died on the cross for.

"Go and shew John again those things which you do hear and see and the deaf hear." Wasn't there a time with you when you were deaf to the gospel. When you heard only words that had no meaning to you. Yes, a time when you could see the tears rolling down the cheeks of one with his head bowed and you wondered why. Yet, there came a time when

you were given spiritual ears to hear, and the good news from a far country touched your heart. When Christ says, let those with a hearing ear hear, can any man close up this ear? Can you refuse to hear? No, this is the effectual work of a sovereign God who speaks and it is done and commands and it stands fast.

“Go and shew John again those things which you do hear and see; The dead are raised up.” I believe in a God who has all power in the armies of heaven and among the inhabitants of the earth. I believe in one who can raise those who are dead naturally, but I believe the reference here is to those who are dead spiritually. There was a time when you were dead to the things that be of God. There was a time when you were too much a part of the world to have any interest in the things of the spirit; and yet, at the appointed time, it pleased this sovereign God to separate you from the world, showing you were predestinated to be conformed to the image of His son. Yes, it pleased this God to raise you up from the dead; and you were able to witness with David when he said, “He brought me up also out of a horrible pit, out of the miry clay and set my feet upon a rock and established my goings and He hath put a new song in my mouth, even praise unto our God.” Your baptism was typical of the resurrection as you were buried in the liquid grave and raised again a new creature in Christ.

“Go and shew John again those things which you do hear and see: the poor have the gospel preached to them.” Jesus said, “Blessed are the poor in spirit for theirs is the kingdom of Heaven.” Here Jesus is saying that the poor in spirit are already blessed because theirs is the kingdom of heaven. Therefore, the poor in spirit are the elect family of God, and the scripture states that they have the gospel preached to them. Yet, the world through its self-works and self-righteousness is trying to send paid emissaries to every corner of the world for fear that someone will not be preach-

ed to; and therefore, will be lost. My bible says just the opposite. The poor *have* the gospel preached to them and blessed are the poor, for theirs *is* the kingdom of heaven. It never ceases to amaze me to behold the effectual working of such a wonderful, merciful and yet powerful God that can bring one who is so opposed to the doctrine of salvation by grace, to the sound of the gospel being preached and to see the tears streaming down their face when they hear this wonderful news. There is no room for the works of man and for his doctrine. When one is poor in spirit, he sees just how small man is and just how unable man is to do anything of his own.

“Go and shew John again those things which you do hear and see: Blessed is he whosoever should not be offended in me.” Somehow, my dear people, I feel that those who have experienced receiving their sight, the lame walking, the lepers being cleansed, the deaf hearing, the dead raised up and the poor having the gospel preached to them, that they are blessed not to be offended in Christ. The world will try you seemingly at every hand. I have had complete strangers by nature to tell me that my clothes looked like an old Primitive Baptist, people I had never seen before nor had I been introduced to them, yet somehow it did not offend me; for I desire to be one of you, and I am not ashamed to look like you. I am not ashamed to be recognized as one of you, for I feel that the Lord has done something for you that you couldn't do for yourself. Yes, “Go and show John again those things which you do hear and see.”

Yours in hope,  
Cleo D. Robertson  
Route 4, Box 357  
Raleigh, N. C.

PRIVILEGED TO READ WHAT  
SHE BELIEVES

Rt. 2, Box 134  
Meadows of Dan, Va. 24120

Dear Elder and Sister Wood:

There has been something stirring my

mind to write you a little note and tell you how I do love the *Signs of the Times*.

I have expressed this more than once, but it keeps coming to mind that once again I must write and let you and the other editors know how thankful I am to receive the *Signs*, and be privileged to read what I believe. I know this doctrine is hated by many, and we are persecuted because we believe it, but this only fulfills the scripture. "Ye shall be hated for my name's sake." This is the best evidence I know, to be hated for this belief.

It is not in men and women to direct their steps. Each step fulfills God's plan and wise design. There is not one step taken too many or too little, too far or too short: each step is ordained of God and Him alone. I am made glad this is the truth, and no other doctrine feeds me. I hope I love you all for Christ's sake.

I miss my companion so much, but am made to realize he is just asleep, and he left evidence that God chose him before the foundation of the world, and will call his sleeping dust to arise in the glorious resurrection.

"Blessed be the Lord who comes to men  
With messages of grace;  
Who comes in God his father's name  
To save his chosen race."

Mother sends her kindest and best regards to you. She is with me this summer, and also enjoys the *Signs*. If given a mind to remember me in your prayers.

A helpless sinner,  
Mrs. Pauline Spencer

*"Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." (Isaiah 40:1,2)*

The prophet was told what to cry, and what he was told to cry was comforting to some body, and that somebody was the family of God — God's

people who were chosen in Christ before the world began. There is a lot of difference in what God told his servant to cry, and what men are crying in this age of time. The cry now is, to scare sinners and tell them that if they don't repent and give their life to Christ, they are going to die and go to Hell. They are telling dead, alien sinners something to do that is impossible for them to do. The sinner's condition is described in Romans 3:10-18. (I will quote part of it) "As it is written, there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God," etc.

It is enough to say that the dead sinner is totally depraved of will or power to recover himself from the awful condition he is in.

It is a comforting thought to all who have a hope in God, that their sin-debt is paid in full. Our God is not a defeated God. He is a God of purpose: he foreknew his people and has ever loved them. In his mind, wisdom and foreknowledge his children shouted His praises. When the morning stars sang together, all the sons of God shouted for joy. God foreknew all events of time from the beginning to the end, and all things will come just like God saw it. He is perfect in all his attributes. "That which hath been is now, and that which is to be hath already been, and God requireth that which is past." (Eccl. 3:15) We understand that this verse of scripture means that everything that has happened, or is happening, or will happen in the future has already been so far as God's foreknowledge is concerned. God foresaw the fall of man, and Christ his blessed Son was set for the fall. People tell me that God made man able to stand but liable to fall. If this be true, then God set his Son for the fall, in case there should be a fall. Man was made to fall, for God said, "In the day thou eatest thereof thou shalt surely die." It did not read, *If* he ate thereof.

The eternal arrangement of the salvation of God's people was fixed in the eternal counsel of God before the world

was. Christ stood in the eternal arrangement of the salvation of His people, as a Lamb that had already been slain. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." (Acts 4:27) That was the reason the prophet Isaiah could cry unto God's people the comforting words that her iniquity was pardoned. And at the appointed time of God he sent his Son to fulfill that counsel. The angel of God declared to Joseph in Matthew 1:21, "For she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (note the Shalls)

God's work is a finished work: he finished all his work in six days, and rested from his work which he had made. (Gen. 2-1) Thus the heavens and the earth were finished, and all the host of them. All of God's work, his decrees, his purposes, his counsels are being fulfilled every second of time.

Almost two thousand years ago our Saviour came to save his people. Sometimes my mind goes back to the time when he was nailed to the cross: how he suffered! The faultless lamb of God dying, and paying a debt his children owed that they could not pay. They were ten thousand talents in debt, and not a farthing to pay. He loved his children so much he bore their sins, — the pains of hell got hold of him. "He bore our grief and carried our sorrows: he was wounded for our transgressions, He was bruised for our iniquity, and the chastisement of our peace was upon him: and with his stripes we are healed."

Dear children of God your iniquity is pardoned: you have received of the Lord's hand double for all of your sins. What a comforting thought! "Comfort ye, comfort ye my people." Our Saviour laid in the earth three days and three nights. The third appointed morning he was brought forth from the grave: He arose for our justification, and having

obtained eternal redemption for us, he sat down at the right hand of God and is making intercession for us.

The *us* he was speaking about were the ones the prophet was told to comfort. The scriptures declare that the Son of Man came to save that which was lost. My precious friends, he either saved them, or failed. I am glad my name is recorded among the people who affirm that Christ finished the work his Father sent him to do. The God I am writing about has never been defeated, and He has declared that his glory he would not give to another. This God does his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand. We get lost for words to describe His greatness — "the heaven and the heaven of heavens cannot contain him." (1 Kings 8:27) He fills the whole immensity.

God has never left the eternal destiny of one sinner in the hands of men. There are men preaching all over the world that if they don't get the gospel to the dead alien sinner, they will go down to eternal woe and misery. How can men believe such doctrine! If the eternal salvation of sinners depends upon the preacher getting the gospel to them, and that is the only way they have to know God or to be saved, and the preachers fail to get the gospel to them, then the sinner is going to die and go to hell, according to their doctrine: God is sending the sinner to hell for what the preacher failed to do. Who can believe it?

Christ said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." He was speaking here of the dead alien sinner: the eternal salvation of his church. His Bride is just as secure as the throne of God is, inasmuch as they are going to hear His voice and live.

I have thought many times of young men dying on foreign battlefields, whose bodies were never found. But our God knows where every one of them is. . . . And at his second coming, when he will

say to the north give up, and the south keep not back, he will bring his sons from afar and his daughters from the ends of the earth, all that call upon my name. The whole family of God in heaven and earth is named, and he will be coming back after this family, I feel in the near future. "For the Lord himself shall descend from heaven with a shout, and 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. 4:16-18)

In conclusion I want to say, "Comfort ye, comfort ye my people." Your sin-debt is paid by the blood of Christ. I have a hope though unworthy I be, that some sweet day we shall meet to praise the one that saved us from our sins. May God bless his church and people, is my humble prayer. I would appreciate hearing from God's people. I have an injury so that I can't go like I once did, and hearing from the people of God is a great joy to me. May God bless the editors of the *Signs of the Times*.

Elder Garrett Wilson,  
8684 Davis R.D. Rt. 1,  
Maineville, Ohio, 45039

In the following we present another installment of, "*The Present State of Religion; or Who Are The People Miscalled Antinomians?*" by William Gadsby in 1841, and published in England. In this work the Truth as it is in Jesus is clearly presented by *Love-Truth*, while *Demur* and *Trifle* oppose the doctrine of *Love-Truth*, and *Investigation (Inv.)* finds that *Love-Truth* is correct in his presentation of the doctrine of the Scriptures, and was glad to say in the end that, "I desire no happier lot than to live and die as an Antinomian."

William Gadsby, like many others, maintained that the Gospel, and not the Law, is the rule of life for the believer,

and for this he was stigmatized and persecuted as an Antinomian. (see page 617 of Hassell's Church History)

The doctrine of Love-Truth is the doctrine that has been held by the true church from the days of the Apostles, and the doctrine of *Demur* and *Trifle* has been held by opposers of the Truth.

J.D.W.

#### PRESENT STATE OF RELIGION

By William Gadsby, London, 1841  
(Continued)

*Inv.* Yes, it is matter of thankfulness; but Christ, in the offices he sustains, and the relationship in which he stands, is of but very little use to some professors; for they are too full of self to need such a Christ.

*Love-Truth.* True; but this is not the case with those that they call *Antinomians*; for, whatever character Christ bears, they are led by the Spirit to see and feel the need of him in those characters. If he is the *foundation* laid in Zion, (not in the world,) they know by experience he is just such a foundation as they need. They have endeavored to build their house upon *self*; but when the winds blew, and the floods came, down fell their building, and they began to sink into the horrible pit, where there is no standing. But when God the Spirit leads them to Christ, and fixes their feet upon him as the rock against which the gates of hell shall never prevail, they find firm standing for their feet, and with pleasure say, "The Lord is my fortress and my deliverer;" (2 Sam. xxii. 2;) "Neither is there any rock like our God." (1 Sam. ii. 2.) This rock is the foundation of the believer's faith, hope, joy, and peace, and will be esteemed by him as such; nor will he make haste to seek another, for "he that believeth, shall not make haste." Is Christ the *bread of life*? He is just suited to the hungry soul; and when they eat his flesh, and drink his blood, by a precious faith, great is the refreshment they derive from him, and, of a truth, find that he is meat indeed. Is he the *water of life*? How cooling and refreshing to the poor

soul who has been labouring under the hand of God's wrath, (Ps. lxxxiii. 7,) till his moisture is turned into the drought of summer! (Ps. xxxii. 4.) When the poor and needy seek water and there is none, and their tongue faileth for thirst, and God is pleased to open this precious fountain, and cause them to drink of that water which is a Well of Water springing up to everlasting life, it will revive their poor drooping spirits, cool their parched tongues, and with great joy will they draw water out of Christ, the well of salvation. (Isa. xii. 3.) Is he the *wine of the kingdom*? He cheers the faint, and makes the poor weakling strong, and causes him to sing, "Thy love is greater than wine." He is the wine that cheers the heart of God and man. Here is milk for babes who are too weak to live upon strong meat, and strong meat for young men and fathers. Is Christ a *fountain* opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness? How precious to the sinner who feels himself nothing but wounds, bruises, and putrefying sores; who is brought to know that though he wash himself with nitre and much soap, yet his iniquity is marked before the Lord. This fountain just suits his case, for it cleanses from all sin. his case, for it cleanses from all sin. "Then washed I thee with water, yea, I thoroughly washed away thy blood," or, as it is in the margin, thy *bloods* "from thee, and I anointed thee with oil." (Ezek. xvi. 9.) Thus their sins are washed away, or blotted out; the oil of joy is given for the spirit of heaviness, and heaven begins below. Is the poor sinner *naked*, and has he laboured long to weave a garment of his own, but, alas! his nakedness still appears? Jesus just suits him; for he is the clothing of wrought gold in which the King's daughter appears. (Ps. xlv. 13.) When clad with this, how thankful will the soul 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. lxi. 10.) Thus is her shame hid, and the King himself greatly desires her beauty, for he is her Lord. (Ps. xlv. 11.) Is the poor sinner by nature *blind*? Yes, for all the church were once darkness, but such who are chosen of God, and called, are now light in the Lord, and not in themselves. The Lord calls upon the poor, dark, benighted soul to arise, and shine. The poor wretch is ready to say, "What, I shine! such a vile, dark, miserable monster as I!" Yes, *thee*. "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee; for, behold! darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon *thee*, and his glory shall be seen upon *thee*." (Isa. lx. 1, 2.) Thus Christ is their *light*, and their salvation too; he is the bright, and the morning star; yea, he is the Sun of righteousness, the very fountain of light; he is the true light that lighteth every child of God, nor have they any light but him. Is the Christian called a *soldier*? and is he to endure hardness as a good soldier of Jesus Christ? are his enemies great and many? Yes, for they are threefold, namely, internal, and external; lust, pride, unbelief, anger, wrath, discontent, rebellion and a thousand things beside rise up within, and threaten his destruction. He also has to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. vi. 12.) The profane and the professing part of the world, with the deceitfulness of the world's smiles, and terrific nature of its frowns, will also join hand and heart, with sin and Satan, to oppose the child of God; yet, after all, it is he that overcome, and no other, who is to sit down with Christ on his throne as he hath overcome and sits down with his Father on his throne. (Rev. iii. 21.)

*Inv.* But where is there a man who is sufficient for these things? Samson himself, who was the strongest man that ever lived, save the man Jesus, once gave

way, and cringed to one of the weakest of them; and if so, how ran such a poor weak worm as I overcome foes so dreadful and terrific in their nature as the prince of the power of the air, and the god of this world, with all his infernal crew, and those worst of all devils that dwell within? I have sometimes thought that if Satan had ransacked the bottomless pit, and infused the very dregs of hell into my carnal heart, it could not contain a worse nest of vipers than it does. I often stand confounded like a man almost distracted, and am compelled to pray, "Let not the water-floods overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me;" (Ps. lxxix. 15;) and it is nothing less than a miracle of mercy that I still stand.

*Love-Truth.* Jehovah told poor worm Jacob that he would make him a new sharp threshing instrument, having teeth; and that he should thresh the mountains, and beat them small, and make the hills as chaff. (Isa. xli. 15.) While God is the strength of his people, a worm is more than a match for hell itself. And here the suitability of Christ appears once again, for he is his people's *shield*, wherewith they are able to quench all the fiery darts of the wicked one. He is their *hiding place*, *high tower*, and *strong hold*, into which they run and are safe. Their *breast-plate*, *helmet*, *girdle*, *staff*, and *sure defence*; yea, he is the *captain* of their salvation, that fights their battles for them, and leads them forth to conquest and a crown; nor does he ever quit the field; for though sometimes, through the smoke of the enemy, we are not able to see him, he is always there, to be a very present help in time of trouble; yea, "God is in the midst of her; she shall not be moved, God shall help her, and that right early." (Ps. xlvii. 5.) The weakest believer in the camp shall be more than conqueror, but it is through him who hath loved him. With that courage may a child of God fight, seeing he is sure of victory, and shall in the end say, "O my soul, thou hast trodden down strength;" (Judges

v. 21;) yea, the strength of the world, sin, flesh, and the devil; by and by he shall see them all lie as dead men, and though the conflict may be sharp it is but for a moment. It is our privilege to be strong, not in ourselves, but in the grace that is in Christ Jesus; and when, through the power of sin and Satan, we are so confused as to be at a loss to know what to do, then is the time to stand still, and see the salvation of God; or, like sinking Peter, cry, "Lord, save me, or I perish." "And it shall come to pass, whosoever shall call upon the name of the Lord, shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel ii. 32.) Thus you see that deliverance is sure, but no thanks to us; all the glory belongs to the Lord.

*Inv.* I believe it in my very soul, yet I find something within that wants a part of the praise, which often makes me cry, O wretched man that I am! who shall deliver me from the body of this death?" yet I hope I can say, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin." (Rom. vii. 24, 25.)

*Love-Truth.* So then, you are one of those mystical beings who are in possession of two I's, one I that serves the Lord, and another that serves the law of sin. This is what the religious world calls *enthusiasm*, and little less than madness.

*Inv.* If it is enthusiasm, Paul was a famous enthusiast; and that you will see if you read the seventh to the Romans; and in another place he says, "For I through the law am dead to the law, that I might live unto God; I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 19, 20.) Now if this is one and the same I, it requires a wiser man than *Fletcher* himself to prove Paul anything less than a madman; but I believe them to be the words of truth and soberness. Paul had

the company of two armies within him, the old man and the new; and the *I* in the old man hates God and truth, but the *I* in the new man loves God and the things of God; and every believer under heaven will find the same things, more or less.

*Love-Truth.* I exactly agree with you, and it appears that Paul's life was nothing less than Christ living in him. It is well for us that Christ is the church's life, for because he lives, they shall live also. For "ye are dead, and your life is hid with Christ in God;" therefore it must be safe; for neither sin nor Satan shall be permitted to enter heaven, much less to search the heart of Jehovah, and destroy that life which is hid in him. Omnipotence must become as weak as a worm, Omniscience cease to behold the things that are in heaven and earth, and Omnipresence be shut up in a corner, before the sheep of Christ can be deprived of their life; for he gives unto them eternal life; and if it be eternal, it can never die. "But when Christ who is our life shall appear, then shall we also appear with him in glory;" (Col. iii. 4;) and "he that liveth and believeth in him shall never die." (John xi. 26.) He is gone to prepare a place for them, and as sure as he is gone he will come again, and fetch them to himself, that where he is, there they may be also. (John xiv. 2, 3.)

*Inv.* No doubt this was the reason the sweet singer in Israel, in such holy rapture, sings, "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" (Ps. xxvii. 1.)

*Love-Truth.* Yes, David could sing as sweet a song as most men, when, by a precious faith, he could look beyond himself to Christ his living Head. In the strength of his God he could leap over walls, and run through troops; but let him try his own strength, and trust to his own life, and the very sight of Bathsheba is more than a match for him. If the Christian must live, it must be by faith in Christ; and just in proportion as he loses sight of Christ as his life, so

he will live unto self, and not unto the Lord. Is Christ the great *Highpriest* of Zion's profession? He bears all their names upon the breast-plate of his heart; yea, they are sealed upon his heart, and he bears them all upon his shoulder, for the whole government is upon his shoulder. He has also offered up himself a sacrifice for sin, made an end of sin, finished transgression, and by one offering for ever perfected them that are sanctified, or set apart in the eternal purpose of the Father. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands that is to say, not of this building; neither by the blood of goats and calves, but by his *own* blood, he entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 11, 12.) How divinely suited to the poor sinner who is made to know and feel that he cannot redeem his own soul, is this precious High Priest! for the redemption he has obtained, without the aid of the sinner, is an eternal redemption. He gave up the ghost, and said, "It is finished," and is now gone to heaven with the trophies of victory upon his heart; "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for *us*." What a ground of consolation is this to a soul sensible of its guilt! Does the believer feel his sins rise up as foul as hell? Christ is entered into heaven *now* to appear for him. However dark, bewildered, and wretched he is in himself, the consideration of Christ being *now* in heaven for him is sweeter than honey, or the honey-comb, when the Holy Ghost makes it manifest to the mind. Yes, then will Jesus appear precious indeed as his High Priest, who ever liveth to make intercession for him. When Job's complaint was bitter and his stroke heavier than his groanings, he knew from experience that if he could but find him, and come even to his mercy-seat, he should be enabled to order his cause before him, and fill his mouth with arguments; he

was sure that he would not plead against him with his great power, but would put strength into him. (Job xxiii.1—6.)

*Inv.* Job knew the worth of Christ, and very sensibly felt the need of him; not only then, but when unbelief said, "Neither is there any daysman betwixt us, that might lay his hand upon us both." (ix. 33.) A just and holy God, and an unholy sinner, can never meet but in Christ; and if he be out of sight, what is it that unbelief will not say? and what is it that faith cannot do with Christ in view? Paul could do all things, but it was through Christ that strengthened him. (Phil. iv. 13.)

*Love-Truth.* Yes, Christ is both needful and precious as a *Daysman*, for none will be able to stand, but such who stand in him. Nor is he less needful as a *Physician*, for all the physicians in the world can never cure that worst of all plagues, *sin*. It rages through every power of body and soul, has killed its thousands, who have been at great pains and cost to obtain a cure, and vainly supposed they had obtained their end; but it is a disorder that is as full of flattery as hell itself. It renders men quite insensible, till they flatter themselves that they are strong and healthy, when they are at the very door of eternal death. Such is man, that he will never apply to Christ till all other hopes fail him; but when, through the good Spirit of God, he is enabled to come unto Jesus, and commit his case into his hands, a cure is as certain as the existence of Jehovah, let the case be as dreadful as it may. One thing that renders him precious to a sin-sick soul is, that he cures without money, price, worth, or worthiness. The beggar and the king, who are led by the Spirit of God, have equal access unto him. Is he the *Way*? He leads to the Father and immortal bliss. This way is paved with love, nor can any that travel therein finally perish. He is a God-glorifying, sinner saving, flesh-mortifying, world-overcoming, sin and Satan-defying, soul-refreshing, divinely pleasant, sure and safe way; nor is there any other but what leads to death and

destruction. Happy, thrice happy is that man who walks therein; for "the way-faring man, though a fool, shall not err." (Isa. xxxv. 8.) When they turn to the right hand or to the left, they shall hear a voice behind them, saying, "This is the way, walk ye in it." He is a *Friend* that sticketh closer than a brother, nor shall things present, nor things to come, be able to separate from his love. In *six* troubles he will be with his people, and in *seven* he will not forsake them, but will be their God and their guide even unto death, and their exceeding great reward beyond the grave.

*Inv.* Surely there is no God like this God! He first makes sinners sensible of their danger, then he delivereth them, and blesseth them with those blessings they need, watches over them for good, keeps them through evil and good report, holds them up lest they should fall, and makes them faithful unto death; and though the work from first to last is all of grace, and not of him that will-eth, nor of him that runneth, but of God that showeth mercy, yet in the end he gives them a glorious reward of grace, and welcomes them to immortal bliss, with a "Well done, good and faithful servant, enter thou into the joy of thy Lord."

*Love-Truth.* Yes, so it is; and while in this vale of tears, he supplies their every need. Are they called sheep? He is the good *Shepherd* that lays down his life for his sheep; and though they may have been scattered in the dark and cloudy day, he has promised to search them out; as it is written, "As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." (Ezek. xxxiv. 12.) He leads them into pastures fresh and green, feeds and folds them, lifts them up when down, cures them of all their diseases, preserves them from savage beasts of prey, and causes them to rest at noon; which makes the church to say, "Tell me, O thou whom my soul loveth, where thou

feedest, where thou maketh thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" (Cant. i. 7.) He appeared exceedingly precious to the psalmist in this character; for, under the sweet influence of the Spirit, we hear him sing, "The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his *name's sake*. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Ps. xxiii. 1, 4.) Nor is he less precious to his sheep to this day; they feel the need of him; and when by faith they can behold him as *their* Shepherd, enjoy a sense of his everlasting love, and feed in green pastures, they can cheerfully join David in his sweet song, and call upon every power of the soul to bless the Lord their Shepherd, who doeth great things for them, whereof they are glad.

(To Be Concluded Next Issue)

NOTICE OF MEETING

Dear Editors:

The *Signs of the Times* is a highly valued publication, as it serves God's little ones in their sharing of their hope in Christ, and their experiences, with each other. Your publication of the following notice for the benefit of lovers of the truth would be greatly appreciated:

The annual three day meeting of Saints Rest Primitive Baptist Church in Dallas, Texas, Lord willing, will be on October 29-31, 1976, beginning at 7:30 p.m. Friday, October 29, and continuing through Sunday noon on the 31st. Singing is scheduled to begin at 9:30 a.m. on Saturday and Sunday.

Saints Rest Primitive Baptist Church is located at 2710 Engle Street in the Oak Cliff section of Dallas. Engle Street is a short distance south of Illinois Avenue and parallel to it; the meeting house is about three blocks west of Hampton Road.

Our regular meeting times are 10:30 a.m. and 5:00 p.m. each Sunday. All lovers of the truth are invited to meet with us during our annual three day meeting, or any other time the Lord in His kind providence so blesses.

Elder C. C. Morris, Pastor  
Deacon Dean G. Connell, Clerk

CONTENTNEA UNION

The next session of the *Contentnea Union* is to be held, the Lord willing, with Muddy Creek Church, Daplin County, N. C. the fifth Sunday in August and Saturday before, 1976.

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

W. W. Stallings, Jr., Clerk

CONTENTNEA ASSOCIATION

The next session of the *Contentnea Association* is to be held, the Lord willing, with Stump Sound Church, Onslow County, North Carolina, to begin Friday before the second Sunday in October, 1976.

The Friday session will be held at the church which is one-quarter mile east of Holly Ridge, N. C. just off 17 highway. The Saturday and Sunday meetings will be held in the Dixon School on highway 17 between Jacksonville and Holly Ridge.

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

W. W. Stallings, Jr., Clerk

SMITH RIVER ASSOCIATION

The *Smith River Primitive Baptist Association* is to convene with Salem Church, located in Floyd County, Virginia, on Highway 221, near Check, Virginia, beginning on Friday before the 1st Sunday in September, 1976, the Lord willing.

At the three day session we look forward to meeting with the saints.

Amos Hash, Assn. Clerk

SALISBURY PRIMITIVE BAPTIST ASSOCIATION

The *Salisbury Primitive Baptist Association* will convene, the Lord willing, on Wednesday and Thursday, October 20 and 21, 1976, at the Salisbury Church House, located on U.S. 50 where it intersects Route 13, Salisbury, Maryland, at 10 a.m. on Wednesday.

We shall cordially welcome any and all ministers, brethren and friends who love the truth as revealed in our Blessed Redeemer, and set forth in His written word.

Anyone seeking information of any kind call either Elder James Poole, Tel. No. 742-6406, or Deacon William Adkins, Tel. No. 742-2198, Area Code 301, or Deacon Billy Davis, Tel. No. 824-3137, Area Code 804.

Mildred V. Dykes, Clerk  
Salisbury Church.

## PLEASE NOTE

WE ARE HAVING A GOOD RESPONSE TO OUR APPEAL FOR OUR SUBSCRIBERS TO HELP IN INCREASING OUR SUBSCRIPTION LIST. HAVE YOU SENT A SUBSCRIPTION FOR A FRIEND, RELATIVE, OR SOMEONE YOU THINK WOULD BE INTERESTED IN READING THE SIGNS? PLEASE HELP IN THIS REQUEST. — EDITORS

CONTRIBUTIONS TO HELP  
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## SEVEN MILE ASSOCIATION

The next session of the *Seven Mile Association* is appointed to be held, the Lord willing, with Reedy Prong Church, Johnston County, N. C., September 17, 18, 19, 1976.

We invite the elders, brethren, sisters and friends of like faith to join us in this meeting.

Reedy Prong Church is located 12 miles southeast of Benson, N. C., on State Road No. 1124, between 50 and 55 Highways.

Eld. W. D. Godwin, Mod.  
James Young, Clerk

## BLACK CREEK ASSOCIATION

The One Hundredth Annual Session of the Black Creek Primitive Baptist Association will convene, the Lord willing, with the church at Mill Branch, Nash County, N. C. the fourth Sunday in October, and Friday and Saturday before. (October 22, 23, 24) Please note that the meeting on Friday will be held in the Mill Branch Meeting House, and on Saturday and Sunday the meetings will be held in the West Edgecomb School Building.

The Mill Branch Meeting House is located about half way between Sharpsburg and Jack's Grocery on 97 Highway. Those coming from the north on 301 Highway turn right at the stop light in Sharpsburg; and from the south turn left. Those coming from the north on 97 Highway turn left at Jack's Grocery, and from the south turn right. Jack's Grocery is five miles south of Rocky Mount, N. C.

The West Edgecomb School Building is on Highway 43 about ten miles south of Rocky Mount, N. C.

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

W. E. Turner, Clerk

- 1 Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own his cause,  
Or blush to speak his name?
- 2 Must I be carried to the skies,  
On flowery beds of ease;  
While others fought to win the prize,  
And sail'd through bloody seas?
- 3 Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?
- 4 Sure I must fight, if I would reign;  
Increase my courage, Lord!  
I'll bear the toil, endure the pain  
Supported by thy word.
- 5 Thy saints, in all this glorious war,  
Shall conquer though they die:  
They see the triumph from afar,  
And seize it with their eye.
- 6 When that illustrious day shall rise,  
And all thy armies shine  
In robes of victory through the skies,  
The glory shall be thine.

— Watts

Danville, Virginia September, 1976

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P.O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

**SIGNS OF THE TIMES, INC.**

R. F. D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541

**IMPORTANT NOTICE**

Due to the sharp increase of \$325.00 per month in the cost of printing the *Signs of the Times*, and other increases, we find it necessary to increase the subscription price of the *Signs* from \$4.00 per year to \$5.00 per year, or two years \$9.00.

It is expected that this increase, together with the Contributions to Help Distribute the *Signs*, renewals, and new subscriptions, will enable us to meet the rising costs.

The usual co-operation of the brethren and friends is appreciated.

**EDITORS**

**EDITORIAL**

**TITHES**

*“Bring ye all the TITHES into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Mal. 3:10)*

The entire prophecy of Malachi, written in approximately 400 B.C., closes the Old Testament with a vivid description of the apostasy of the people of Israel, a stinging reproof of their infidelity, the coming of our Lord and Saviour Jesus Christ, the promise of His blessing and the punishment of the wicked. His writings fervently admonish the chosen nation to repent and honour God, to love Him, to cease from offering Him polluted bread, to refrain from wearying Him with many words and to bring all their *tithes* into the storehouse. But the influence of the Scripture does not exhaust itself in the particular age to which it is addressed for as Paul instructed the Romans, “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” (Rom. 15:4) How especially true this is of the writings of Malachi, for in them, the Lord, himself, is speaking through the mouth of the prophet, directly to the nation Israel which is but a type of spiritual Israel in every age. Whenever God, therefore, enunciates in the hearts of His people, “Bring ye all the *tithes* into the storehouse,” it is not merely an exhortation, but a command arresting them in love for Christ is born in them the hope of glory. The words of Malachi, then, are as current to-day as they were during the period in which they were penned even though it was during the old dispensation.

Under Mosaic law, to tithe of one's substance meant to give one-tenth either of all one possessed or of his yearly increase. This is clearly seen from such

scriptures as Genesis 28:22, Leviticus 27:32 and Numbers 18:26. No doubt, in many instances, this placed a grievous burden upon the Jewish people in Old Testament times. It is interesting to note, however, that the Egyptians bore an even greater burden under Pharaoh who decreed that they must give no less than the fifth part of their yearly increase unto him, keeping the remaining four parts for seed, for food, for their households and for their little ones. (Gen. 47:24) In fact most nations during the period exacted the separation of a certain proportion of the products of their citizen's industry or of the spoils of war as tribute to their gods or to the nation itself as witness the Lydians, the Phoenicians and the Carthaginians. In this article nevertheless, we shall consider a "tithe" to mean one-tenth for we are concerned with the way it is identified in the scripture.

The Old Testament is no less exact in identifying the substances which were to be tithed as note "the increase of thy seed" and "the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks" in Deut. 14:22,23. One-tenth of all these possessions was to be taken to their place of worship and if their place of worship was too far away to enable them to do this, they were to exchange the substances for money and take it instead bound in their hand. When the people reached their place of worship, they were to eat of this substance before the Lord or of others, as their money might afford and rejoice with all their household. (Deut. 14:23-26)

As we have already seen, one of the uses or purposes of the tithes being brought to the meeting place or the sanctuary was in order that the people might eat of the same before the Lord and rejoice in the abundance He had given them. In fact the people were forbidden to partake of these tithes of corn, wine, oil, or the firstlings of the flock at home. They must be eaten in the place where the Lord had chosen to place His name there. (Deut. 14:23) In times of

religious declension, the people often neglected to pay their tithes regularly. Hezekiah found it necessary to call authoritatively for their payment as Malachi, in his day, rebuked the people for robbing God by withholding their tithes and offerings. The response to Hezekiah's appeal was so overwhelming that chambers had to be built in the house of the Lord to accommodate the tithes. (2 Chron. 31:11,12) The second temple was likewise provided with storehouses and the Levites, as the priestly tribe, were charged with superintending the gathering of the tithes into the same. Thus one use of the tithes was for the feasts and sacrifices at the temple.

In addition, all the tithes of Israel which they offered as a heave offering were given to the Levites. This portion was allotted to them in return for the service they rendered as priests in the sanctuary and for the fact they received no inheritance or appointment of land as did each of the other tribes when they entered Canaan. The Levites, unlike the others were scattered among the rest of the people of Israel. To provide for their natural needs, they were to be given the heave offering which was a tenth part of the tithe and because they received no inheritance in the land, God said unto them, "I am thy part and thine inheritance among the children of Israel." (Num. 18:20)

A further use of the tithe occurred every third year when one-tenth of each man's increase was to be laid up within his gates (or in his town) whereupon the stranger, the fatherless, the widow and the Levite (because he had no inheritance) might come and eat and be satisfied. These tithes were to be given in order that the Lord their God might bless the people of Israel in all the work of their hands. (Deut. 14:28,29)

The earliest example of tithing in the scripture is in Gen. 14:20 when Abram returned from his victory over Chedorlaomer and the confederate kings that had captured Lot, his brother's son, to give Melchizedek king of Salem and priest of the most high God tithes of all

the spoils obtained in battle. Jacob followed the example of his grandfather at Bethel by vowing to the Lord one-tenth of all he might acquire in Mesopotamia. Finally, the practice of tithing was ordained in the law by Moses under the command of God and included the seed of the land, the fruit of the tree and the tenth of the flock as it passed under the rod whether it be good or bad. The tithe of grain and fruit need not be paid in kind. The owner might redeem it by purchasing it at one-fifth more than its market value, but the tithe of the herd and the flock could not be redeemed nor was it to be changed and if changed both it and the change were to be regarded as holy. "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." (Leviticus 27:34)

To tithe, then, as related in the Old Testament, meant for people to bring of their abundance as the Lord had blessed them and to set it before God and worship Him. When they entered the promised land they were to exclaim, "And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me." (Deut. 26:8-10)

But tithing in the Old Testament also provides clear types and shadows of even better things as we are given to see them in the New or Gospel Dispensation. The storehouses represent the various meeting places wherein the Household of Faith gather from time to time. To these places, dear child of God, you are commanded to bring of the *corn* or of the word of God, as it has been revealed unto you in your experience, as you have been drawn to love it, and, in measure, as God has given the increase, for out of the abundance of the heart, the mouth speaketh good things. Bring also of the *oil* and the *wine* or of

grace and truth as you have been given. Oil represents the indwelling of the Holy Spirit which is freely given and culminates in amazing grace. Wine typifies the truth as it is revealed in Christ Jesus for the law came by Moses but grace and truth by Jesus Christ. We know the Good Samaritan (Christ) poured into the wounds of the one who was left half-dead, both oil and wine, as He has done to each of you, His precious jewels. And as each of you has been given, you are to return a tithe of these precious gifts as evidence that the Lord has made His abode with you. You may feel to have nothing to bring, but upon more careful contemplation, you have much to bring. You have a little hope and a little faith just as the widow who threw in the two mites, you have a little righteousness (i.e. His righteousness) and a little peace, you have a little mercy and a little truth, and if you have a little of these precious gifts, you have enough, for the oil will never fail nor the meal diminish until He comes the second time. Yes, you have much to bring that "There may be meat in mine house," saith the Lord God. And what good "meat" it is when you speak one with the other of His Grace and of His Truth and renew your strength by feeding upon His Word. Bring ye all the tithes into the storehouse and keep bringing them that the widow, the fatherless and the stranger may eat and be satisfied and that the Levite or servant of God might be encouraged on his way.

Two verses should be quoted at this juncture from the New Testament which further clarify the significance of tithing as it is ordained in the Old and provide the key for us to see the true meaning of the term as established by Christ in the Gospel Dispensation. The first is recorded in Matthew 23:23 and reads as follows, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the *law, judgment, mercy, and faith*: these ought ye to have done, and not to leave

the others undone." The second is found in Luke 11:42 and please note how parallel in structure and content it is to the first. "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over *judgment* and the *love of God*: these ought ye to have done, and not to leave the other undone." In both verses, Christ acknowledged the principle of giving of material things, but scourged the Pharisees because they had failed in bringing the weightier matters of the law, or love of God, judgment, mercy and faith. In this, he left a beautiful example of the real meaning of tithing in so far as Gospel order is concerned.

Let us examine these two verses somewhat more carefully. First, Christ clearly places the emphasis on the weightier matters of the law, judgment, mercy and faith. Tithes of these are definitely to be brought into the storehouse. Second, Matthew identifies the law and judgment first, also including mercy and faith, while Luke includes only judgment and the love of God. The law mentioned here, I believe, refers to the great commandment under the law which is the love of God and the love of thy neighbor as thyself. Now, if we fuse the two lists, it becomes the law or love of God, judgment, mercy and faith with the emphasis falling on the first two mentioned. Third, I do not believe, for one moment, that Christ, in admonishing the Pharisees "not to leave the other undone" i.e. the giving of mint, rue, anise and cummin was establishing the practice of the literal tithing of all material things, for salvation is far beyond the law of a carnal commandment and mint, rue, anise and cummin were all herbs scarcely included under the law of tithing. Nevertheless, I do feel it is exemplary for those who have been taught of Him to give toward the cause of truth as they are able. In particular, the people of God should not forsake the assembling of themselves together as the manner of some is, should give as they are able; to maintain, refurbish or erect such meeting places as will be comfort-

able and decent, should help the poor, the fatherless, the widow, the stranger and the Levite or servant of God as they can. But these are secondary matters in so far as the real issue of tithing is concerned. The real issue is the matter of bringing something of His love, something of the judgment we have undergone, something of His mercy and something of the faith He has given us to carry on. These things we know, we cannot do of ourselves, but we do know that Lydia, whose heart the Lord opened, attended unto the things which were spoken of Paul, was baptized, and entertained in her household, those of like precious faith.

How can we tithe of the love of God? When the lawyer among the Pharisees stood up and asked Christ. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Mat. 22:36-40) This love is the law that God promised, through Jeremiah, that He would write in the hearts of His people and when He does imprint it in your minds, dear children of God, it wells up to overflowing. We know it is shed abroad in your hearts by the Holy Ghost which is given unto you, for we know that love is one of the fruits of the Spirit. We know that it is an everlasting love, that it passeth knowledge and the love of women, and that many waters cannot quench it.

To tithe of this wonderful love of God is to let brotherly love continue, to love without pretense or dissimulation, to love not only with our mouths, but with our walk and deed, to refrain from offending our brother, to love our enemies, but what is more to actually *provoke* one another to love for this is love that we walk after his commandments. Furthermore we are commanded to love our neighbor as ourself; and who is our

neighbor? Who was neighbour to the certain man who went down from Jerusalem to Jericho and fell among thieves? It was the One who shewed mercy unto him, even the Samaritan or Christ. And when we love Christ as Our Neighbor we are bringing some of the tithes given by Our Father into the storehouse. Often this heart of mine is so cold it seems to have no feeling, but there are moments, there are periods, there are seasons, when all my being, my heart, my mind, my soul and my strength praise Him in His glory and fill to overflowing only to exclaim with tears of joy, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3:1) What is impossible with man is possible with God!

How do we tithe of His judgment? We know that "it is appointed unto man once to die, but after this the judgment." (Hebrews 9:27) And we know that the people of God receive their judgment here in this life for they are condemned by the righteous law of God, and plead for mercy at His throne of grace. They know that save for the shedding of the blood of Jesus Christ for them, they would some day be cast into outer darkness and receive the pangs of hell. However, they also have it revealed to them that Christ stood in their stead on Calvary and because of His sacrifice "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) Therefore, dear child of God, having come through these fiery trials, you know something of the terror of God, something of His wrath, something of His justice, something of His sovereignty and yet something of His compassion through His unspeakable gift Christ Jesus. A knowledge and understanding of this judgment, you bring into the Household of Faith. May God be praised!

In addition, there is another way in which you tithe of judgment. Solomon, in all his splendour, asked above all the riches of the earth, "understanding to

discern judgment." (1 Kings 3:11) He wished for a discerning ear. If you have been given a hope in grace, you have been given an ear circumcised by faith, an ear tuned to the clear ring of the Gospel wherein you are able to detect the slightest note which is off-key, the slightest discord. And this judgment is God given. It spurns within you the desire to glean in no other field than the field of Boaz. It causes you to be watching for the tares which grow among the wheat. It enables you to discern truth from error. Paul is comforting in his epistle to the Corinthians when he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10) Boaz gave Ruth six measures of barley that she might not go empty handed to her mother-in-law Naomi. These measures of barley are identified in the nineteenth Psalm and read as follows: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." No, my precious ones, God does not bring you empty handed, for He gives you an understanding heart, a discerning ear, a single eye and a keen knowledge of your own depravity. Bring ye all the tithes into the storehouse!

How do we tithe of His mercy? We know that the Lord is long suffering and of great mercy; we know that His mercy endureth forever and is upon them that fear Him. We know that the Lord was with Joseph, and showed him mercy as well as Job, and David and Peter and Paul. In fact, we know that He will have mercy upon whom He will have mercy and compassion upon whom He will have compassion. But, if we have a hope, we cry as Ruth did, "Why

have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" (Ruth 2:10) When we are brought to a knowledge of ourselves, and see how vile we are and how just God would be in casting us into outer darkness only to find that the clouds are filled with mercy; it is then that we rejoice with David when he said, "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy." (Ps. 59:16-17) When we sing as David did, then we are tithing of His mercy!

How do we tithe of His faith? Faith is the substance of things hoped for and the evidence of things not seen. Faith moved so many in the scripture and gave them strength that it enabled Abel to offer a more excellent sacrifice than Cain, Enoch to be translated to not see death, Noah to build an ark, Abraham to not stagger at the promise, Rahab to receive the spies with peace and the children of Israel to pass through the Red Sea dry-shod. Faith, dear reader, has also enabled you to pass through the valley of Baca (tears), enabled you to endure bereavement, and prospered you in the way of truth. But faith is a gift of God and it is God that giveth the increase. When He gives you faith sufficient for the task, however, and enables you to say with confidence

Trust in the Lord, for ever trust,  
and banish all your fears;  
Strength in the Lord Jehovah dwells  
eternal as his years.

Then you are bringing the tithes of faith He has given you into the storehouse.

But the significance of tithing, according to the scripture, goes beyond even this. We note that according to the law of Moses the people were to tithe not only of the corn, and the oil and the wine, but of the firstlings of the flock. We know also that Christ was the Lamb slain from before the foundation of the world, as the firstlings of the flock, and

upon entering into His glory became the first-fruits of them that slept. In this He brought tithes into The Storehouse on behalf of all His people. But let us go further. Christ was made a priest for ever after the order of Melchizedek. Now the Levites or priests after the order of Aaron, not only received tithes of the people, as we have noted already, but also paid tithes to Melchizedek because they were in the loins of Abraham when he tithed to the high priest from the spoils of battle. In like manner, the elect according to grace, who are made kings and *priests* unto God, through the cleansing of His blood, pay tithes to Christ of their love, and judgment, and mercy and faith, but receive tithes of Him in death as they obtain from Him a crown of life even life everlasting. Christ is the one among the ten lepers who came under the law, fulfilled it to a jot and tittle and returned to give thanks. As He carried His people in His own body on the tree and thereby secured for them a place in Heaven, we can hear Him say, "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." (Mat. 11:25)

This unfeeling heart of mine seems so cold much of the time that in trying to describe something of the love of God, something of His judgment, something of His mercy, and something of His faith I can find no words adequate to embrace or grasp the wonder of it all. I cannot even bring the smallest evidence of His greatness into the storehouse as I ought. But how comforting it is to realize that even in tithing, Christ has paid and continues to pay the full price on our behalf as He makes intercession for us at the throne of grace. This gives us no excuse, however, for failing to give Him all the honour and the glory and the praise. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing,

that there shall not be room enough to receive it." (Mal. 3:10)

In bonds of love,  
Stewart McColl.

VOICES OF THE PAST

"He being dead yet speaketh"

I TIMOTHY II. 4-7

*"Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."*

Our sister, Mrs. John T. Neely, of Charleston, Miss., writes us asking that we give such views as we have upon the above words. She says she is a firm believer in salvation by grace, but feels puzzled somewhat by the above language. No doubt the trouble with our sister, and also with many others, is found in the expression, "Who will have all men to be saved, and to come unto the knowledge of the truth," and in the words, "Who gave himself a ransom for all." We trust that there is no desire in our heart to take away from any portion of the word of God the meaning that belongs to it, or to turn aside from the design of the Holy Ghost in the language used. We have always desired to give to each portion of the word its full intention and meaning, whether we could reconcile that portion of the word with other portions or not. It has never seemed necessary with us to be able to point out all the harmony that really is in the word, but it has seemed essential to us that we do not pervert the language which may be under consideration, and we do believe with all our heart that there is perfect harmony between all portions of the Bible in the infinite wisdom of God, though to us all may seem contradictory and irreconcilable with itself.

In the second place, let us remember

that all the Scriptures are not the words of fallible men, who may err or be mistaken, but they are the word of God, and are plain statements of absolute truth, every one of them. Our God cannot lie, and he cannot be mistaken; he does not lack in knowledge, either of the past, present or future; all things are naked and open to him, so that there is not a thought in the minds of men of which he is uninformed, and there never can be a thought in their hearts which is not known to him now as distinctly as it will be when it shall be formed there. Men do not know what will be their thought one moment in the future, but God knows all men, and all their thoughts, past, present and to come, and as he knows their thoughts so also he knows all their words and deeds, not with successive knowledge, as we come to know what before we have not known, but from the eternity that is past to the eternity that is to come.

Let us then come to the consideration of the Scriptures with full belief that all is just as the Holy Ghost gave men to write. All Scripture is given by inspiration of God; there are no mistakes nor contradictions there; this is true, though to us there may seem to be many contradictions. They may appear to be so to us, but the fault really is that our eyes are blinded and our hearts dull of understanding. The sun still shines, though the earth sees it not, because of the mists and clouds which arise, not from the sun, but from its own surface.

In the third place, there are some statements made in the word of God regarding the salvation of men from sin, death and hell, and made there many times, which stand out clear, and when these things are said to be recorded there, nothing must be understood to in anywise contradict those statements. For instance, if there be any expressions in Holy Writ that seem contrary to the doctrine of salvation by grace, we must believe that this contradiction is only seeming, and not real. This we must do, and this we will do, unless we are ready

to accuse the word of God of teaching two opposite things as being both true. Far better will it be for us to confess our short-sightedness and want of understanding than to believe for a moment that the Scriptures contradict themselves. Still further, the doctrine of salvation by grace alone involves all other principles of doctrine relating to salvation. If salvation be by grace alone, then the predestination of the children of men, who shall be finally saved unto that salvation, must be true. This predestination to salvation would also include the doctrine of personal election, full and perfect atonement, effectual calling, final preservation to glory, with all that these glorious truths involve. If predestination, election, full atonement, effectual calling and final perseverance to glory be denied, one or all of them, then salvation by grace is denied, and then salvation would belong, not to the will of God, but to the will of man.

Fourth. The expressions in the text which we suppose are on the mind of our sister, and which seem to be a puzzle to her, are among those that upon the face of them seem to teach things contrary to the principles of doctrine that we have named. We say that this would appear that way upon the face of them, yet it is sure that they are not really so, unless we are ready to take the ground that the apostle was not inspired of God when he penned these sayings, and so may have been mistaken. But to say that the apostle wrote here what he was mistaken in thinking to be true, is to throw doubt over all that he wrote, and, in fact, over all that all holy men of old wrote. This we are persuaded no child of God will desire to do. If, for instance, the expression, "Who will have all men to be saved, and to come unto the knowledge of the truth," must mean that it is the will of God that all men everywhere and in all ages shall be prepared for glory, and be saved in the future world, it follows surely either that universalism is true, or that the will of God is not finally accomplished. But those who know the Lord know that all his will is done in

heaven and in earth, and that nothing has any power to say, Why or what doest thou? and that what His soul desireth that he doeth. On the other hand, if universalism be true, and all men shall be finally saved, then election is denied, and other truths taught in the word, such as that some shall go away into everlasting punishment. The same things in substance may be said of the expression in verse six: "Who gave himself a ransom for all." If indeed the meaning of the apostle were that Jesus Christ gave himself a ransom for all individuals of the human race, then either the whole human race are redeemed unto God, or else the dear Redeemer will not see the travail of his soul and be satisfied. To be satisfied he must receive in the end the full purchase of his blood, which was the price of ransom. But this is universalism, and, as said before, universalism is a denial of election, and of the future punishment of the unredeemed.

Fifth. We have called attention, first, to the negative, or to what these expressions cannot mean, in order to clear the field of obstacles; now we desire to call attention to what the whole connection presents, for a little time. First, we will say we do not understand that the apostle was here speaking of final salvation through the atoning blood of Christ at all. A careful reading of the whole chapter will show that the general theme of the apostle relates to the present welfare of his brethren; we mean their welfare while they live below. God has called his people not only to partake of his eternal glory, but also to serve and honor him here. In this life there is, and always will be, a warfare, for many things fight against him all along his course; some of these things are within, and some without. His own fleshly lusts, the allurements of the world, the conditions which surround him, all may fight against the profession he has made. The church, considered as a whole, would find themselves affected by the powers over them in the governments of this world; quiet,

good order and wise ruling would be a benefit to them, while the opposite things would tend to disturb them and to furnish occasions for practices which would be dishonoring to God; therefore the apostle prays, or rather exhorts to prayer upon the part of all who love God, for all men, among whom he specially names rulers and all in authority, to the end that believers may live quiet and peaceable lives, which is good and also acceptable in the sight of God. No doubt believers would find it in their hearts to desire that all whom they had to do with should come to know the Lord in the salvation of their souls if it were the will of God for this to be, but still, here it seems evident that the substance of the supplication and intercession which he enjoins does not relate to this final salvation, but rather to the giving of that wisdom which should enable kings and all in authority to enact and enforce by suitable means just laws, which should tend to the welfare of believers and to the glory of God, and lower down in the chapter the apostle enjoins upon believers themselves that behavior which will show forth the reality of the profession of godliness which they had made. All this would tend to peace in the churches and is good to follow at all times.

In the sixth place, the apostle urges upon his brethren the one great truth that there is one God, and one mediator between God and men, the man Christ Jesus. It is thus presented to the churches that the God whom they adored was the only true and living God, and that they had access to this God through the one name, Jesus Christ, whom God had given as a ransom for them. Here was their encouragement to pray or intercede for that which they desired. This God was their God, who had already given boundless proof of his care for them, and interest in them, by the giving of his only begotten Son for them. It was his will that they should live quiet and peaceful lives in all godliness; this was good in his sight; this was the design of redemption through Christ, to-

gether with the attainment to final glory. Paul teaches that his brethren should pray for that which their heavenly Father had designed for them, and because he had put his Spirit in their hearts they would feel to pray for what his Spirit taught them. The whole design of the apostle here related to that which belonged to the travel of the children of God while on their earthly pilgrimage, it is the welfare of the churches that is had in view all through this chapter.

Seventh. From all the above considerations it is our conclusion that the expressions, "Who gave himself a ransom for all," and, "Who will have all men to be saved, and to come unto the knowledge of the truth," relate solely to the elect of God in all nations and places, and his desire is not only their final glory, but that meanwhile, while on their pilgrimage, they may be so situated as not to be hindered in their course as disciples of the Lord. It cannot be remembered too often that many times in the New Testament the apostles found it necessary to remind their brethren that the gospel, with all that belongs to it, now is for the Gentiles as well as for the Jews. This the early disciples were slow to learn. Surely we do not need to present proof of this here and now. Let it be remembered that the people of God of Gentile nations who had been called out from the world, and given the Spirit of the world above, were still citizens of their respective countries and subject to the laws of those countries, therefore let them pray to God that he would take such charge of the hearts of infidel and ungodly rulers as to cause them to rule kindly and justly over their subjects who had come out and confessed themselves the followers of Christ. Persecutions might be expected, but such persecutions would be a hindrance to quiet and peaceable living; to secure this quiet life let them look to God; let them present their petitions to God and not to men. It was not enjoined upon them by the inspired writer here that they should

come before rulers, beseeching them to be considerate and just, for the welfare of the churches, but that they should leave their cause with God, who holds in his hands the hearts of all men, yea, even the hearts of kings. Living quietly and peaceably after this fashion believers would find salvation and a growth in the knowledge of the truth. To this knowledge Gentile believers should come as well as Jews, and what a blessed thing it is to know the truth which makes free. This the apostle desired for all his brethren, and to this end he gives these exhortations of his son in faith, Timothy.

(Editorial by Elder F. A. Chick, June 1, 1912)

### CHRIST THE MEDIATOR

It pleased God in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, according to the covenant made between them both, to be the Mediator between God and man, the prophet, priest and king, head and saviour of the Church, the heir of all things, and Judge of the world. Unto whom from eternity he gave a people to be his seed, and to be by Him in time redeemed, called, justified, sanctified and glorified. (Isa. 42:1, Ephesians 1:22-23, Romans 8:30)

“Who shall lay anything to the charge of God’s elect? it is God that justifieth,” (Romans 8:23) Jesus being the Son of God, the brightness of the Father’s glory, of one substance and equal with Him who made the earth by his power and established the world by his wisdom, and stretched out the heavens by his understanding. (Jer. 51:15) He upholds and governs all things he hath made, and did, when the fulness of time was come, take upon him man’s nature, with all the essential properties and common infirmities there of, yet without sin, being conceived by the Holy Spirit in the womb of the virgin Mary, the Holy Spirit coming upon her, and the power of the most High overshadowing her, and so was made of a woman of the Tribe of Judah, of the seed of Abraham

and David, according to the scriptures. So that two whole, perfect and distinct natures were inseparately joined together in one person, without conversion, composition or confusion — which person is very God and very Man, yet one Christ, the only Mediator between God and man. (Rom. 8:3, John 1:14)

The Lord Jesus was anointed with the Holy Spirit in him in all wisdom and knowledge, in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled and full of Grace and Truth, he might be thoroughly furnished to execute the office of Mediator and Surety, which office he took not upon himself, but was thereunto called by his Father, who put all power and judgment in his hand, and gave him commandment to execute the same. (Matt. 28:18, John 5:22-27)

God from all eternity decreed to justify all the elect, and Christ in the fulness of time died for their sins and arose again for their justification. Nevertheless they are not justified personally until the Holy Spirit doth in due time actually apply Christ unto them. (1 Tim. 2:16, Rom. 3:25) The justification of believers under the Old Testament was in all these respects one and the same with the justification of believers under the New Testament. (Romans 4:22-25) All that are justified have access to the throne of grace, and are able to cry Abba Father,—never cast off but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation. (Rom. 8:15, Eph. 2:18)

So we walk by faith and not by sight. “Faith cometh by hearing and hearing by the word of God.” And aren’t we glad that we are blest to walk in the calling whereof we are called, as we hope, that everything has been done for us and not by us? We believe that God has a people in all nations, tongues and people, who will be housed in heaven one day. “For the foundation of God standeth sure, having this seal. The Lord knoweth them that are his,” and known unto God are all of his work from the beginning of the world, because He es-

tablished the world by His wisdom; and wisdom is justified of all her children.

Christ the Mediator is the head of the Church, in whom by the appointment of the Father, all power for the calling, institution of order or government of the Church is vested in a supreme and sovereign manner: neither can a man in any sense be the head thereof, for he would be that anti-christ that man of sin and son of perdition, that exalteth himself in the temple against Christ, as it is written of him. Whom the Lord will destroy with the brightness of His coming, even him whose coming is after the working of Satan, etc.

As the Apostle Paul wrote in 2 Thes. 2:13 "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. Christ the Mediator came to save sinners. If the law could have given life then Christ would never have needed to die. If a man can save himself, why does he need a saviour to die in his place? If a man can keep himself *Saved*, why does he need a High Priest to intercede daily for him at the right hand of God? But man has to depend on God for all things, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. For by the works of the law shall no flesh be justified. (Gal. 2:16) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) "Moreover the law entered that the offence might abound, but where sin abounded, Grace did much more abound." (Romans 5:20)

Being turned from the law to Christ for Mercy, for Pardon and for Grace, I humbly say

"Not the labor of my hands  
Can fulfill the laws demand;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone,  
Thou must save, and thou alone.

Nothing in my hand I bring,  
Simply to thy cross I cling:  
Naked come to thee for dress,

Helpless, look to thee for Grace;  
Black, I to the fountain fly:  
Wash me Saviour or I die."

"For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God." (Heb. 7:19) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16) "For the law was given by Moses, but Grace and Truth came by Jesus Christ." (John 1:17) Man is without righteousness and is under the curse of the law. (Gal. 3:10) His condition is such that he cannot better himself, because he is without strength: he cannot work out his own salvation. (Rom. 7:18)

I will quote Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked. Who can know it?" "Can the Ethiopian change his skin, or the leopard his spots? Then may he also do good that is accustomed to do evil." (Jer. 13:23)

I believe that I see the workings of God in all things. May the God of all grace keep us all in love one with another, is my humble prayer.

Elder Hubert R. Prince,  
4307 Manor Haven Dr.,  
Memphis, Tenn. 38128

## OBITUARIES IN MEMORIAM

BE IT RESOLVED, That we, the Dan River Primitive Baptist Church, hold sacred the memory of our dear loved ones who have departed this land of the dying into the land of the living, where there will be no sins or sorrow, pain or separation.

BE IT RESOLVED, That we hope and believe that they will be among that great multitude which John saw that no man could number of all nations, kindreds, people and tongues which stood before the throne and before the Lamb, clothed with white robes and palms in their hands and cried with a loud voice saying, "Salvation to our God which sitteth upon the throne and unto the Lamb."

BE IT FURTHER RESOLVED, That the

names of these deceased be listed under this memoriam.

Written by request of the church,  
D. V. Spangler, Moderator  
W. C. Vipperman, Clerk

Deacon W. N. Tilley, Nov. 14, 1975

Sister Daisy Minter, March 27, 1976

Bro. J. L. Cassell June 26, 1976.

#### BROTHER RILEY THOMAS FRALIN, SR.

God in His infinite wisdom saw fit to call from our midst one of our dearest members. Brother Fralin was born September 12, 1899 and passed from this life April 23, 1976, at the age of 76 years. He was the son of Daniel Tazewell Fralin and Martha Jane Hundley Fralin Reynolds, and was married to Pearl Evelyn Meador Jan. 6, 1940.

Brother Fralin is survived by his wife, and one son, Mr. R. Thomas Fralin, Jr., Grottoes, Va., one daughter, Miss Jane L. Fralin of the home, two granddaughters; three sisters, Mrs. Telitha F. Graham, Danville, Va., Mrs. Sarah F. Shearer, Canal Point, Florida, Mrs. Lucy F. Poage, Roanoke, Va., and a number of nieces and nephews.

Brother Fralin retired from the Norfolk & Western Railway, Roanoke's East end shops, August 29, 1969 with 47 years of service. He joined Belview Church April 15, 1945 and was baptized May 20, 1945; was chosen Trustee of the Church, and served faithfully and well, filling his seat at the meetings, doing his part to help as long as able to do.

Brother Fralin had strokes in 73; pneumonia in 74; surgery twice in 74; and again in 75, he was in and out of the hospital several times.

We feel that he had every thing that kind and loving hands could give, his wife and children with their untiring efforts did every thing they could, it seems.

Brother Fralin loved his church and his brethren, he loved to have them come to see him, he was sound in the Faith of Salvation by grace, and grace alone. He had requested that the 8th Chap. of Rom. and also Eccl. 3, be read at his funeral, the family tried to carry it out the way he wanted it as near as they could.

It was a real pleasure to visit with him, he would always want prayer and reading of the Scriptures. As we bow to the will of the Lord, it is our prayer that the Lord will comfort the bereaved wife and children, also the Church at Laurel Ridge, knowing that all of us have felt a great loss, but we feel our loss is his eternal gain.

We believe he is sweetly sleeping in the arms of Jesus, waiting the second coming of the Lord, the one he loved and worshipped, to raise his sleeping dust and fashion it like his own Glorious Body, to be like him and satisfied, because one said when I awake with Thy like-

ness I shall be satisfied. Sleep on dear Brother Fralin and take your rest, our eyes are filled with tears as we write this, because we know we are going to miss you, but we shall soon join you where there will be no more death, and no more sorrow, but in a new Heaven.

His funeral was conducted at Oakeys Roanoke Chapel, by his pastor the writer assisted by Mr. Allen Pugh, was laid to rest in the Franklin Memorial Park beneath a beautiful mound of flowers, as a host of friends and relatives gathered around.

This poet we feel is fitting to this one.

"Let cares like a wild deluge come,  
And storms of sorrow fall,  
May I but safely reach my Home,  
My God, My Heav'n, My all.

"There shall I bathe my weary soul,  
In seas of Heav'nly rest,  
And not a wave of trouble roll,  
Across my peaceful breast."

RESOLVED, That a copy be sent to the family, one for the church record, one for *The Signs of the Times*, done by the order of Laurel Ridge Church, May 15th, 1976.

Written by his pastor by request.  
Leonard J. Brammer

#### BEAUFORD W. EAST

God, at His appointed time, has called from our midst a dear friend, Mr. Beauford East, of Princess Anne, Maryland. He died on February 13, 1976.

He was born on March 17, 1920, in New Church, Virginia, to William Esley and Flora Farlowe East. On October 19, 1940, he was married to Esther Ward, the daughter of Harry and Eunice Ward of Snow Hill, Maryland. To this union was born one son, Michael Craig.

Beauford was truly a friend of the church and a believer in the sweet doctrine of God's Sovereign Grace and rule in all things. He was a farmer all his life and was often heard to remark that after he had done all he knew to do, he had to look to the Lord to give the increase. In his last days in the hospital and then at home he was given a peace and calmness that only God can give.

He was survived by his wife, son, mother, one sister, Agnes Letts, and 2 devoted grandsons, as well as all the friends and members of the Old School Baptist Churches on the Eastern Shore.

His funeral was conducted at the Snow Hill Old School Baptist Church, by the pastor, Elder James F. Poole, and his body was laid in the church cemetery.

May the Lord see fit to fill the void in the lives of all his family is our prayer.

Written by Sister  
Peggy Poole

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., OCTOBER, 1976

NO. 10

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 10/76  
IT EXPIRES WITH THIS ISSUE

ISAIAH 45:7

*"I form the light, and create darkness:  
I make peace, and create evil. I the Lord  
do all these things."*

Notice the opposite extremes as light and darkness, peace and evil. We know the extreme between daytime and nighttime. "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." (Psalms 30:5) In a spiritual sense, if God is blessing us with His manifest presence, we are dwelling in the light. If God has withdrawn His presence from us, then we dwell in darkness; and this is darkness that is felt within our souls and it is sorrowful! ". . . thou didst hide thy face, and I was troubled." (Psalms 30:7)

"I make peace and create evil." Jesus made peace between divine justice and His bride. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Gal. 1:30)

Webster's Dictionary gives the follow-

ing definition on the word EVIL: Having qualities tending to injury and mischief. 2. Having or exhibiting bad moral qualities; morally corrupt, wicked, as evil conduct, thoughts, words, etc. 3. Producing or threatening sorrow, distress, or *calamity* as evil days, an evil sign.

These definitions are given on the word *calamity*: A state of deep distress or misfortune, produced by some adverse circumstance or event—as misery. 2. Any great misfortune or cause of loss or misery.

God created the insects that destroy crops. We know that this is a calamity for one to lose his crops, garden, etc., by insects that eat them up. It is God who sends storms that cause great damage. God causes the earthquakes, hail, lightning, etc. Who do you think caused the damage to the sugar cane in Louisiana this past fall? (1974) You may say it was the weather. Do you not believe that God controls the weather? Do you believe that God sends the rain, lightning, storms, etc.? "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures." (Psa. 135:6-7)

In a spiritual sense, we view this *evil* as a great distress over the sorrow of sin. One experiences a great calamity when he is under conviction. His days

are *evil*—or his days are full of sorrow, until the time comes when he experiences this sweet peace within his soul. “. . . few and evil have the days of the years of my life been.” (Gen. 47:9) What causes one to be convicted? Do you believe that the Spirit of God does the work of convicting? I do not believe that man has any part in salvation. It is all of God!

The word *evil* is mentioned in the Bible a number of times. You will notice by the above definitions that the word *evil* does not mean the same every time. It is according to the usage of the word *evil* in the sentence, and the meaning of the statement.

We will quote a portion of Deut. 31:29: “. . . and evil will befall you in the latter days.” I believe this has reference to the deep distress and misfortune, and destruction, judgments, etc., that fell upon the Jews later on. In order to get the complete picture, please start reading at the 24th verse.

Let us quote another phase of Deut. 31:29: “Because ye will do *evil* in the sight of the Lord, to provoke him to anger through the work of your hands.” Now, I certainly believe that the word *evil* in this expression means wickedness, or wicked and sinful deeds. We know that this took place during the days of the old law. This law was conditional, and only natural blessings were promised under this covenant. In short, it meant this: “If you keep my laws, then I will bless your land, and you will prevail against your enemies. But if you break my laws, I will bring judgments, distress, etc., against you.” In connection with this subject, please read the 28th of Deut., which deals with the

blessings promised under the old law. (only natural blessings.)

In referring to the above subject, we wish to call your attention to Exodus 32:1-14, and give special emphasis on verses 11-14: “And Moses besought the Lord his God, and said, Lord, Why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountain, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this *evil* against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply you and as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the *evil* which he thought to do unto his people.”

Notice that the word *evil* is mentioned. Now, someone might think by reading these scriptures that Moses “talked the Lord out of bringing this *evil* against the children of Israel.” I believe that at this situation Moses was interceding for the children of Israel, which is a type of Jesus Christ interceding for His people. It was in the *secret* purposes of God for him not to bring this *evil* against the people of Israel. Yet, the situation is very beautiful, as we view Jesus who is our Advocate. “. . . and if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 Jn. 2:11)

Now, Moses did not know what the secret purpose of God was, and we notice that he was pleading for the chil-

dren of Israel. In the 13th verse we note that Moses was pleading the covenant or the promise that God gave to Abraham. Moses stood as the type. As the anti-type, we see Jesus pleading the sacrifice. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Isa. 7:25)

Let us get back to the subject. Please notice that the word *evil* does not have the same meaning in the following; consider 1 Kings 14:9 and 10: "But hast done *evil* above all that were before thee." We believe that the word *evil* in the 9th verse has reference to wicked deeds, sin, etc. "Therefore, behold, I will bring *evil* upon the house of Jeroboam," The word *evil* in the 10th verse has reference to great calamities, misfortunes, etc., that God said that he would bring upon the house of Jeroboam.

"And Ahab said to Elijah, hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work *evil* in the sight of the Lord." (1 Kgs. 21:20) The word *evil* in this verse has reference to the wicked deeds of Jezebel, the wife of Ahab, in causing the owner of a vineyard to be killed so that Ahab could take possession.

Notice the 21st verse: "Behold I will bring *evil* upon thee, and will take away thy posterity." The word *evil* in this verse has reference to calamities, misfortunes, distress, etc., that God said He would bring upon the house of Ahab.

It was in the *secret purpose* of God that Ahab would repent of his wicked deeds, and in this *secret purpose* God determined not to bring *evil* upon the house of Ahab while he lived. To sum it up, let us say that God decreed or

purposed or determined not to bring *evil* upon the house of Ahab (*secret to God*) as he had threatened that he would do. (*outward to man*) "And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon the flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbles himself before me? because he humbleth himself before me, I will not bring the *evil* in his days: but in his son's days will I bring the *evil* upon his house." (1 Kings 21:27-29)

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus *evil* things; but now he is comforted, and thou art tormented." (Luke 16:25) Lazarus lived in poverty, and his days upon the earth were sorrowful. This reminds me of what Jacob said: "*few and evil* have the days of the years of my life been." (Gen. 47:9)

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4) Since sin is a transgression, it is not a created thing. (see Col. 1:16) Sin is the action of man which resulted in the transgression of the law. The created thing committed the sin, and this was all included in the decree, foreknowledge, purpose or predestination of God. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Rom. 8:20)

Let us quote this Scripture to prove that sin came into the world by the disobedience of one man: "For as by one man's disobedience many were made sinners." (Rom. 5:19) The 12th verse tells us the consequence of this action

of man which resulted in disobedience to the commandment of God. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." All have sinned in Adam. For further proof that sin entered into the world by man and not by God, please carefully read this quotation: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. THEN WHEN LUST HATH CONCEIVED, IT BRINGETH FORTH SIN: and sin, when it is finished bringeth forth death." (Jas. 7:13-15) At this point we quote from page 89 of *Absolute Predestination*, J. Zanchius: "God is the creator of the wicked, but not of their wickedness; he is the *author of their being, but not the infuser of their sin.*"

Elder W. W. Hudson  
(To be continued)

#### EXPERIENCE OF ELDER B. O. THOMPSON

By the providence of God I attempt to leave on record the dealing, if not deceived, of the Lord with me, a poor dying sinner.

When I was a young man, I worked for the N & W Railroad Company at the round house in Roanoke, Virginia. Several of the boys and I were boarding at the same place. I dreamed the police were chasing me, and I was running to escape them. When overtaken I asked, "What do you want? I do nothing but work, eat, and sleep." One of them said, "You owe a man a dollar and will not pay it."

When I awoke I believed I owed a man a dollar, but remembered nothing about it. I put a dollar in my pocket before going to the table for the next meal. I asked myself what power can show a man things while he sleeps? I told my dream at the table and asked, "Do I owe one of you a dollar?"

One of the boys said, "Odell, do you remember when we were standing on a certain street corner and you asked to borrow a dollar to buy an article you wanted?"

I remembered it well.

Later on two of my friends that I had known for many years (we had grown up on adjoining farms) came to town. I wanted to show them a good time. I took them to a tenpin alley. Right now I want to say no betting was involved. While we were rolling tenpins I enjoyed it.

After this I had another dream. I dreamed that I was rolling tenpins when I saw my mother and the girl who later became my wife, standing by looking at me. I felt condemned. I rolled no more tenpins.

I would like to go back to my childhood, now. When she was five years of age, I met the little girl at school that later became my wife. A new school building was erected near my home, one was also erected in the opposite direction from her home. She was sent to the school last mentioned. Therefore, I did not see her except when I passed her home on my way to the mill on horseback, when taking a turn of corn. How well I remember seeing her playing on the lawn at her home! When she was in her thirteenth year we were in school together again. I wanted to start dating her. Her mother said, No.

Back to my job in Roanoke City.

After having worked there a few years I married the girl I have been speaking of, in her nineteenth year, and took her to Roanoke where we lived a few years. I became disgusted with my work. My foremen were extremely nice to me. My helpers (as a whole) were good men to work with, but I was tired of the place. We moved back to the country. We lived in my father-in-law's home. I helped him and his sons on the farm that year, until we purchased the grist mill previously mentioned.

I became in so much trouble it seemed I could not bear it. I knew I was going to die, and hell was my doom. When we were going out to work on the farm, I would lag behind the wagon to weep, hoping not to be seen. Words could never express what I suffered on account of my sins. It was not that I had lived such a bad life; it was what I was within.

About three years later I was milking our cow in the barn, when (after having left the house in great distress) a great light suddenly shone just enough to cover me. With it came relief. My burden of sin was gone. I thought I would never see any more trouble.

Oh, the rejoicing in this poor heart of mine! This great light was above the brightness of the noon day sun. Having no idea what this meant I desired to tell my mother-in-law about it. After I left their home she told her husband, "That boy has received a hope."

When I told my wife what had happened at the barn, she wept and said, "I have tried to to pray for this from time to time, since we have been married." I did not know what she meant; and as time went on I wondered why the burden did not return.

My wife became in greater trouble

over her sins after we were married. I would find her weeping when I would return home from work. I became grieved over this, thinking she was unhappy with our marriage. I asked her if I was not as good to her as her parents were? She said, "Oh yes, it is not that, I am lost." I said, That is easy to take care of, and told her about the minister that preached at the round-house from time to time, and that I would take her to hear him at his church. She desired not to hurt my feelings and said, "If I feel like going sometime I will mention it." She never did.

A man who worked where I did lost a member of his family. I asked my wife to go with me to the funeral. As for me it was just another funeral; not so with her.

She told me, "I would like to go to the church where he speaks." I inquired and found he was pastor of the Primitive Baptist Church in town. I took her to hear him again.

After we left she asked, "What did you think about the preaching?" I replied, "It was all right I guess." The fact was I knew nothing about it. I could understand the man that spoke where I worked.

We read in 1 Cor. 2:14: "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."

About three years from the time I received a hope, I began to desire baptism. That was about seven years after my wife received a hope. The Sunday morning we were getting ready to go to church, I must have been well wrapped up in my own strength that morning. I said to my wife, "You can fool along in this

way if you want to, but I am going to tell those people how I feel and ask for a home with them." She answered, "Go ahead if you can." I thought, "if you can."

We went to Salem Church, Floyd County, Virginia, a few miles from home that day. I have never felt further from wanting a home with them than I did that day. Many times since then I have if not deceived, been thankful that I was not allowed to carry out my plans. I needed to be shown again, that I was nothing, yes, less than nothing, and that all my times are in His hands.

I now feel to witness with the Psalmist in 108:8: "The Lord is merciful and gracious, slow to anger, and plentious in mercy."

My wife and I, by the mercy of God, were received into the fellowship of the Church the first Sunday in September as West Fork Meeting House, when the association (Smith River) was adjourning. They were singing the closing hymn. We were baptised the following first Sunday, October 4, 1925, by our Pastor, Elder J. H. Cummings, with membership at Payne's Creek Primitive Baptist Church.

Psa. 103:10: "He hath not dealt with me after our sins, nor rewarded us according to our iniquities. Psa. 103:11: "For as the heaven is high above the earth, so great is his mercy toward them that fear him." We were so happy. In our childish way we thought all of our troubles were over.

Sometime during the following winter, if memory serves me right, I became heavily burdened to preach, I hope, the gospel of the Son of God. I said within myself, "O Lord, I cannot go, I would rather die than to make the attempt." During the time I was so burdened Elder

J. H. Spangler and Sister Spangler spent the night in our home. I was so heavily burdened the next morning I could hardly wait until they left.

After seeing them off my wife and I went back into the living room, I took her in my arms and said, "I want you to promise me you will never tell anyone what I am going to tell you. She said, "I know what it is."

I did not think she knew, but she did. She had suffered much over this too. After I told her how I was suffering we wept together. She did not tell me then, but she was opposed to the thought in the beginning, and had tried, in her feeble way, to show God it could not be. Not long after this she became reconciled to God's will. She has, indeed, been a good helpmate. The Lord has blessed us with a good life together.

My father, father-in-law and I built a merchant mill on the old site. I was the miller. We manufactured flour, meal, and chops. I became so burdened one day while upstairs checking on some of the work, I thought if I could go to the basement I could pray. I started, and just as I reached the head of the the flight of steps I fell to the floor. All I could say was, "Lord have mercy."

I became very anxious to talk with Elder S. L. Moran, I thought it would relieve me to talk with him about my burden, and at the same time I could convince him there was nothing to it. This went on for a few months and I never got around to going to his home to talk with him.

One day after the meeting adjourned at Salem Church, where he and Elder H. V. Cole were pastors, I asked Elder Moran to step aside with me, and I tried to convince him, after having told him about my burden, that there was nothing

to it. He said, "Brother Thompson, when you were baptised I remarked to some of the brethren, we have seen a preacher baptised."

I soon learned that Elder Spangler's wife had made a similar remark to someone just after we came out of the water. After this I decided to end it all. I told my wife I was going above the house into the woods near by to see if I could get a squirrel. She told me later she felt confident my plans were to take my life; however, she believed God had called me to preach. She had become perfectly reconciled to it, and had tried many times, in her feeble way, to pray God would be with me. Therefore, she was not afraid for me to take the gun and go out. Man's strength is as but a drop in the bucket to compare with the power and love of the great God, I hope my God.

When my burden became so heavy it seemed unbearable, I asked my church if I could have a few words. I tried to tell them some of my impressions, how in my meditations, when at work, I would be before the people telling them of the power, love, and mercy of the great God and Savior, the Lord Jesus Christ.

After having made the attempt to speak for a while I was so discouraged with my feeble efforts I began to complain. I asked why would the Lord call a man to preach and withhold wisdom from him? After this I dreamed I was sitting alone in a field. I knew someone was approaching me from behind, but I was not allowed to look back. A hand was laid on my shoulder and a voice said, "I will give you what you need and no more."

Many have been the times I have sat down in shame, vowing I would never

make the attempt to speak again. The brethren have been so kind and forebearing. Elder H. V. Cole used to go back where we were sitting, talk with me a few minutes, lay his hand on my shoulder and say, "Come with me to the stand, Brother Thompson."

That was at Salem Church where he and Elder S. L. Moran were pastors. After his death the church called me to serve with Elder Moran. I loved him so very much, I hope for Christ's sake. He was so kind and considerate of me. I thought after his death I could not go on without him. The Lord favored me. Elder J. L. (Roy) Agee, whom I dearly love, I hope for Christ's sake, was called to serve with me. He has been a precious yoke-fellow. When it pleases God that I go the way of all the earth, and I hope to be with Jesus, I hope that it is in the providence of God that peace and unity may reign in all of the churches that I have, in my feeble way, served, together with the many churches I have been blessed to visit.

Many are the times I have, in my feeble way, tried to pray for the peace of Zion.

Again I am reminded that little as it may have seemed to me, He gave me what I needed and no more. Thanks to the precious name, there have been times when I could say, "It is enough."

Nahum 1:7: "The Lord is good, a stronghold in the day of trouble and he knoweth them that trust in him." Only those whom He has given grace and strength to trust in him know anything about His goodness and mercy. Do we have this strength all of the time? No, only when it pleases Him.

Psa. 115:1: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

Psa. 116:1,3: "I love the Lord, (and he gives the reason why) Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live."

B. O. Thompson  
Copperhill, Va.

(See Obituary, June Issue)

In the following we present the final instalment of, "The Present State of Religion, or Who Are The People Miscalled Antinomians?" by William Gadsby in 1841, and published in England. In this work the Truth as it is in Jesus is clearly presented by *Love-Truth* while *Demur* and *Trifle* oppose the doctrine of *Love-Truth*, and Investigation (Inv.) finds that *Love-Truth* is correct in his presentation of the doctrine of the Scriptures, and was glad to say in the end that, "I desire no happier lot than to live and die as an Antinomian."

William Gadsby, like many others, maintained that the Gospel, and not the law, is the rule of life for the believer, and for this he was stigmatized and persecuted as an antinomian. (see page 617 of Hassell's Church History)

The doctrine of *Love-Truth* is the doctrine that had been held by the true church from the days of the Apostles, and the doctrine of *Demur* and *Trifle* has been held by opposers of the Truth.

J.D.W.

## PRESENT STATE OF RELIGION

By William Gasby, London, 1841

(Concluded)

*Inv.* In some countries where the sheep are large, and their wool is heavy, you will find that in the spring time they will often fall upon their back and not be able to get up until some kind person lends them a helping hand. In my country the people call this being *cast*. When these poor sheep are thus down, some lazy shepherds will send a dog to them to frighten them up; and I have often

observed the poor things struggle very severely at the bark of the dog, but the more they struggled, the weaker they were; and if they had fallen into any dirty place, the heavier was their wool; and as the great quantity of wool that they have upon them may be one means of their being cast, it is not likely they should get up by this means, because the dirt will stick to the wool, and make it so much the heavier. In this case I have often thought that the shepherd did not act a faithful part to his master, that he did not run himself and help the poor creature up, instead of standing at a distance, while the dog almost scares them to death. But after all, I have observed the sheep falling in the dirt, the shepherd's laziness, the snarling of the dog, nor any thing else, was able to convert the poor sheep into goats, for they were sheep after all; though sometimes very weak and feeble through the usage they had met with. But what makes you smile, my brother?

*Love-Truth.* I smile to think that if you mean to imply the case of the sheep and the shepherd to the sheep of Christ and an hireling shepherd in Israel, you will have *Universal Charity* about your ears very soon.

*Inv.* Think you so? Do you not think that there is some likeness in the figure?

*Love-Truth.* Yes, indeed, I do; for the sheep of Christ are never nearer a fall than when they are inclined to think they have a good fleece of self-righteousness upon them. This haughty spirit is sure to bring about a fall; and when they are down, they can no more help themselves than the poor sheep you have been describing, for without the chief Shepherd they can do nothing that is good. How often does an hireling shepherd send wrath and fire about the poor soul, in order to stir it up, as it is called, You will find such shepherds very liberal in *offering* Christ to the unconverted; but the poor sheep are told to remove the cause; and if this cannot be done, they may be still and die for anything

the false shepherd cares! for he will act much like the Levite and the Priest who passed by the man who fell among thieves. But blessed be God, the good Shepherd Himself will come, lift them up, wash them, and bind up the wounds that the dog has made; and in the end will pay the hireling with his own coin, namely, fire and wrath; but His sheep He will preserve.

*Inv.* Yes, and they are sheep still; so that though David get into the miry clay, and Solomon fall into the deep ditch, and Peter be tossed about in the devil's sieve, their faith shall not fail, for the Lord their Shepherd prays for them.

*Love-Truth.* Yes, and as it was with them, so it is with all who are ordained to eternal life; so that Christ as a Shepherd will appear exceedingly precious indeed. Is Christ *King*? His sceptre is a right sceptre; His laws are laws of love; His yoke is easy, and His burden is light; His kingdom cannot fail! Zion's bulwarks are grace; her walls salvation, and her citizens are free. He blesses them with freedom of access unto the Father. Here they can unbosom their whole heart, present their petition, and receive answers of peace and love. He liberates them from the yoke of death, sin, Satan, and the law; makes them free from all other lords that have had dominion over them, and from every legal yoke, and they are free indeed. They are free to all that His house can afford. The fatlings are killed, the wines are mingled, the table furnished, and all things are ready. There is not a blessing that they need but what is here, and all without money and without price. Satan may batter the walls, and give the alarm at the gates, but an invasion can never take place. The subjects of this kingdom are blessed indeed, for they are all heirs of God, and joint heirs with Jesus Christ; yes, all things are theirs, for they are Christ's and Christ is God's. "They are not come to the mount that burneth with fire; nor unto

blackness, and darkness, and tempest, and the sound of a trumpet and the voice of words, which voice they that heard entreated that the words should not be spoken to them any more;" (for they could not endure that which was commanded, and if so much as a beast touched the mountain it was to be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, "I exceedingly fear and quake;") but they are "come unto Mount Zion, and to an innumerable company of angels, to the general assembly and church of the First-born, 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." (Heb.12:18-24) O the riches of God's love made known to His dear people! How great, how immense are the privileges with which His kingdom is blessed! The promises of the gospel, the doctrines of grace, the ordinances of His house, with every blessing that shall be for His glory to give, and their good to receive, are all made over to them; nor is there a subject in all His kingdom but what He communes with, and at one time or another blesses with the kisses of His lips. Such a King is just what the church needs, and therefore they prize Him.

*Inv.* If the case be thus with the kingdom of Christ, *they* do not appear to be of His kingdom who are doing all they can to lead a poor sensible sinner to the mount that burns with fire.

*Love-Truth.* True; His commands are not grievous, but joyous; and it is with pleasure that they who love Him keep His commandments. Such is Christ, that whether He is compared with things in heaven or things in earth, things animate or inanimate, the child of God needs Him in them all; and it is the Spirit's work to reveal Christ in him. Is He called *The Tree of Life*? His *leaves are for the healing of the church,*

and His fruit, which is always fresh, is sweet to their taste; but, sweet and precious as it is, He bids them eat and drink abundantly, and to let their hearts delight in fatness; yes, He calls them *friends* and *beloved*.

*Inv.* I have been astonished at the endearing language of Christ to His church. When I consider what a base, vile, guilty, mean, and contemptible wretch she is, I am sure it can be nothing but love that is stronger than death, which many waters cannot quench, neither can the floods drown, that induces him to call her His *love, dove, undefiled, friend, sister, spouse, etc.* For by nature she has nothing lovely in or about her; but this is one of the methods He takes to endear Himself unto her; and so she loves Him, because He first loved her. But go on with your discourse.

*Love-Truth.* If He is a Vine, they grow in Him, and receive all their sap and nourishment from Him; and if He is the Head, they are united to Him, and are one with Him. He is bone of their bone, and flesh of their flesh; and they are made partakers of His Spirit. And as the food that supports the body goes through the head, so every new covenant blessing flows through Him, and every joint is supplied by Him, and from Him; nor till He, the living Head, can be severed from the body, shall one member perish. Is He the Rose of Sharon and the Lily of the Valley? How fragrant His smell! how rich His perfume to a poor soul who is almost poisoned with the stench of sin, or the old man! how reviving to the fainting soul! and how acceptable to the Father is the sacrifice He has offered up! for He "hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." (Eph.5:2) Here we have an emblem of His bloody sweat and the pure white robe in which all His children stand complete.

*Inv.* I perfectly agree with what you say, but I have heard some very popular

ministers say that we had better let things of this nature alone, and not attempt to allegorize at all.

*Love-Truth.* They only mean to say that you must not meddle with such allegories as do not suit their taste; for instance, you must not mention Paul's allegory in Gal. 4:22, unless you have skill enough to allegorize his meaning quite away, and then you may touch it, if you please; but if you were to ask them what this scripture means, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," you will not find one preacher in ten that cannot find two meanings for it; so that they can allegorize fast enough when it suits their purpose. You will hear some men say more about the allegorical ox in our sermon, than you will about allegorical Hagar in seven years.

*Inv.* I believe you, for I have heard the ox brought forward repeatedly by men that would rage with madness if you were to say that allegorical Hagar and her seed are or ever should be in bondage, and that Sarah and her seed are free.

*Love-Truth.* Bless the Lord for liberty of conscience, His precious word of grace, and the sweet teachings of His Holy Spirit. Is the poor sinner tossed about with wind and tempest, and not comforted? Does the wind of false doctrine, the wind of persecution, inbred corruption, and the temptations of Satan blow and toss him about like a ship in a storm? There is no hiding place from this wind, nor covert from this tempest, but Christ. Is he tossed with the dreadful tempest of Mount Sinai? Christ is the only *refuge* from the storm; yes, and what a delightful shade is Jesus to the weary traveller, who is almost scorched up with the heat of the sun? He is the shadow of a great rock in a weary land; nor shall one that takes shelter here ever be destroyed; for, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of

His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. 6:17,18) So that Jehovah must forfeit His word and be guilty of perjury, (which would be blasphemy to suppose) before the church can fail of heaven.

*Inv.* What a firm foundation is laid in Zion! and what a divine treasure there is in Christ! All the promises in Him are Yea and Amen, to the glory of the Father. May I be enabled to feel more of the liberty, and enjoy more of the sweetness of the truth, and run with patience the race that is set before me, looking unto Jesus, the author and finisher of faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God. For we have great need to consider him that endureth such contradiction of sinners against himself, lest we be wearied and faint in our minds. (Heb. 12:2) There is no settled hope out of Him, and no settled peace but by faith in Him; nor did the poet miss the mark, when he said,:

"Some this, some that good virtue teach,  
To rectify the soul;  
But we first after Jesus reach,  
And richly grasp the whole."

*Love-Truth.* True, for He is eyes to the blind, feet to the lame, ears to the deaf, strength to the weak, and might to them that have no power; He is a Father to the fatherless, a Husband to the widow; a Prophet to teach and instruct fools, into the mysteries of His kingdom; the faithful and true Witness, the bright and morning Star; the Counselor to plead His people's cause; the Leader that leads them by the right hand of His righteousness; the substance and glory of all the types; and end of the law; the Messenger of peace; the Son who is faithful over His own house, by whom came grace and truth; the Minister of the sanctuary who preaches good tid-

ings to the meek, who binds up the broken hearted, and proclaims liberty to the captives, and opening of the prison to them that are bound; who proclaims the acceptable year of the Lord, and the day of vengeance of our God; who comforts all that mourn in Zion, and gives unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, that they might be called Trees of righteousness, the planting of the Lord, that He might be glorified. (Isa. 61:1-3) In short, He is all that a helpless soul can need, and all that a God of infinite grace can give; for in Him we have all things. Do you ask the church what her Beloved is more than another's husband? She shall answer for herself, "My beloved is white and ruddy;" *white*, as He is the mighty God, the everlasting Father, the Prince of peace, the brightness of His Father's glory, and the express image of His human nature, the obedience of His life, His condescending love and grace, His imputed righteousness, His glorious resurrection and exaltation; *ruddy*, in His bloody sufferings for the sins of His people, in the displays of His wrath against His and their enemies; in the battles that He fought; for "every battle of the warrior is with confused noise, and garments rolled in blood." (Isa. 9:5) "He is the chiefest among ten thousand." In His nature, dignity, character, and relationship; in His work, both of providence and grace; he is pleasing to the Father and delightful to the church. "His head is as the most fine gold." As the great Jehovah and as Husband, King and Captain; yes, as the Head of His body the church; the Head of influence, what gold so fine, valuable, and desirable! He excels all the gold of Ophir. "His locks are bushy, and black as a raven." The purposes of His grace, the doctrine of His word, and the members of His body, though weak in themselves, grow in Him as their Head, and are beautifully connected together. How wise, prudent, and well connected

are all His dealings with the object of His love! "His eyes are as the eyes of doves by the rivers of waters." He ever watches over His people for good; He sees all their enemies, nor is it possible they can be in any place, state, or circumstance, but He beholds them. The fulness of Deity dwells in Him, and He will surely do them good. He beholds the place where, the time when, and the means how, He will bless His Spouse.

He sees the end from the beginning; nor is there any place of darkness, nor shadow of death, where the workers of iniquity can hide themselves from Him. "His cheeks are as a bed of spices, as sweet flowers." How divinely animating the light of His countenance!, how engaging and precious the displays of His love in His word and ordinances! how ravishing His beauty! and how comely His looks! "His lips like lilies, dropping sweet-smelling myrrh." How cheering His promises! how firm the doctrines of grace how encouraging His declarations of mercy! with what sympathy, tenderness, and love He speaks to the church! how prevelant His intercessions! how cheering His communications! how fragrant His truth! "His hands are as gold rings set with the beryl." He is mighty to save, strong to deliver and able to support; nor shall earth, hell, or sin, pluck His people out of His hands. His own arm has brought salvation, and His fury has upheld Him. "How pregnant with a numerous seed of heirs according to promise! and how great are the secret purposes of His love, which are hid from the wise and prudent, and revealed only to His spouse! The bowels of His compassion, the tenderness of His heart, proclaim Him precious indeed.

He is pure, holy, and innocent, in all His works and ways: "His legs are as pillars of marble, set upon sockets of fine gold." He upholds all things by the word of His power. He bore all the sins of His people, and the vengeance due unto them. He bears all their sorrows, carries all their burdens, and enables them to lean upon Him as their

staff and stay. The government of the church rests upon Him. He tramples under His feet all that exalt themselves against Him and His kingdom. He trod the wine-press alone and of the people there was none to help Him. "His countenance is as Lebanon, excellent as the cedars." The smiles of His face, the visits of His grace, the glory of His names, offices, and relationship, how dear, delightful, and precious!

"His mouth is most sweet; yea, He is altogether lovely; this is my beloved, and this is my friend, O daughters of Jerusalem." He speaks the sweet words of reconciliation, peace and pardon, life and salvation. The kisses of His lips are beyond comprehension. The words of His mouth are sweeter than honey, or the honey-comb. He has ravished my heart; He has won my affection. My soul is taken up with Him, and His divine glory. There is none in heaven above, or on earth beneath equal with Him. When by faith I behold His divine excellencies, I am overcome with bliss. Dear Lord, let me live much in the enjoyment of Thee, and sit loose to all things else.

*Inv.* Well, if this be *Antinomianism*, I think we may say, "Blessed are the people who are in such a case." I desire no happier lot than to live and die such an Antinomian, and am persuaded, if Christ be mine, I shall be blessed with immortal glory in the world to come.

*Love-Truth.* To live in the enjoyment of God's presence, under the sweet influence of the Holy Ghost; to be blessed with the Spirit of adoption, whereby we can call God, Father, in the best sense; to behold Christ as mine in everlasting covenant, and by all the ties of everlasting love and faithfulness to know that whatever title, character, or name He bears, that it is for me; to be filled with the fullness of God, by the divine energy of the Holy Ghost; to find the wells spring up, and salvation worked in us; and to be employed in working it out, the fountain constantly playing the blessings of grace into the heart, and we

enabled to pour out our desires unto the Lord, with the freedom and liberty of a child, without fear or wrath; yea, to be blessed with that perfect love that casts out fear, is nothing less than a measure of heaven below; and is certain earnest of an inheritance which is incorruptible, undefiled, and that fadeth not away.

*Inv.* And these are some of the things that *Universal Charity* calls *Antinomianism*, are they? Well, let her display her parts in holding such things up to contempt; but let her votaries beware lest that come upon them which is written in the prophets: "Behold, ye despisers, and wonder, and perish, for I will work a work in your days, a work which ye shall in no wise believe though a man declare it unto you." (Acts 13: 31) But I must be gone. The Lord be with you, and make you faithful unto death.

*Love-Truth.* God grant that in blessing He may bless you, and in multipling He may multiply you.

*Inv.* Amen.

*Love-Truth.* And Amen.  
The End

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UPPER COUNTRY LINE PRIMITIVE  
BAPTIST ASSOCIATION, 1976  
CIRCULAR LETTER

To ministers, messengers and churches of the Upper Country Line Primitive Baptist Association, our correspondents and friends in the seventieth session with the church at McCray, Alamance County, North Carolina, July 17, 18 and 19, 1976, grace unto you and peace from God our Father and the Lord Jesus Christ.

How wonderful and heart-warming it is to see you brethren being gathered together once again. Many of you are from close by, but some have traveled great distances. I think of the young lad, David, as he left his home to "look how thy brethren fare." Is that not one rea-

son you are here? To see your brethren and to see how they are. As David talked with his brethren, Goliath came to defy the army of Israel. All the men of Israel were sore afraid, but David asked, "Who is this uncircumcised Philistine, that he shall defy the armies of the living God?" His oldest brother became angry with him. "And David said, What have I now done? Is there not a cause?" Today, my dear brethren, is there not a cause that has brought you together and caused you to desire to be at your brother's feet? Is there not a cause for which you have been made to stand against the doctrines of the world and those who would defy the armies of the living God? Is there not a cause for which you have been made to leave the ties of the world and cleave unto Christ? As Paul would say, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." Brethren, "Prove all things; hold fast that which is good." "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised). Let us not be negligent in observing the ordinances set forth by our Lord.

Some whose faces we behold, we will behold no more. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." 1 Thess. 4:13,14. What does this world have to offer you? The only joy is meeting together with you precious brethren. Someone has said that a child of God has more to die for than to live for. "Precious in the sight of the Lord is the death of his saints."

May the God of all grace comfort you and keep you until Jesus comes again.

Submitted by Cleo Robertson  
Elder D. V. Spangler, Moderator  
Elder Donald E. Smith, Clerk

## DOESN'T WANT TO MISS A COPY

Loganville, Ga.

Dear Editors:

This date, August 1st, I must send in my renewal for your precious paper, the *Signs of the Times*. Enclosed is check for \$10.00 to pay for two years. The balance for your use in sending out the *Signs*. Many of the "poor and afflicted" long for its appearing each month, and, as I, don't want to miss a copy. I often sing, "Poor and afflicted, Lord, are thine: among the great unfit to shine." His words, "Blessed are the poor in spirit for they shall see God;" ah, blessed is His gracious, holy name.

May He bless you dear Editors with all the other good writers. I enjoy all so much! I feel to be the least, if included in that number, yet in a sweet hope,

Ela Watson

## NOTICE OF MEETINGS

### BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, at White Oak Church, the 5th Sunday and Saturday before in October, 1976.

Everyone is cordially invited to come and worship with us

Harold H. Pittman, Clerk  
P. O. Box 4524  
Rocky Mount, N. C. 27801

### KEHUKEE ASSOCIATION

The 211th annual session of the Kehukee Primitive Baptist Association is to be held, the Lord willing, with Skewarkey Church, Martin County, Williamston, N. C., the first Sunday in October, Saturday before and Monday following, October 2, 3, and 4.

The Skewarkey Meeting House is located at the intersection of U. S. Highway 64 and U. S. Highway 17, in the town of Williamston, N. C.

We invite all the brethren in the same faith and order to join us in this meeting.

Elder M. E. Garner, Clerk

### SALISBURY PRIMITIVE BAPTIST ASSOCIATION

The Salisbury Primitive Baptist Association will convene, the Lord willing, on Wednesday and Thursday, October 20 and 21, 1976, at the Salisbury Church House, located on U. S. 50, where it intersects Route 13, Salisbury, Maryland, at 10 A. M. Wednesday.

We cordially welcome any and all ministers, brethren and friends who love the truth as revealed in our blessed Redeemer, and set forth in His written word.

Anyone seeking information of any kind call either Elder James Poole, Tel. No. 742-6406; or Deacon William Adkins, Tel. No. 742-2198, Area Code 301, or Deacon Billy Davis. Tel. 824-3137, Area Code 804.

Mildred V. Dykes, Clerk  
Salisbury Church

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Danville, Virginia

October, 1976

**SIGNS OF THE TIMES**

Subscription price \$5 per year — \$9 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

**BUSINESS OFFICE**

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All letters for this paper containing subscriptions and remittances, should be mailed to Danville, Virginia, as shown below.

All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.

**SIGNS OF THE TIMES, INC.**

R.F.D. 6, Box 270 Beechwood Lane  
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**EDITORIAL**

**DOCTRINE Vs. EXPERIENCE**

*“Give ear, O ye heavens, and I will speak: and hear O earth, the words of my mouth. 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. 32:1,2.

*“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of*

*the Lord, and stay upon his God.”*

Isa. 50:10.

Have you been among a number of the people of God as they were discussing the preaching of various ministers? If so, you have heard them extolling the gift of one that was good at doctrinal preaching, saying that they did not come for experimental preaching. Then, no doubt you have heard someone extol the gift of some other that was good at experimental preaching, saying that they did not know much about doctrine, but that they loved experience.

I have titled this writing in a peculiar manner. I have intended just as I have titled it, so as to draw attention to our state. It seems just like that to me. Not in the inspiration of God, but we have drawn a line of difference between doctrine and experience, saying that one of them is good preaching, but that the other is not; saying that one of them is permissible, but that the other is not. We have placed doctrine in opposition to, or against experience, or vice versa. In our estimation, God gives us only doctrine to preach; that we have set up experience in opposition to God, and that it is thus God sanctioned to preach doctrine, but that it is man made to preach experience.

Too much of the time those that like to hear doctrine preached (as they call it) have heard something that was called experience, but that was foreign to the experience of a saint of God. If we always had a correct perspective of what experience really is about, we would be in a better condition to pass judgment on what is called doctrinal preaching or experimental preaching. For instance, much has been said about preaching the sincere milk of the word, meaning, as I take it, that little ones can digest

milk better than strong meat. I agree with that. But I do not think about it as I have heard it explained. Preaching experience does not mean that the minister is preaching to nor about the natural man. He does not have any right whatever, nor any time whatever, to preach to nor about that. Nor does it mean that when a minister is preaching experience that he is preaching soft or conditional. Moreover, when a man is preaching doctrine, it definitely does not mean that he is doing good preaching, for I assure you that there are many doctrines of men being preached.

Personally, I believe all preaching is doctrinal. It is as much doctrine to preach that God leads the blind by a way that they knew not, as it is to preach that God loves His people with an everlasting love; it is as much doctrine to preach to the laboring and heavy laden to come to Christ, as it is to declare that God declared the end from the beginning. Furthermore, doctrinal preaching will never be profitable to the children of God unless it is experienced. Faith is the gift of God, but unless that faith exercises the child of God it is dead faith. Preaching that faith is a gift of God, and that having that faith means that the child of God is not active under the administration of that faith, is not true doctrinal preaching. The child of God is not active to get faith but when faith comes, when faith is given, he is then active, not in order to have faith, but he is active because that he is acted upon.

What people generally call doctrinal preaching is telling what God did in covenant before the world began. All of the purposes that originate in the eternal mind of God will never be worth anything to a sinner until such time as

it is revealed to us, and that revelation is an experimental work in our heart and mind and soul. This is as much doctrinal truth as the purpose to do so. They cannot be divided; they cannot be separated one from the other. They both are received in an experience. Paul tells us that we glory in tribulation. Tribulations were appointed to us by our Savior just before He entered into His glory. In the world ye shall have tribulation, but in me peace. Both the tribulation and the peace are parts of the doctrinal dealings of God with His people. When we attempt to say that this is doctrine, but that this is experience, and attempt to allot each one as being good and better, we are subverting the written word as well as the gospel of our salvation, I do not know of a harder, more austere doctrine than to say that God does not have anything to do with our tribulations, sorrows, sufferings, but how destitute our lives would be if we did not have His effectual workings in us in showing (John 16) us these sublime things. It is Jacob; if it is the best thought of minister; whoever it is, or whenever they say it, that tribulations are against us, or that they are not good for us, then Paul (and the Romans, and thus you and I) are in something that ought not to be. We glory (boast) in tribulation. This is experimental, that is, it is presently in this life, but surely no one would attempt to separate the allotment of tribulations as not being a segment of the doctrine. And let it be noted in passing, that this glorying or boasting (for that is the meaning of this glorying) is not found in him or her that says, If a tree is falling toward you there is not any need to run, or that if a train is coming down upon you there

is not any need to step out of the way, or if false teaching is creeping in upon the people of God there is not any need for a voice to be raised in protest by the spirit of him or her that is glorying in tribulations. That is an experience alright, but it is an experience of the deluding power of Satan, and it is just as false as my Arminian neighbors that tell me that God does not have anything to do with a storm destroying my home or of God having nothing to do with a car wreck in which some one is killed.

The children of God glory in tribulations, why? Because that they are now working for our benefit. I have been dealt with in derision because I have been ready to maintain that the only salvation I know anything about is time salvation. I would never have had a taste of living water; I would never have had a crumb of living bread, had it not been for the revelation of these things to me in time.

Tribulation, to men without God and without hope in the world, is the work of the devil; it is because that we are not acquainted with God (Job 22:21); it is because that either we or our parents have sinned (John 9:2). Job's miserable would-be comforters were condemned for their position that Job's sins had separated him from his Maker, and, even though they were disciples that suggested that either the blind man had sinned or his parents had sinned, they were put in their place by the Savior. All things work together for good. They are now doing that. They do that from the beginning of our experience to the end of it. But try to tell Jacob that and he replies, No, some things are not for my good; some things are against me. But search for Jacob after the deliverances of the Israelite family and listen carefully if that is his refrain.

Try to tell Jacob that before he knows God, and you will always get that answer, to-wit: bad things are against me; tell Jacob, or any disciple, then at home in the body that God's blessings come to us because of our obedience, and he and we will acquiesce to that, but let the same man, Jacob or you and I, be brought where John Newton travelled, and one and all will sing,

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

Or, if lifted to the third heaven, one and all will declare boldly but humbly that it is by the grace of God (1 Cor. 15:10), or if anyone of us has been brought into the presence of God in the face of Jesus Christ, he or she, one and all, will declare to ancient Israel, or to spiritual Israel, that "He is all my salvation, that He is all of my desire. (2 Sam. 23:5)

How gracious are the dealings of the Lord with His afflicted people. Moses, being inspired of God, and looking forward with joy to a better kingdom, founded on better promises, and thus bringing better things, is moved to say, "My doctrine shall drop as the rain." God does not accidently drop it, but He turns it loose for a predetermined place or person. He turning it loose, it drops to its designated place. In His determination of the inheritance of the people of God. He set the bounds of their habitation, (v. 8, also see Acts 17:26) and thus they were at the precise place in the most minute detail for the dropping of the doctrine on them. No other power inherited; no wind of doctrine (or even of nature) caused the least variation as to when and where and how it fell on the designated people. That

much is what you would call doctrine, is it not? That is what many of us want to hear (so we say), but there is more to it than that. It does not fall without purpose either to a designated person or people, it does not fall without purpose in their life, in their experience. It falls as the rain, that is it asks no let, it permits no hinderance. It is never void; it never fails to get to the designated end. But getting to the mark is not all. It accomplishes the will of Him that drops it upon the heirs of promise. It distils as the dew. That is as much the purpose of God as is the getting of it to the designated end. It distils as the dew.

Have you ever walked out at night and heard the dew distilling? Have you? If I am on forbidden ground, let him that is wise, come tell us what our souls are longing to hear. Have you ever heard the dew distilling? If you have not, and it drops sovereignly, please be cautious in running around the country telling poor bankrupt sinners that they can command or countermand the coming down or the dropping down of doctrine. If you can even hear the distillation of the dew, certainly it would be distilled before you could prevent it reaching the designated person or people or place. There is not any noise when a son of Adam is being translated out of darkness into light. (Isa. 33:20; Lam. 3:26; 1 Kgs. 6:7; 1 Tim. 2:2; 1 Pet. 3:4) If you do not hear any sound of a thing being done, certainly you can not help nor hinder. Please remember that this soundless condition is experience.

Another thing. The dew distils in the night time. Do you know the difference between the experience of God's people and that of the world? It is good, it is

extensive, it is strange. From the standpoint of the children of God, they are walking in darkness. From the standpoint of an ungodly man or woman they are walking in the light, or in the day time. (Isa. 50:11,12) What an experience is this: One outside Christ, outside the kingdom and walking in the light. What need has she or he that is so much their own keeper? They kindled the fire that makes all of their sparks, all of their light, but what is to follow? What of them? What is to be their end? *They shall have at the hand of the Lord a lying down in sorrow.* But he or she feels to be walking in darkness, that poor tried soul has a wonderful experience. He that lets the doctrine drop as the rain; that lets it distil as the dew; that sends it forth as the drouth-breaking word on tender herbs, (little unwashed, unswaddled babes in Christ.) (Ezek. 16) It causes them to give off the sweet smelling fragrance of a newly washed, newly anointed little member in the midst of the church with Jesus as King and His subjects gathered around Him, will dwell by experience among men, that is, quickened men. In the same manner, from the same source, He that causes His "let" to bring light also causes His "let" to be in the midst of the storm to hear no stroke of lightning, nor shift of clouds, no unknown power, no unseen enemy will hinder that dropping doctrine to get to the earth, causing it to give bread to the eater and seed to the sower.

When earthly pride is crucified in you, when you have seen and felt all light gone, when you have felt to be in gross darkness, when the treasures that you thought to have been stored up, lose all vitality and appeasing power, and thirst quenching waters are all dried up,

will you remember a poor helpless sinner and beg the Lord to send forth His quickening Spirit in my life that I might be kept and blessed to rightly declare the word of truth, both as regarding what is called doctrine, as well as what is called experience, and to have no fear (of man) in doing it.

W.D.G.

VOICES OF THE PAST

"He being dead yet speaketh"

Atlantic, N. C., Sept. 8, 1922

Dear Brethren Editors:

"Elder L. H. Hardy, my dear friend and brother in Christ, I have just read an article with your name signed to it, which I greatly enjoyed reading. Elder Hardy, please answer the following questions: Are God's children their own free agents after regeneration, to live in obedience or disobedience? The so-called Primitives in this country say that God has no will about his children after regeneration, but that it is left to them to live in obedience or not. So please write a long letter on obedience, as I desire to know the truth. I would be glad for other able writers to write on this same subject, as I am in trouble about it. Pray for me, a poor beggar of the earth."

I do not know the location of the writer's post-office, and therefore cannot be personal in my remarks, and I do not wish to be.

I want to first examine the term, "Free Agent." "Agent: A substitute, deputy, or factor; one entrusted with the business of another; an attorney; a minister." "Free: Being at liberty; not being under necessity or

restraint, physically or morally." There are the primary meanings of these two words. Then Webster gives the definition of free agency as follows; "The state of acting freely, or without necessity or restraint of the will." That this definition of "free agency" flatly contradicts his definition of the word, "agent" any one can see who desires to know nothing but the truth. Was Adam free in his primeval state as he was when the Lord made him, and put him in the garden of Eden? Let us see: "And the Lord God commanded the man, saying Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16,17. Thus man was under the command of God, therefore he was not free. Neither was he an agent, for he was put at the head of a possession. It was his. The Lord saw the condition of the mind and will of man, even of his most faithful servants and children. "For the imagination of man's heart is evil from his youth." Gen. 8:21. In whom did God see this? Surely in Noah, a preacher of righteousness, the only person in all the old world who found favor in the sight of God; the only one to whom the Lord said, "For thee have I seen righteous before me in this generation." Gen. 7:1. It would appear that there were conflicting principles in that man of God: he had in him the Spirit of truth, which bound him to preach righteousness to the praise of God, and the Lord recognized it; he also had in him the spirit of the world, so he would or did make wine and get drunk. In him the Lord saw that the imaginations of the heart of man were evil from his youth. There it was fully manifested that the flesh

lusteth against the Spirit, and the Spirit against the flesh (Gal. 5:17), as Paul saw it and felt it more than four thousand years later.

Noah was not free. He was led either by the Spirit of God or by the lust of the flesh. He was a child of God, had been born again of that incorruptible seed by the Word of God, which liveth and abideth forever, yet was moved by a power that was in him, therefore was not free. It was the word of God that moved Abraham to go out of his father's house, from the land of his nativity, from all his people. God commanded; his word was the word of power, the word of the King of kings and Lord of lords. Abraham was a true and faithful servant of that word. He must obey. He was moved by faith. Faith is the gift of God, and God's gift moved Abraham. It was not his free will, but the gift of God. Therefore he was not a free agent, but a servant of the living God. With him and in him did the Lord make his covenant, and fix the promises which were given in his everlasting covenant before the world began, in which all the members of his body were written, when as yet there was none of them. (Psalms 139:16) Isaac was the promised seed, as all the elect of God are. He was not like Ishmael, who was born at the dictation of fleshly haste, as all the nonelect professors of religion are. In the fulfilment of the promises of God in his people they laugh for joy and comfort to know that the impossible things of this world are fully accomplished in the Lord. They are born children of God with love, faith, and hope in them. These principles of righteousness show to them their helplessness and dependence on the Lord to move them, and to cause them to go

forward in the things he has commanded.

Jacob was the chosen, and the one beloved of God, as all his children are. His twin brother was the one they said God hated, as he does all the non-elect. Not because of what they have done, nor because of what they left undone. The children were yet unknown, and had done neither good nor evil, that the purpose of God according to election might stand (Rom. 9:11) What was the character of Jacob? Was he obedient, always doing right? The evidence is to the contrary. He was a supplanter, conniving for the things of this world. But it might be said that these things were done before he was born again, or before his name was changed. Yes, and afterwards, too. Jacob was always Jacob, and yet he enjoyed the blessings with Israel. God never withdrew His love from him which he had for him before he was born. Whether he doubted or trusted, the Lord led him about, and kept him as the apple of his eye. None of this conditionalism with Jacob. God was his God, and he could be blessed in no other.

Unexpectedly the Lord appeared to him in the vision of the night, and he saw the faith of God's people as a ladder reaching from earth to heaven, with the angels of God ascending and descending upon it. God stood at the top of this mysterious ladder, and there he renewed in Jacob the covenant he had made with Abraham, and with Isaac. Was it because of the obedience he had rendered to God in some good work? No, He had just perpetrated one of the most evil deeds of his life, in taking advantage of his blind father, in securing the blessing which that old man had allotted for Esau, and because of this

very deed he was now running away from his father's home. Did the Lord's blessings come upon him because of this evil deed? No. But because God had blessed him, and could not and would not break His word because of Jacob's ugly disposition. Jacob's will was nothing, God's will was everything.

Who was the cause of Moses being a proper child? Was it the goodness of his father and mother? or was it because the Lord had appointed him to be a judge, and (under him) the deliverer of Israel? Was it not by the gift (faith) of God that the mother of Moses hid him three months? Was it not the same faith that would not let his parents fear the king? (Heb. 11:23). Was Moses a free agent in obeying God in his calling to go unto Pharaoh, and to Israel? or did he rebel, and refuse to go? Would God release him from the work unto which he was born, and preserved from the destructive persecution of the Egyptians just because he was rebellious, and refused to go to that work? His rebellion did not change the purpose of God. When he refused, and said, Send, I pray thee, by the hand of him whom thou wilt send; why did not the Lord release him and send another? (See Exodus 4:13) The Lord had said, Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. That was God's word, and it could not be broken. Was that conditional? Was it not absolute? It was pertaining to the salvation of Moses and the children of Israel from Egypt in Canaan.

I might mention hundreds of things along that line, but must pass on. "He knoweth the way that I take; when he hath tried me, I shall come forth as

gold." Job. 23:10. Thus faith speaks. Had he gone astray? He had spoken the words which were too wonderful for him, he had honored himself. Why did not God cast him off? The Lord knew his way, and he intercepted him to turn him about, as He does all of His people. Those miserable comforters preached conditionalism to him, and the Lord condemned their sayings, as He does all the conditionalists of today. The Lord spoke to Job, and he saw the folly of his way, and confessed it before the Lord. Even so are his dealings with all his children. What was David doing in the horrible pit? (Psa. 11) Why did he not just obey, and come up? But no, the Lord must bring him up out of that pit. Surely now he can get on the rock. No, the Lord must put him there. Well, he can sing a new song. No, the Lord must put it in his mouth, then it is praise to God from first to last. Surely now he will never see sorrow any more. But hear him: "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me." "Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for ever? Hath God forgotten to be gracious? hath he in his anger shut up his mercies?" Oh how terrible! David, what are you doing with such an experience? Why not obey and rejoice, and praise the Lord? Ah! poor man! Hear him: "And I said, This is my infirmity," etc. Psa. 77. You, David, a child of God, the sweet singer of Israel, you have an infirmity? That is his word. Ah! this cloud. It obscures my vision of the Sun, and shrouds me in darkness, but in it are the refreshing showers of the gentle rain on the tender grass. Could I be without this? In the world ye shall have

tribulation, said our dear Jesus. What next, David? "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." Psa. 86:13

But who is this man David? Is he a common evil doer in Israel? No. A shepherd boy, the slayer of Goliath, the king of the enemies of God's people, a man after God's own heart, and with but one fault. It is he who was the standard for all the kings who were to follow, and whom the Lord called his servant. Then why all this trouble, and such great heaviness? We will let Paul tell us. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. Then, David, instead of rebuking you, as a vile sinner in the house of the Lord we extend to you the right hand of fellowship, peace and love as a dear fellow-traveler in the pathway of our God: Here the conditionalism goes down forever. Amen.

How about Isaiah? He saw a wonderful vision, and it was so terrible that he cried, "Then said I, Woe is me; for I am undone, because I am a man of unclean lips." How do you know? "For mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Strange that such a wonderful vision should have reflected so much corruption in the beholder. Very far from agency this, and in a child of God, too.

Jeremiah, give us a word. "The heart is deceitful above all things, and desperately wicked: who can know it?" Isa. 17:9. But was not Jeremiah one of the outcasts to say such as that? Read Jeremiah 1:5, and see that he was ordained by the Lord before he was born, and was kept all the days of his life by the mighty hand of God.

Jonah, we will hear a word from you: was told to go to Nineveh, and preach

that in forty days Nineveh should be overthrown. I would not go. I went to the sea and paid my fare to go to Tarshish, but a storm arose, and I was cast into the sea, and swallowed by a great fish. There I was in the belly of hell, and I learned that the Lord was ruler, he made me willing to do his bidding. He taught me that "salvation is of the Lord." and made me willing to pay my vows. Jonah, is that salvation which you say is of the Lord for time and for eternity? It is for now when the great fish will, at the command of the Lord, vomit me up on the dry land to do His commandment to me. Then it is for time. What had he done to bring about that salvation? Absolutely nothing, or it would not be of the Lord. Any part he had done it would be of Jonah.

I will pass from this, Our Lord said, "I can of mine own self do nothing." etc. John 5:30. Was he a free agent?

Paul said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 8:15. Was he a free agent? He surely was a child of God. Read all of it. Again, he said, "For by grace ye are (not were) saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Eph. 2:8,9 Saved for the present. Are saved. Any free agency in that? Any conditionalism? "Work out your own salvation with fear and trembling." Phil. 2:17. That is it, is it not? Who were to do this? The most obedient church to which Paul wrote. Not dead sinners, not those Christians who are out of the church, not even the disobedient in the church; but those who have always obeyed. Why, and by what power do they do this? 13th verse: "For it is God which worketh in you both to will and to do of his good

pleasure." He first works the will. Then every opposition is gone. He, in this way, works the do, and the salvation is worked out. There is nothing in the way when God works in them both the will and the do. Hence it is all of God. The commandment comes to them in the things which the Lord doeth in them. Then who or what can hinder them from working out their salvation? What power can offset, or in any way cause that this commandment of God shall not be done? Therefore there is none who can hinder that salvation from being worked out. It is they that receive the commandment who do it, but it is the Lord who first does it in them. God has possession of that heart, and He does not work disobedience in the heart. He does work in it both to will and to do of His good pleasure. Disobedience is worked in them by following their own lust. But at the time the Lord has appointed for obedience to reign He destroys their lustful powers to that extent that His will is done. Then they are swallowed up of their lust, and it proves to be to them the very belly of hell. There the Lord teaches them to obey His commandment and they do it. Thus they have to be destroyed in themselves before they walk in the commandments of the word. Thus they learn that salvation is of the Lord. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9,10. Not by works of righteousness which we have done, but according to His mercy

He saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3:5.

These things show the way we are saved, and the way our salvation is continued in us, and we in it, and when we have done all that is commanded we shall say, I am an unprofitable servant, for so it was my duty to do. The Bible abounds with so much testimony in praise of the Lord, and so much to show that we are grass, and dung, and dross; vile, nothing, cut off, doing nothing good, nothing but filth. I wish I could say it as I feel it, but have no words. I could write a book and not tell the half on either side. The good Lord deliver us from the awful Arminianism of conditionalism, free agency, and all such foxes as come into the vineyard and destroy the vine with its beautiful clusters.

Your brother and friend, hoping only in the grace and mercy of God for salvation for time and eternity.

L. H. Hardy

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#### PLEASE NOTE

WE ARE HAVING A GOOD RESPONSE TO HELP IN INCREASING OUR SUBSCRIPTION LIST. HAVE YOU SENT A SUBSCRIPTION FOR A FRIEND, RELATIVE, OR SOMEONE YOU THINK WOULD BE INTERESTED IN READING THE SIGNS? PLEASE HELP IN THIS REQUEST.

—EDITOR

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#### OBITUARIES

##### THOMAS EZRA GALLOWAY

God in His infinite wisdom and mercy has removed from the scenes of mortal existence our beloved brother, T. E. Galloway, whose soul departed from his fading tabernacle, Monday, January 12, 1976, to be with heavenly Father. Brother Galloway lived all his 83 years on earth in Wood County, Texas. He was a member of Hopewell Primitive Baptist Church and a retired farmer.

He married Sister Bertha Gilbreath, and to this union were born one son, Elvin Galloway of Winnsboro, and two daughters, Mrs. Grace

Cain of Grand Saline and Mrs. Martha Humphries of Edgewood; all were left to mourn his passing along with one brother, Henry Galloway of Sulphur Springs; eight grandchildren, several nieces and nephews along with many friends.

Brother Galloway had a great zeal and love for the truth and was a regular attendant as long as his health permitted him. He had the name by all who knew him as being a good man, honest and upright, full of kindness and love, always glad to welcome visitors, especially Old Baptists. His greatest joys came while talking and listening to the things pertaining to the wonderful words of his Heavenly Father.

Our church has lost a dearly beloved member. God has removed him from a world of trouble and suffering into a land of joy never again to suffer pain or sorrow. We believe our loss is his eternal gain.

His funeral services were conducted by the writer and Elder C. M. Haygood in Winnsboro Funeral Chapel. Burial was in Rock Hill Cemetery. Written by request of Hopewell Church in Conference, Saturday, April 10, 1976, and resolved that one copy be sent to the Signs of the Times for publication and one copy be kept for church records.

Joe L. Hamrick, Moderator  
Audrey Hamrick, Clerk

#### ANNIE B. CREDLE

May we bow in humble submission in the passing of our beloved sister, Annie B. Credle.

Sister Credle was born in Sladesville, N. C. July 10, 1883, and passed away January 19, 1976, making her stay on earth 92 years, six months and 9 days. She was the daughter of the late William and Eliza Bridgeman. Was married to Richard Y. Credle July 4, 1906, by Elder Wilson Lupton in Belhaven, N. C. This union was separated by death June 12, 1945. She moved to Norfolk, Va., January 1946 and united with the Norfolk Primitive Baptist Church June 16, 1946, by Elder R. B. Denson. She loved her church, the doctrine and all it stood for, and lived true and faithful to it and her loved ones. Her mother was a Primitive Baptist, and her grandfather, Elder Albert Cartwright preached for more than 40 years and was one of the original builders of the Primitive Church at Fairfield, N. C.

She leaves two daughters, Mrs. Harvey Williams, with whom she made her home at Virginia Beach, Va., and Mrs. Edward Cotton, Raleigh, N. C., and a sister, Mrs. Lida Williams, Virginia Beach, Va., two grandchildren and four great-grandchildren of Raleigh, N. C.

Her funeral was conducted January 21,

1976 by Elder Linwood McKinney, and she was laid in the arms of mother earth next to her husband in Belhaven Community Cemetery, to wait that glorious morning to see her blessed Savior whom she loved so well.

There is a time to every purpose; a time to be born and a time to die. She had run her course, and was ready to meet her God whom she tried to serve.

Done by order of the Norfolk Primitive Baptist Church Marh 20, 1976.

#### J. TAYLOR BOYD

Brother J. Taylor Boyd was born on September 14, 1897, in Athens, Texas, and was raised in Rising Star, Texas. It was there that on July 7, 1925, he married Flora Teague, daughter of the late Elder C. B. Teague.

Brother Boyd departed from this life on Sunday afternoon, April 4, 1976, in Dallas, Texas, at the age of 78 years, 6 months, and 21 days. He is survived by his wife, Sister Flora Boyd, of Dallas; one daughter, Mrs. Jeannine Walters; three grandchildren: Mrs. Pam Tedford, and Jeff and Phil Walters; one brother, J. George Boyd; one sister, Mrs. Willie Hughes of Rising Star; and a number of nieces and nephews.

Brother Boyd had been a member of Saints Rest Primitive Baptist Church in Dallas since December 1964, where he served faithfully in the capacity of deacon, to which office he was ordained on January 21, 1968. He loved to travel among the brethren, attending meetings among the churches and associations as long as God in His providence saw fit to have it so.

He rejoiced in the gospel of Jesus Christ, invariably expressing his hope in the shalls and wills of Jehovah and the hope of the resurrection of these mortal bodies in the glorified likeness of his Lord.

Brother Boyd was a valued member among the brethren both at home and abroad in his concern for the affairs of Zion, his steadfastness in doctrine, his Christ-like example of humble forthrightness, and his God-given wisdom in counsel. He is and will be deeply missed by those who have known him.

His body was laid to rest at Laurel Land in Dallas to await the resurrection at the coming of the Lord Jesus Christ.

RESOLVED, by Saints Rest Primitive Baptist Church in conference on June 6, 1976, that a copy of this be sent to the family, a copy be sent to the Signs of the Times, and a copy be recorded in the church records.

Elder C. C. Morris, Moderator  
Deacon Dean G. Connell, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 144

DANVILLE, VA., NOVEMBER, 1976

NO. 11

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 11/76  
IT EXPIRES WITH THIS ISSUE

IMPRESSED TO EXPRESS HER  
FEELINGS

Rt. 3, Box 295, Ruffin, N. C.

Dear Brother Spangler:

I don't feel I can rest until I tell you that I believe the Lord blessed you to preach Christ tonight. When you arose to speak there was a sincere prayer in my heart that the Lord would bless you, and bless me to see Him whom my soul loveth. It seems of late that I go through so many dry seasons, and that I feel separated from all that is holy and righteous. But tonight I felt elevated from the beggarly elements of this vile world and I could see my Lord in His glory. What a beautiful sight it is to behold this One who is my only hope of salvation.

The 53rd chapter of Isaiah has been a precious chapter to me for a long time, because I found Christ there. You spoke of searching the scriptures as a young boy. I too, Brother Spangler, searched the scriptures at an early age. There was a period in my life when I was as staunch an Arminian as anyone, for I was bent on working my way to heaven. This shows the natural tendency of the

human nature, for I had attended no church save that of the Primitive Baptist, and yet I knew nothing of their doctrine. I remember well studying the scriptures and even learning some by heart. The first Psalm is an example of this. I learned it by heart, and was so blind as to believe that I could order my walk in such a way as to fit the description of that righteous man spoken of there. But thank the Lord, that He showed me that it is not in man that walketh to direct his steps. Most importantly though, He showed me that I did not have to depend upon my own righteousness, which is as filthy rags, but that salvation is by grace, free and unmerited.

Another scripture had a great attraction for me in that early period, and that was the description of Christ's baptism. I do not know if that attraction was due to the scripture itself, or the beauty of the language in which it was written. I do know that I thought it very beautiful and, if I have been led of the Lord, I believe He was even then bringing me to the knowledge of Him.

In high school I remember defending the doctrine of predestination oftentimes in opposition to the whole class, except for a good friend who also felt inclined to defend the truth. And yet I am not sure that I had more than a head knowledge of this precious point of doctrine at that time. I am convinced that even

though I would have told you that I believed in salvation by grace, I did not at that time know the meaning of salvation by grace in my heart.

You remarked tonight of your experience of first hearing the gospel and wanting to hear more. I remember well Elder John Lee Smith preaching from the text, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." This was at a union meeting at Pleasantville, and the first time I remember truly feeling that I had not just heard with my ear, but with my heart.

Not long after this I went to Pine Creek on the 4th of July for the first time, and you preached from the 12th chapter of Hebrews, dwelling on the second verse. As you were so wonderfully blessed to portray a Savior "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," my heart was deeply touched, and I felt perhaps there was some hope that He died for me. I do not have the assurance that some have, and I know not whether I be embraced in that covenant, but I do know that if I have any hope it is Christ. He is the only door to heaven, and if I have Him, I need nothing else.

If not deceived, I trust the Lord has broadened my view of Him since I was baptized four years ago. I see Him as the great Mediator between God and man; and the Son of man and the Son of God; as the great High Priest who can be touched with the feeling of our infirmities; and the King of kings and Lord of lords; and as the Head of the church; as our Advocate; as a kind and gentle Shepherd; as the only true God and Father, our Lord Jesus Christ. What

greater blessing could there be than to be numbered with the brethren of Christ and be a joint-heir with Him? What more could one ask, or even desire?

Brother Spangler, I hope I have not been tedious. I felt a great burden to express what was in my heart. So often I feel that I am as Sister Mary Parker remarked of herself: "When I feel the most, then I am the most silent." I would not be thus, but I cannot do that which I would. Please overlook my errors for good and bear with my weaknesses, as I am the least in my Father's house. Once again, I would express how very much your beautiful sermon meant to me. It is not often that I am blessed to rejoice as I have tonight.

May the Lord continue to bless both you and Sister Spangler. I love you both, I trust, with the unfeigned love of the brethren that I hope has been placed in my heart. If given a mind to, please remember me in prayer.

In bonds of love,

Mary Lee

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#### IS GOD THE AUTHOR OF SIN?

Dearly beloved brethren and sisters:

It has been on my mind for some time to write a few of my feeble thoughts on this subject. I trust that God has indited the matter; if not, then this will be useless trivia.

It was recently brought to my notice that there are some, even among us who profess to be Old Baptists, who believe that God is the author of sin. It is not my intention to try and change their minds; for that is in the good hands of the Lord. I only intend to give my humble opinion and quote a few passages of scripture that I believe sustains my belief.

In Isaiah 45:7 we read, "I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." Prov. 16:4 states, "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Job says, "His hand hath formed the crooked serpent." God has a purpose in all these things, and He knew that sin would enter the world; but He did not create sin, because sin is not something that was created: it is the transgression of the law. John gives us a very positive definition of sin: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (1 John 3:4). I can in no way agree that God is the author of sin in that He would cause any man to transgress His holy law: for to do that would be charging God with sin. Under what law could He be charged? The law of man? God is the Lawgiver and His laws are just and holy. We are not even tempted of God to sin. In Jas. 1:13, 14, we read: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lusts and enticed."

When God formed man from the dust of the ground, He made him upright, but subject to fall. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." (Rom. 8:20). To be subject to something, one must of necessity be under its power. God placed Adam in the Garden of Eden and gave him a commandment. This commandment was given before Eve was taken from his body and returned to him as his help meet; but Eve was in Adam when the law was given, therefore she

was subject to the law. Eve did also know the law (Gen. 3:2, 3), but was deceived by the serpent. She ate of the forbidden fruit, gave to Adam, and he did eat. Neither of them was tempted or forced of God to break the only law He had given. Eve was a type of the church, and Adam a type of Christ. Eve was deceived, but Adam knew what he was doing. He could not bring back his wife, therefore he went to her. This was a shadow of what Christ would do for His bride, the church. And as Eve was in Adam when the commandment was given, so was all his posterity. Adam is the federal head of all the Adamic race; and because of this relationship we are all charged with this transgression of the law. Paul says in Rom. 5:12-14, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who is to come.)"

As I stated earlier, sin is the transgression of the law, God has a purpose in it, He in no way is the cause of the transgression. Let us suppose, however, that God did force, tempt, or in some manner cause us to sin. (May He forgive the thought!) In such a case what would be the need for mercy? for the agony and death of Christ? for repentance? We are helpless creatures, completely dependent upon Him for all our strength, and have nothing with which to resist His sovereign will. We would then be able to rightly say, "Who hath resisted his will? Why does he yet find fault?" It is a very shameful thing

therefore to suppose that God would cause one of His creatures to sin in order that He might have mercy on him only after he had done what he had no power to resist in the first place. Is it reasonable to believe He would do this to have reason to send His beloved Son into the world to suffer and die? The thought is blasphemous.

When Adam died in trespasses and sin all of his posterity was in his loins and therefore died with him; but God had a people, chosen in Jesus Christ before the foundations of the world; a people whom He has loved with an everlasting love (Jer. 31:3), a people to whom He gave His only begotten Son, (John 10:29 and 3:16). These same people hath He quickened who were dead in trespasses and sin. (Eph. 2:1). We (I say "we" because I have a hope, if I am not utterly deceived, that I am included), are passed from death unto life (John 5:24), because of His great love, mercy and grace.

Sin dwells in all flesh, but when one has been regenerated, born again of the Spirit, there is constant warfare between the Spirit and the flesh; therefore do we witness with Paul, "Oh wretched man that I am! who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord."

Dearly beloved, can you witness with me when I say I feel to be the greatest sinner ever born, and that I in time past freely and even joyously served sin in my flesh; and if it were not for the love, mercy and grace of God, I would still be a child of wrath even as others. It is my heart's desire and prayer unto the most high, holy and righteous God that you can thus witness with me. May He continue to bless you in all things; and may it be His holy will that you remem-

ber this poor worm of the dust when you are at the throne of grace. May He bless this effort to the edification and comfort of His children. Please place a mantle of charity over my many mistakes. All praise and glory be to the Father, from whom comes all good and perfect gifts. If I be not deceived of my poor sinful heart, I love each of you for Christ's sake.

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#### IN MEMORY OF ELDER AND SISTER GEORGE RUSTON

We are publishing the obituary of Sister Esther Ruston in this issue, written by Elders D. A. McColl and J. S. McColl. We are also publishing some very interesting accounts of incidents in Elder and Sister Ruston's life among the brethren, which we have taken from information furnished by their son, Dr. Frank Ruston. They often visited the churches and associations in the northern and eastern parts of our country, and are well remembered for their pleasant conversation and his able preaching, and for his Editorials in the Signs of the Times.—Editors.

Mother was born December 29, 1889 at 9 Gunter Grove, Chelsea, London, England, the daughter of Benjamin and Rhoda Martha (Barber) Aston. She met Dad at the age of 16 years at Chapel—noticed him because of "his beautiful tenor voice" and found out later that he was a student of the Royal College of Art in London.

Their love increased, and after her 21st birthday, led to her crossing the Atlantic on the Lusitania, meeting Dad in New York, and they were married in

Athens, Ohio, at his brother Will's home January 14, 1911. After a residence in Zanesville Ohio, they returned to England on account of the illness of Dad's mother, and I was born January 18, 1912. Dad returned to New York and got a position as a sculptor with an architectural firm; and Mother returned to America with me at 14 months old.

In the mean time Dad had found the Old School Baptists at the Ebenezer Church in New York and they became great friends of Elder John McConnell. Mother and Dad had come from Strict Baptist families and it seemed they had found a home, for "the people were lovely to us, and we dearly loved them."

Both Mother and Dad had for some time been going through a period of chastening from spiritual exercises. In fact after the birth of Rhoda July 4, 1913 she had a hemorrhage, and wrote, "I was so weak I got into a terribly bad condition, (physically and mentally). George had wanted to join the church in New York, and wanted me to go too, but I told him I had nothing I could tell them; and to go on without me, but he would not. He was tempted to think he had driven me crazy talking religion to me."

That evening when they were reading the scriptures, Mother wrote, "My mind was caught away from what he was reading, I saw clearly Jesus suffering on the cross, bowed down by my burden, and suddenly, (like the woman Jesus had healed who had been bowed down and could in no wise straighten herself up, and He laid hands on her and immediately she was made straight, and glorified God), I could stand upright. I told George but he thought it was just another phase of my melancholy. I could hardly wait until I could go to meeting

and tell those dear people what the Lord had done for me. I told Elder McConnell my story, and he called the church together after the afternoon service. They received me: and then Elder McConnell said, "What are you going to do, Mr. Ruston?" He said, "I've been waiting until I felt fit, but it says that the saints shall judge angels, so I will let them judge me;" and he was received too."

Mother and Dad were baptized December 14, 1913 by Elder McConnell. Dad was licensed to preach in 1915, and was ordained in 1916. In the spring of 1917 Dad accepted to be pastor to the churches of the Roxbury Association, and his and Mothers' membership was transferred to the 1st Roxbury Church at Vega. (Later the Lexington-Roxbury Association).

Mother was an ever mindful, loving mother to her family, a helpmate to her husband, ever available to help her neighbors from her practical and St. John's Ambulance nurses training. She was a true mother in Israel, for she complemented Dad's ministry, whether it was a Bible reference, visiting the sick and afflicted, or sharing a large correspondence.

In August, 1929, after a period of grave doubts, Dad was led to accept a call as pastor to the Covenanted Baptist Church of Canada, where the joint ministry which started in the Catskill Mountains continued. Their home in Dutton was a haven to their family and to the church as a whole.

Mother was cared for following the death of Elder Ruston in the summer of 1972, in the Babier Convalescent Home in Dutton, where she died October, 28, 1975. Her spiritual life was really her all to her, even though it was a series of ups and downs, as she puts it in a

diary entry, "Have had sweet little helps by the way, but often cannot write them down, and they slip out of my mind. 'My head thou dost with oil anoint, and my cup overflows.' It was not so much the words as the feeling accompanying them: such a gratitude to God that He should have mercy on such a weak, helpless, unworthy one as I, and gave me a hope in His mercy. I feel a warming of heart and a little lift by the way. Have many sweet things to look back on in my life when the Lord has appeared for my help. Some may wish they could be young again, but I do not. I feel I have something far better to look forward to, as Abraham, who 'looked for a city which hath foundations, whose maker and builder is God. For here we have no continuing city, but seek one to come.' How I have to thank God for His goodness to us in giving us His Word and applying it to us as food when we need it."

(See Obituary in this issue)

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#### ISAIAH 45:7

(Concluded from last month)

God is a holy, righteous God and man has transgressed the law. Who is man to attempt to hide his sins behind the predestination of God? "To shew that the Lord is upright; he is my rock, and there is no unrighteousness in him." (Psa. 92:15). Please keep in mind that the scriptures state there is not any unrighteousness in God. In John 5:17, we read that "all unrighteousness is sin." Again, sin does not come from God. If it did, then God would be unrighteous. Please think about that. John 7:18 also states there is no unrighteousness in God.

Now God certainly did have a purpose for sin to enter into the world. God created the devil. "By his spirit he hath

garnished the heavens; his hand hath formed the crooked serpent." (Job 26:13). It was in the decree, counsel, purpose, foreknowledge, predestination or providence of God that man would fall. Let us say it this way: God had a purpose in the fall of man. In the purpose of God, He had already made provisions for the remedy of the fall before the event took place. This knowledge is too wonderful for us! "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?" (Rom. 11:33, 34).

What a difference between sin and righteousness! It is man that sins. The righteousness that is acceptable to God is not a product of the flesh. Our own righteousness (of the flesh) is as filthy rags in God's sight. "It is God that worketh in you both to will and to do of his good pleasure." (Phil. 2:13). The righteousness that is acceptable to God has been produced by the Spirit of God. Man does not have anything to boast about (See Rom. 3:27). "Ye have not chosen me, but I have chosen you and ordained you that you should bring forth fruit." Works of the Spirit or good fruit mean the same. Let us sum the matter up. Man does the sinning and God does the saving.

We quote from the London Confession of Faith, No. 4, ch. 5: Of Divine Providence: "The almighty power, unsearchable wisdom and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men; (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1) and that not by a

bare permission, which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth, (2 Kings 19:23; Psa. 76:10, in a manifold dispensation to His most holy ends, (Gen. 50:20; Isa. 10:6:6, 7, 12) yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin." (Psa. 50:21; 1 John 2:16).

Dear reader, please notice carefully that sin proceeds from man and not from God. God created the wicked, but He did not create his wicked acts. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." (Prov. 16:4). The wicked acts are sinful. Yet the creature was made subject to vanity. (Rom. 8:20)

It has been said that the day of evil means the time when the children of God go through great tribulations. That is a good thought and if not deceived, I do believe it. Now I quote from Elder Samuel Trott, pg. 68, in the book, Predestination: "By the day of evil, we understand, the day in which God brings evil upon His people or upon others. It has pleased God to bring His church and people through great tribulations; from whence are their tribulations to arise but from the persecutions of the wicked?" Predestination by Elder R. L. Dodson.

Now, God is a sin-hating God. He is an Holy God, and a just God. "For thou art not a God that hath pleasure in wickedness: Neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity." (Psa. 5:4, 5).

We certainly believe that God has a purpose in the wicked, who are the

sword of the Lord. "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." Zech. 13:7. We are glad to know that God restrains the wicked acts of men.

We read that blood thirsty men will not live out half their days. (See Psa. 55:23). Hitler did not live out the days he would desire. He would have loved to conquer the world. I believe the scripture means that these cruel men shall not live out half the days of their expectation. By this, we can see the connection with Ecc. 3:2: "A time to be born, and a time to die. . ."

"For God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Cor. 14:33). These two words "the author" are added words by the translators. The original is: "God is not of confusion, but of peace in all the churches of the saints." The meaning is that God is never confused and cannot be a part of confusion. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (John 23:13).

God works in ways that are beyond our understanding. We cannot understand the ways of God. "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." (Isa. 55:8, 9). God used a lying spirit to carry out His purpose. (See 1 Kings 22:20-23). God has a purpose in sending strong delusion, and who are we to question why? "And for this cause God shall send them strong delusion, that they should believe a lie: that they all

might be damned who believed not the truth, but had pleasure in unrighteousness". (2 Thess. 2:11, 12). Please keep in mind that God is not of or a part of their confusion.

What does the word author mean? Webster's Dictionary gives this definition: "the maker of anything, creator, originator." If not deceived in my poor heart, it is with the spirit of love that I say the following: I wonder if those who believe that God is the author of sin really understand what they are advocating?

"The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." (Eccl. 12:10). In my opinion, they are not "acceptable words," to advocate that God is the author of sin. Expressions as these are misleading and tend to stir up confusion among the brethren. It is better to advocate expressions that are easy to be understood. (See 1 Cor. 14:9)

The scriptures do not support one in blaming God for his sins or hiding them behind predestination. David did not blame God for his grievous sin after he had committed adultery with Bathsheba, and was responsible for the death of her husband. He acknowledged that he had done it. "For I acknowledge my transgressions: and my sin is ever before me. Against thee, and thee only have I sinned, and done this evil in thy sight. . . ." (Psa. 51:3, 4).

Peter did not try to blame God for his sin in denying Jesus. "And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter

went out, and wept bitterly." (Luke 22: 60-62).

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. . ." (John 14:27) God is an holy God, and His people are spoken of as an holy nation. (1 Peter 2:9.

In closing, it is with much fear and trembling that I say I believe we are living in the latter days. The scriptures must be fulfilled and they tell us what must take place before the end of the world.

"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." (2 Tim 4:3). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1). It causes us to fear and tremble as we think of this expression: "In the latter times some shall depart from the faith." Almighty God has decreed that the time must come when some shall depart from the faith. The question comes to me: Will the Lord continue to bless me to hold to the truth and to bear witness to His name, or turn His back upon me and allow me to be one of those that shall depart from the faith? It is only through the mercy, grace and strength of the Lord that we can stand. As it is written: "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

May the Lord bless us to press on for the mark of the prize of the high calling as it is in Christ Jesus. (See Phil. 3:13, 14). "Wherefore seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin which doth so easily beset us,

and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1, 2). May the Lord bless us to earnestly contend for the faith which was once delivered unto the saints. (Jude 3).

May God bless us to hold to the truth, and seek the presence of God, and not seek after the favor of man. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3). May God bless the truth in honor and praise and glory unto His holy name. (1-3).

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(Please Note: The scripture reference given as Gal. 1:30 in the second paragraph of the above article in October issue should be Col. 1:20)

#### WHAT MANNER OF LOVE

*"Behold, (observe with care) what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."* 1 Jno. 3:1, 2.

In the foregoing, John, the apostle, and one of the twelve princes sitting upon twelve thrones, gives no occurrence of anything taking place, nor gives the least space of time between Christ's appearance and when we shall be like Him,

and see Him as He is. Again Paul, the apostle, and one of the princes sitting on the twelve thrones, judging the twelve tribes of Israel, has the following to say in bearing witness to the same truth as John, "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 all be changed." (1 Cor. 15:51, 52). Here again the apostle gives no occurrence of anything taking place between the sound of the trumpet, and "the dead shall be raised incorruptible, and we shall all be changed." with the exception of, "In a moment, in the twinkling of an eye."

Again, this apostle of the Lamb of God writes, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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." (Thess. 4:13-18).

Again this same apostle writes, "For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ: who shall change our

vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:20, 21). This change and fashioning our vile body is in accord with all the foregoing scripture; and indeed all the holy scriptures treating on the glorious resurrection of all the saints of God.

In speaking of the vile body, Paul said, ". . . It is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Therefore, "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:51-58).

All the foregoing scripture, and all the other scripture treating on the change and resurrection of the saints of God in Christ's likeness, have been and still are of great comfort to me; we have every reason to believe that they were to the apostles who were given the revela-

tion to see, believe and write the scriptures. Furthermore, the apostles believed that the same teaching would be of great comfort to all the people of Christ's kingdom in this life, throughout the gospel dispensation; otherwise they would not have exhorted them, saying, "Wherefore, comfort ye one another with these words." And these words were, as he had previously stated, "by the word of the Lord."

The prophet in reference to the redemption by the atonement Jesus made and accomplished for His people, writes "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 (past tense) received of the Lord's hand, double for all her sins." Isa. 40:1,2. So, likewise, just as the atonement Christ made for the sins of His people, is comforting to them, so is the doctrine of the resurrection of Christ, and of all His people, to be glorified in His likeness the very instant He personally appears unto them in all His glory, is of great comfort to them. And will be the fulfilling of their hope, and will be the fulness of joy, peace and rest in Jesus' likeness, to ever be with the Lord. For, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Now, we believe with all our heart and mind both by experience and the teaching of the scriptures, that ". . . the grace of God that bringeth salvation hath appeared unto all (all manner of) men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this

present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14).

All of these good works are wrought in them by the same spirit of grace which teaches them; and its teaching includes correction, reproving and rebuking, the trying of their faith, though it be tried as by fire, but afterward it yields the peaceable fruit of righteousness unto them that are exercised thereby.

After Paul had admonished the brethren, saying, "For we must all appear before the judgment seat of Christ: that every one may receive the things done in the body, according to that he hath done, whether it be good or bad," he followed it by saying, "Knowing therefore the terror of the Lord, we persuade men." Therefore we are persuaded that Paul not only knew the terror of the Lord by revelation, or the Old Testament, but by experience also, just as every child of grace knows it. For he most surely was one of these sons, "whom the Lord loveth" and chastens and scourges. (Job 5:17; Heb. 12:5; Rev. 3:10). Likewise one of those sons which John speaks of, "But we do know that when he shall appear, we shall be like him, for we shall see him as he is," and be one of the many sons which the Captain of their salvation will bring to glory. Surely, there is no greater evidence that a child of grace can have in this life that Christ loved him and atoned for his sins, than that He chastises and scourges him. "For if we be without chastisement, wherewith all (sons) are partakers, then they are bas-

tards and not sons."

The dear Lord of glory is not charging their sins to them by chastising them but simply bringing them to, and giving them repentance for the sins which He has (past tense) already atoned for. This is exactly what He (Jesus) is exalted a Prince and a Savior to do—"to give repentance to Israel, and the forgiveness of sins." This is directly in accord with His promise which He promised in the New Covenant, swearing to it and sealed it with His precious blood, saying, "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." All of our righteousness of the flesh is as filthy rags in his sight, and therefore we are taught and convicted that we are poor, needy wretches of ourselves, and therefore can only be a spared vessel of mercy: which mercy the dear Lord has promised to His chosen people, and for which mercy they humbly and sincerely desire and pray for. Likewise, they hunger and thirst after righteousness, and have His promise that they will be filled therewith in the glorious resurrection in His likeness. Here we have an earnest hope, faith and assurance that there we will receive the fullness in Jesus' likeness; and so shall we ever be with the Lord.

David ignorantly passed the sentence of death upon himself; but when the prophet told him, "Thou art the man," he confessed, "I have sinned against the Lord." Nathan said to him, "The Lord also hath put away thy sin." But Nathan further told David, ". . . the sword shall never depart from thine house," etc. (2 Sam. 12). This is evidence that though the Lord had put away David's sin, charging them to Christ Jesus, yet he would be chastised of the Lord, and

have to continually repent, begging for mercy and forgiveness: just as he testified to throughout his writings in the Psalms, saying, "Have mercy upon me, O Lord, according to thy lovingkindness; according to the multitude of thy tender mercies, blot out my transgressions." Thus David's entire writing is a mixture of joy and sorrow, repentance and praise, which was from his heart in the Spirit of Christ Jesus. If David had not had faith, hope and assurance that the Lord had put away his sin by the sacrifice of Himself, but would remember his sin against him at a later date, then he would have been of all men most miserable—without God or hope in the world. But instead, he did have these assurances, and could thereby say, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psa. 17:15.)

The poor woman brought to Christ condemned by the law of Moses, yet no man was worthy to condemn her, except Christ; and He did not, saying unto her, "Neither do I condemn thee, go and sin no more." And, while Jesus could and did forgive this poor woman's sins, just as He forgives all His people, even the chief of sinners, simply because and upon the ground that He would meet and satisfy divine justice in their stead by His own sacrifice and atoning blood upon the cursed cross; being made a curse for them. However, neither this woman nor David, nor any other of the Lord's people can forgive themselves of their sins: for God only by the sacrifice of His own Son can forgive sins. Regardless of how much they may seek repentance as Esau did with tears, God only sovereignly holds the key of repentance of forgiveness of sins. He, and He alone prepared Himself an offering in the

person of His true, darling, eternal Son, in truth and love. He was the offering, the only offering which He prepared for the redemption, sanctification, justification of His people. (Gen. 22:8; Heb. 10:5). And He (Jesus) being made perfect, who thereby obtained eternal redemption for His people, whereby nothing in time nor in eternity can be laid to their charge. Everything that Jesus did as a Redeemer and Savior of His people, He did it for them, and it is theirs by gift, set to their credit and benefit in the very presence and pleasure of the Majesty on high. And He is perfectly satisfied, reconciled and glorified, both in Himself and in His Son and in His people. And we truly, faithfully and sincerely hope that we believe that the Triune Jehovah, Father, Son and Holy Ghost, are three persons, but one in the essence of the divine nature. And that all He has ever done or ever will do, it is in perfect wisdom, righteousness and judgment, without any variableness or shadow of a turn. We further believe that all scripture is given by divine revelation, and is the only authority given for our faith, order and practice: whether it be in nature or grace, natural or spiritual, earthly or divine. All of which we are wholly and completely dependent upon the sovereign providence and grace of the all wise, almighty, true and living God of heaven, earth and all deep places.

"Now to him that is able to keep you (us) from falling, and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and Majesty, dominion and power, both now and forever. Amen." (Jude 23, 25)

John L. Sanders  
Tuscaloosa, Ala.

SOME THOUGHTS ON BEING  
UNABLE TO MEET WITH THE  
BRETHREN

Dear Brothers and Sisters:

I missed being with you Sunday and hearing about our dear Lord. I felt like I wanted you to know some of the things that are in my heart tonight as I was sitting here with such sweet thoughts of my dear brothers and sisters of the church.

What a sweet joy to meet together in the Lord's house and to feel the love of God all around. The great, almighty God has shown me so much love and sweet fellowship among the Old School Baptist people, that I could never thank Him enough. If I could only write all the joys and the sweet moments I have with the Lord! How to express such sweet hope is beyond me. Such a low, vile worm of the dust I am to be brought forth with what it is like to live in Christ, and in hope of the great joy to live beyond with our dear Savior and Lord, is almost more than this poor sinner can stand: For Him to help and lead us through this wicked world to the great beyond.

I thank Him for the sweet love and fellowship of all my brothers and sisters, and I pray that I shall never do anything to harm or hurt any of them in any way. May I be blessed to live with them, and die with them, and meet in the great beyond.

I am looking forward to Sunday, and if it is the Lord's will, may we meet in His house to hear our dear pastor tell us more about the One we never get tired of hearing about.

With love and sweet fellowship,  
Nannie Potter

ENJOYED THE MEETING

Rt. 1, Ruffin, N. C.

Dear Elder Spangler:

Both Fred and I enjoyed the Dan River meeting last fourth Sunday. When the preacher comes there is food given God's ministers to feed the poor and afflicted people of God. I don't know that I am one. I have hope from time to time from evidence given to one who feels she is less than the least of all saints; not worthy of the notice of God or His dear family, and made to beg God for mercy, not justice.

The preacher is Jesus—precious and dear is this One. He is the One we desire to praise above every name. There is none like unto Him. Man will fail many times; He never. Much rather could this sinful creature have one precious promise be given from Him, than to be the possessor of all the world. He came to me when I was in much trouble, saying, "Though all men may forsake you, I will never leave nor forsake you," and mine eyes ran down with tears as I felt encircled in His arms.

So often have I reached back to such dear scenes and tried to recall the sweetness, the dearness of His sweet presence. I am unable to do so of self. He must show again these things, the blind see, the lame walk, and the poor have the gospel preached unto them. Oh, how this should keep us beggars and open our hearts to receive the pure food God's ministers give to the hungry souls. The name of Jesus is praised in taking the things of Him and shewing them to His little children. Oh that one as I should be counted worthy to suffer with Him. What a blessing!

If we love Him, it is because He first loved us, and gave Himself for us. I believe I know what it means to go out and

weep bitterly over the errors of my ways also. I hope the tears I am made to shed are repenting tears, when none but He alone can see them—alone, yet not alone, cast down, but not forsaken.

Out of the depths of wo,  
To Thee, O Lord, I cry,  
Darkness surrounds me as I go,  
But Thou art ever nigh.

Fred joins we in love to both you and your dear companion.

A sinner,

Louise Cobb

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### HOPE SEEMS LITTLE AT TIMES

Elizabeth City, N. C.

Dear Elder and Sister Spangler:

It is time for me to renew my subscription, so am sending check for two years with a little over to use as you see fit. I do look forward each month for the coming of the Signs. I am glad we have people that can write so wonderfully, that we poor worms of the dust can read and be blessed to understand it to the joy of our souls. It is a great help when we do not have a way to go to church very often. I just feel so far away most of the time. I am hoping and praying He will bless me to wait on Him that He will never forsake me utterly. Oh, I long to feel His presence. I still have that little hope He will visit me once again.

Our hope seems little at times; it is all we have to cling to. But for it, we could not go on in this life. The Lord has been so good to me. It was so good to be up in Maryland and to see you and Sister Spangler once more, and hear you and Elder Poole preach so sweetly. It was a great joy. It is a wonderful place to visit. Beadie and I felt like we had been to an association when we got home. It is not long before we long to hear it again. I wish I could go to the

meetings more often, but I don't drive like I once did. I hope and pray the Lord will enable me to be contented with whatever my lot is in life.

Sister Spangler, I hope you are doing all right by now. Also hope this will find you both well and able to enjoy the meetings up your way. I was glad, Brother Spangler, to read the Editorial on Gospel Order. An interest in your prayers I crave.

In sweet fellowship,

Sister Catherine Vass

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### THE TRUE REDEEMER

When the true and living Savior has been revealed to a heart and soul, then we lay down old fantasies and traditions of men and follow Jesus Christ, who has forever saved His chosen people. The old has passed away and we see our living and precious Redeemer, whose name is Jesus. We do not esteem one day above another, but worship our Lord every day, and praise His holy name for His love, mercy and grace towards lowly sinners such as we.

It is then that we long to be perfect and holy, and instead we see ourselves as filthy rags. It is then that we know that we know that salvation is truly of the Lord, and not of ourselves. How helpless and unworthy we feel when our Redeemer reveals Himself unto us. It is then that we see ourselves as we truly are, and cry out for mercy. It is then that we learn that we can do nothing to merit our salvation, but all must be in and through the death and resurrection of our precious Lord and Savior. When He died and arose He forever sealed the salvation of His people. Only His chosen can know and understand this precious truth. He said, "My sheep hear

my voice, and a stranger they will not follow." How true this is!

The day I heard my Savior's voice, I was no longer able to follow the doctrines and traditions of man. And I learned what it meant to bear the cross when He said, "Take up thy cross and follow me." It was then that we learned we had a cross to bear. Oh how heavy that cross became to me for a long time. The anguish, the sorrow and bitter agony of my soul cannot be described by mortal man. Only those who have experienced it can know of what I speak. It is truly through much tribulation that we enter the kingdom where there is joy unspeakable and full of peace of heart and soul, which the world knows nothing of.

It is in Jesus' name alone,  
 My Father that I pray;  
 No other name to me is known,  
 For Jesus is the Way.  
 It was for me He bore the cross  
 Of agony and shame,  
 That I may never suffer loss,  
 But enter by His name.

The nailprints in His precious hands,  
 My Father, are for me:  
 He met for me all sin's demands:  
 He won the victory.  
 It is for me my Savior lives,  
 Before Thy holy throne;  
 Eternal life He freely gives,  
 To those who are Thine own.

Ethel Gilliland,  
 P. O. Box 103,  
 Panama City, Fla. 32401.

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—EDITORS

NOTICE OF MEETINGS

STAUNTON RIVER UNION

The next session of the Staunton River Union is to be held, the Lord willing, with Cane Creek Church, the fifth Sunday and Saturday before, in October, 1976. The Church is located on Highway 726, near Ringgold, Pittsylvania County, Virginia.

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

Fannie D. Wiles, Clerk  
 Elder R. S. Payne, Moderator

ANNUAL THANKSGIVING MEETING  
 AT DAN RIVER CHURCH

The Annual Thanksgiving Meeting will be held, God willing, at Dan River Primitive Baptist Church (Mayfield community) at 7:00 P. M. Elder James Poole is appointed to speak.

Elder D. V. Spangler, Pastor

Danville, Virginia

November, 1976

**SIGNS OF THE TIMES**

Subscription price \$5 per year — \$9 two years

*Published each month by***SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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All letters for this paper containing subscriptions and remittances, should be mailed to Danville, Virginia, as shown below.

All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.

**SIGNS OF THE TIMES, INC.**R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL****MEN HAVE A WAY OF THEIR OWN**

It is very grievous to those who know something of the working of the Spirit in their hearts, and are brought into the realities of true spiritual worship, to read in the public press and to hear through various mediums such as we quote:

"Mass evangelism, which only a few years ago was thought outmoded, is reappearing with dynamic impact.

By brilliant salesmanship, moving preaching, capable management, the arts of the hippodrome and amphitheatre are again winning men and women to Christ. Those

who find God by this method, and who resolve to live a new life, are being integrated into the churches by the most skilful educational evangelism yet developed."

—Washington Daily News.

To say that we may not expect anything else of men does not alleviate the distress. We are reminded of the feelings of Lot, as stated by the apostle Peter: "And delivered just Lot, vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

For more than forty years we have been reading and hearing, and sometimes seeing, the various doctrines and ways in which many present what they call the gospel, and the manner which they proclaim men are brought to Christ. With all this, we ask ourselves the question, How can men profess that the Bible is their authority — their only authority—and yet believe and proclaim as they do. Surely it is demonstrated that there are yet those whose eyes have not seen, ears have not heard, neither have entered into their hearts, the things which God hath prepared for them that love Him.

What child of grace, who sees and hears these things—these melodramatic methods of stirring up the flesh to fear and profession, does not realize the travesty upon wonderful and serious matters!

To some extent we were partaker of these things in our youth; so we can testify that men believe and practice only what they know. And it must be remembered that there is a way which seems right to them. But it also must be remembered that these things are always contrary to the revealed things of God; for, the carnal mind is enmity against God.

Perhaps there are not many who are insincere in what they do. But sincerity of purpose can never be held as authority for transcending the very fundamentals of revelation. Evidently there are not many who actually believe the Bible to be the written word of God—the revelation which God has given of His decrees and purposes. How many profess that it is, and at the same time believe and teach contrary to it! How many profess a zeal for the glory and power of God, and yet would limit the accomplishment of His purposes to the will and desire of men!

We are satisfied that the reason for such is that men neither know God, nor themselves — neither know the power and majesty of God, nor themselves as dead in trespasses and sins. But whether they know it or not, these things are true. To be dead in this sense is to be dead to all things spiritual, and to be without means or ability to rise above the things they have by the “spirit of man.” In this condition men have only a natural religion; and while they profess to believe in and worship the true and living God, they have their own notions about the matter, and are at variance with the things God has revealed.

It is impossible to reconcile their belief and practices with the plain import of revelation. And we may be sure that God makes no compromise with them. When God told Moses, “See, saith he, that thou make all things according to the pattern shewed to thee in the mount,” he was explicit. (Heb. 8:5). When Jesus said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out,” He was explicit. (John 6:37) So was the apostle when he said, “As we said before, so say I now again, if any

man preach any other gospel unto you than that ye have received, let him be accursed.” (Gal. 1:9). And do we not read, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim. 3: 16, 17).

So, all truth is laid before us by the voice of authority: and no man can go beyond (or fall short of) these things without disclaiming himself.

There is a situation which is not recognized by many, but which we must call attention to. And that is, the departure which began even in the days of the apostles and grew step by step during the years. These things the apostles warned against. They renounced the new things and those who taught them. Nevertheless, under the leadership of those who were far removed from the teachings of the Spirit, during the second and following centuries, many things were added both in doctrine and practice, until those who retained the name of Christians were so far removed from the pattern that scripture criterion meant little to them. Yet with all of this, it must be remembered that there were many who stood firmly against these new things, and those who followed them, are the ones who preserved the true doctrine and order of the gospel; and that these and these alone are they who worship God in Spirit and truth.

It is often stated by them that we need to return to the “old time gospel.” But in returning, they must not stop at the things of the Nineteenth Century, nor at the so-called Reformation, nor at the Third, nor yet at the Second Century, but all the way back to the apos-

tolie teaching, before there could be a returning to the old time gospel. Our readers may easily trace these departures in any of the many histories available, such as, Hassell's, Mosheim's, Neander's, Jones', Orchard's, and many others.

We have often pondered over the fact that a great majority of the members of religious bodies today (and during the centuries) are not concerned any farther than the teachings of their own leaders. They are followers of men. They are not interested enough to inquire into matters of doctrine and practices; and even if any are interested, they can find nothing wrong unless stirred up of the Spirit to make an honest inquiry. Such is the darkness that prevails in the hearts of both teachers and pupils.

These teachers would have us believe that we are not dead in trespasses and sins: not dead to spiritual things in our Adamic life, but that we have it within our ability to go far beyond the realm of nature and enter into the things of the Spirit of God. And this is in spite of the declaration of inspiration — by Jesus Himself—that men cannot see the kingdom of God except they are born again; and who declared it to be beyond the natural abilities of men by saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." So being born of the Spirit does not mean that by exercise of their natural wills men may bring themselves to this birth. It does not mean that a person may decide to change his ways, "accept Christ," and go through a form of baptism (baptismal regeneration), and are thereby born of the Spirit. Thou-

sands have done this who show no fruits of the Spirit; and we may safely say that thousands have "accepted Christ," whom Christ has never known in a saving sense, and who are as graceless as they ever were. Their very walk and talk proves it.

So, what do we have in today's "Return to Faith?" Why it is the same they have ever contended for. Thousands flock to their revivals — and what do they hear?: God sent His Son Jesus Christ into the world to save the fallen race of Adam, and that He has sent preachers, evangelists, etc., to present it to all men, and to use every means possible to persuade all men to accept the salvation offered; for God requires that men renounce the devil and the ways of sin, and believe on Jesus Christ; which they can do if they will. Men can be born again (which many will admit it is necessary) by showing their willingness, by prayer, being baptized and joining a church, etc. And that they can keep themselves in the way of salvation by keeping the faith, supporting the cause, and being full of good works, until they will finally inherit their reward for well doing when they leave this world.

That the above is the substance of modern preaching cannot be denied. We have ourself heard the terrors of hell described before unregenerated people with such agonizing fury that they have become so afraid of the devil that, in order to escape, they will attempt to do anything they are told to do. Their fear is such that they grasp at a straw; and the straw is nothing more than human will and effort. They make a profession, but many of their professions amount to nothing more than, If they will do the best they can—the best they know,

then God will reward them for their good intentions. Do not these say that God can do nothing for you unless you will let Him; do not they say that you must choose whom you will serve; do they not contend that God has done all He can, but that He wants every body to be saved?

But we forbear to pursue the subject further, except to say that when the end comes, when Christ shall have delivered up the kingdom to God, even the Father: when He shall have put down all rule and authority. (For He must reign till He hath put all enemies under His feet), and the last enemy, death, is destroyed, then every one of these whose names are written in the Lamb's Book of Life will be safely in the kingdom prepared for them from the foundation of the world; and there won't be a stranger to the amazing grace of God among them.

How clearly the apostle summed up the faith of God's elect in the eighth chapter of Romans when he wrote: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things, If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

We would not have any feel that we are opposed to moral teaching for the betterment of society. We are as much concerned about juvenile delinquency,

etc., as anybody. But we do wish to be understood as saying that human agencies acting on human intellect and conscience, go no further than human capacities for reform; and cannot be rightly called religion — that is, of the Lord Jesus Christ. Nor is this sort of reform worshipping of God in Spirit and in truth.

(While contemplating the present state of religion, we remembered that more than 20 years ago we had written somewhat on the same subject, and finding that it suited our present thoughts, we publish it again.

It is good to realize anew what the Lord has saved us from, and has given us a hope of eternal life, which He promised before the world began.—J. D. W.

J. D. W.

## VOICES OF THE PAST

"He being dead yet speaketh"

### SAMSON'S RIDDLE

*"Out of the eater came forth meat, and out of the strong came forth sweetness." Judges 14:14.*

The greatest thing in the world is love, and of all the various manners of love the love of God is the greatest. The Bible abounds in love narratives, most all of them looking forward to, or having their source springing out of the greatest love story of all: that of Christ and the church.

It is a singular thing that man is so fashioned that he likes to dwell on the subject of love. Books of fiction, we suppose, are more widely read and bring in their authors more remuneration than any other class of literature, and there are very few works of fiction but have a thread of love-narrative running through them. The fact that there is in human nature a principle which this sort of thing appeals to, makes such books profitable to those who put them on the market.

But of all the love-themes that ever occupied the minds of men, none are worthy of comparison with that love which the almighty God bore and still bears toward His people in His Son, Christ. This is a theme of love which only the pure mind, the spiritual mind, of the true believer can rightly contemplate, for the natural or carnal mind cannot know the things of God, since divine things are discerned only in the light of the Spirit. The most remarkable thing about Samson was his great strength, and had it not been for his strength he would never have had any riddle to propose to his enemies. That which called forth the exhibition of Samson's strength on this occasion was his love for a woman. Samson's life prior to his love experience is summed up in two short Bible verses telling of his birth, growth and of the Spirit's moving him. The Bible can be wonderfully brief and condensed when there is nothing of spiritual import to be recorded; again, it can be wonderfully elaborate and extensive when every minute detail has its spiritual import. Much space is given to the love affair of Samson with the woman of Timnath, while his childhood and youth are passed over in almost silence. This must be, because the love of Samson contains a spiritual lesson for the people of God.

It is this spiritual truth we desire to arrive at. Now, Samson was an Israelite, but he loved a woman of Timnath, and the people of Timnath were Philistines, that is, they were Gentiles. Being Gentiles, they were aliens to all things Jewish. They were strangers to the covenant under which Israel lived. However, there is no telling what love will do. It is more likely, much more likely, to leap over the barriers of caste and nationality than

it is to confine itself to one's own class or race or creed. Samson's father and mother were at a loss to understand his affection for this strange woman, and questioned him: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" But parents rarely have much influence in the love affairs of their children nowadays, and it was so hundreds of years ago in the judgeship of Samson. Samson asked not his parents to choose a wife for him, but followed the bent of his own heart, much as the young of this age now do. Now Samson, with all his imperfections, was a type of Jesus. He had to have imperfections, else he would have been too near like the Savior, and there could be, nor can be but one Jesus. He must have the pre-eminence in all things, hence each and every type throughout the Old Testament possesses singular blemishes which compel them to fall short of the substance they portray. Thus Samson had his faults to prove him mortal; yet, notwithstanding this, he foreshadowed the immortal.

Jesus said: "Other sheep I have which are not of this fold, them also I must bring." Jesus had sheep which were outside the Jewish nation; He had a people among the Gentiles; these are the "other sheep." Just as Samson's parents could not understand Samson's love for the foreign woman, so the Jews could not see how the Gentiles could possibly be included in the covenant which God made with their father Abraham. It seemed to Jews that Jews only should share in Messiah's kingdom. Just as Samson's parents thought their son should confine his affections to a woman of his own people, so the Jews believed Messiah, when He

should come, would exalt Israel alone and alone marry her unto himself. But God is able of stones to raise up children unto Abraham; this the Jews knew not. We would say, then, that the Timnath woman represents the church of Jesus among the Gentiles, the "other sheep" not of "this fold." These are by nature strangers to the covenants of promise, "without hope and without God in the world."

Now, between Samson and this woman of Timnath there roared a young lion against him. It is plain that this obstacle must be gotten rid of before he can come to her whom he loves. This young lion represents the barrier between Christ and His Gentile people. This lion is the "handwriting of ordinances that was against us which was contrary to us." This, Jesus took out of the way, nailing them to the cross and making a show of them openly. This handwriting of ordinances was the Mosaic covenant, and embraced all the rituals and ceremonials which God prescribed for the Jews, but which the Gentiles never had anything to do with. Samson rent the young lion as easily as he would have rent a kid, because the Spirit of the Lord came mightily upon him, so that he had supernatural strength, for we are expressly told he had no weapon of any kind in his hand. Just so, Jesus, because the Spirit was poured out upon Him without measure, and without the use of carnal weapons at all, destroyed the Mosaic covenant and put it out of the way. As Samson rent the lion, so the veil of the temple was rent in twain from top to bottom when Jesus cried with a loud voice and gave up the ghost. The law written upon tables of stone was fulfilled by Jesus only in its spiritual significance, literally it held no meaning for Him.

So far as the redeemed people of God are concerned, the handwriting of Jewish ordinances came to an end when Jesus died. This was the obstacle between Jesus and His Gentile sheep, and by the presence of the Holy Ghost mightily with Him He put it out of the way.

Some time after Samson had slain the lion, he returned to take this woman he loved, and turned aside to see the carcass of the lion. "Behold, there was a swarm of bees and honey in the carcass of the lion." He ate of this sweetness out of that which had formerly stood between him and his love. Jesus had to go away into death and the grave in order to rise from the dead for the justification of His people. Now, being risen, He returns in the Spirit to gather His people unto Himself from the east and from the west. Many are brought from the east and from the west to sit with Abraham, Isaac and Jacob in the kingdom of God. The north gives up, the south keeps not back, God's sons are brought from afar and His daughters from the ends of the earth. All this has reference to the bringing of God's people among the Gentiles in this present gospel age to the knowledge of the truth. As Samson returned after the slaughter of the lion to take the woman he loved, so Jesus comes back in the Spirit to gather His people from among all nations unto Himself after having taken out of the way the handwriting of ordinances which was against us Gentiles, being contrary to us.

This dead carcass of the lion yields sweetness and food on the return of Samson. So the dead carcass of the "handwriting of ordinances" is made to yield spiritual food to the people of God among all nations when Jesus comes in His Spirit now and takes of these Old Testament feasts and fasts, offerings and

sacrifices, rites, and ceremonies, and opens them up to our understanding as containing deep, spiritual truth. While all those Mosaic ordinances are a dead letter now, and no longer have power to terrorize the children of God, yet out of that dead carcass the spiritual Samson brings forth gospel truth and beauty for the delectation of the saints of God. We see now that the altars of burnt offering and of incense, the table of shew-bread, the seven-branched candlestick, the meat offerings, sin offerings and peace offerings, the Aaronic priesthood, the feasts, of trumpets, of tabernacles, of the pass-over and of the Pentecost, the sabbaths, etc., are all things which are dead to the Gentile church now, but when the Spirit of Jesus takes these dead things and breathes gospel meaning into them, we eat meat out of the eater and sweetness out of the strong. This is something which the Gentile people of God are now realizing in this present age of the world. Some of our ministers have been wonderfully gifted to preach from these Old Testament themes and to expound from them gospel doctrine. When this is done, though the handwriting or ordinances has been taken out of the way, the carcass yields honey to the comfort and edification of the inquiring, hungry souls.

We said in the beginning, had it not been for Samson's strength there would have never been any riddle to propound. So, had it not been for the omnipotence of God manifest in Jesus to the overcoming of His enemies, there never would have been any end to the old heavens and earth, therefore no triumph for the new. Hence there would have been no carcass for the bees to swarm in, no honey of gospel sweetness for the people of God. The love in Samson's heart for

the strange woman wrought the occasion for the slaying of the lion; so the love of God for us sinners furnished the eternal cause for the sufferings and triumph of Jesus on the behalf of His people. All we enjoy here or ever shall enjoy hereafter centers in the love of God. There would have been no election, no predestination, no effectual calling, no justification of the sinful, no glorification of saints, had God been otherwise than the God of love. While God is equal in all His attributes, just now, as we write, the attribute of infinite and eternal love seems to be the propelling power that actuates the Godhead in all dealings with creatures here below.

"Oh for such love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Savior's praises speak."

Written by request.

—L.

(Editorial by Elder H. H. Lefferts, December 1, 1917)

## OBITUARIES

### SISTER ESTHER RUSTON

The Particular Covenanted Baptist Church in Canada mourns the loss of a true mother in Israel in the passing of Sister Esther Ruston on October, 28, 1975; yet we mourn not as others who have no hope for we realize our loss is her eternal gain.

She was born on December 29, 1889 at 9 Gunter Grove, Chelsea, London, England, the daughter of the late Benjamin and Rhoda (Barber) Aston. At 16 years of age, she met at chapel the young man who later was to become her husband, George Ruston. A few years after, they were married in the United States, where both became faithful adherents of the Ebenezer Old School Baptist Church of New York, under the pastorate of Elder John McConnell. In December 1913, they were united with the Ebenezer Church. Subsequently her husband, George Ruston, was licensed to preach, ordained and became pastor of the churches in the Roxbury Association before coming to Canada in 1929, where they served so faithfully for over forty years.

She was predeceased by her husband, George in 1972 and two sons, John in 1941, and Henry in 1969. She is survived by a brother Benjamin Aston, a half-sister, Eunice Aston, and sisters Francis Barker, and Ruth Walker in England, and by two daughters, Mrs. Claude (Rhoda) Smith of Toronto, and Mrs. John (Ellen) Loaring of Windsor, and

one son, Dr. Frank Ruston of Nipissing, Ontario. There were twelve grandchildren and and fourteen great-grandchildren.

Sister Ruston will long be remembered here and among the many brethren in the United States for her faithful and earnest contention for the faith once delivered to the saints. Indeed she was a gifted helpmeet, devoted in every way to walk with her companion in the cause of truth. Her gift in the knowledge of the scripture was outstanding, her attentiveness to detail, her voice in song, her thoughtfulness not only as a member, but as a loving mother and friend in the communities where her companion served gave ample testimony to her desire to follow Jesus. How often in later years the two young pastors who have attempted to follow in her late husband's ministry sought and found comfort and solace by her bedside in the nursing home as she encouraged them to press on toward the prize of the mark of the high calling in Jesus Christ. They will ever miss her sensitivity to the need for encouragement of those called to serve Him.

We pray that God will continue to provide for and bless those of her family who survive. What wonderful memories we all have of the sanctuary of their home in Dutton, which was ever a haven of joy to those of like precious faith.

Her funeral was conducted on October 31, 1975 by Elders Alex and Stewart McColl from the Dunwich Meeting House with her remains being interred in the adjacent McKillip Cemetery.

Elder D. A. McColl  
Elder J. S. McColl

#### BROTHER WADE CLARENCE STRICKLAND

It has pleased our heavenly Father to remove from our midst our beloved brother, Wade Clarence Strickland. He was born in March, 1883, to the late Bennett Carson Strickland and Emma Price Strickland. He departed this life in March, 1975, making his stay on earth 82 years.

He was married to Sister Mary Ida Bunn Strickland. Their union was blessed with four children: two daughters and two sons. Surviving his death are his wife, Sister Mary Ida Strickland, one daughter, Sister Jewel Strickland Lamb, and one son, James Colon Strickland, one grandson and one great granddaughter.

Brother Strickland was a member of Creeches Church for 18 years. He was an humble brother; very quiet in appearance, and a believer of salvation by grace.

May it please our heavenly Father to bless those who mourn the loss of this dear one to feel their loss is his eternal gain.

Funeral services were conducted in Creeches Primitive Baptist Church by Elder D. B. Stokes. His sleeping body was laid to rest in the Creeches Church cemetery beneath a beautiful mound of flowers.

Written by order of the conference held at Creeches Primitive Baptist Church.

Elder D. B. Stokes, Moderator  
Jeffrey Creech, Clerk.

#### SISTER BERTHA BUNN HODGE

The Lord has seen fit to remove from our midst, Sister Bertha Bunn Hodge on September 30, 1975. She was born October 17, 1899, the daughter of the late William "Bill" and Cindy Ellen Collier Bunn. She was married to the late John Bennett Hodge who died February 6, 1947. From this union two sons and one daughter survive. Vick and Hubert Hodge of Route 2, Kenly, N. C.; Jean Hodge Bailey, Renoldsburg, Ohio; 15 grandchildren and 18 great grandchildren.

Sister Hodge believed in the sovereign power and grace of God and had been a faithful member of Creeches Primitive Baptist Church for almost 52 years. Her walk in life was one of much happiness and meekness. Her church and family will miss her, but feel our loss to be her eternal gain.

The funeral was conducted at Creeches Church by her pastor, Elder D. B. Stokes, with interment in the Church cemetery.

May the Lord bless the family and reconcile them to His will. "The Lord giveth and the Lord taketh away, blessed be His holy name."

Written as requested by Creeches Primitive Baptist Church in conference, December 1975.

Elder D. B. Stokes, Moderator  
Jeffrey Creech, Clerk

#### WILLIAM RONNIE HOWARD

In my sorrow, I will try to write an obituary for my grandson, William Ronnie Howard. He was born July 8, 1954, and was unable to walk, talk, or feed himself. His mind was real good especially spiritually speaking.

On or about November 23, 1971 he was received and baptised in full fellowship of Sand Hill Primitive Baptist Church. Here he enjoyed many good meetings. Ronnie dearly loved the children of God anywhere he met them, and all that met him, seemed to love him. He loved Jesus better than all other things. Ronnie said Jesus called him to follow Him. Now we believe that Jesus called him to come live with Him, that where I am, there ye may be also.

Ronnie wanted Jesus to come and get him, and give him a new body.

On the first day of June, 1976, we feel that Jesus took him home with Him, where He will give him that new body which Ronnie longed for so much. So we, his loved ones, will say, Sleep on Ronnie and take thy rest. We all loved you dearly, but Jesus loved you best. The only thing we, his loved ones could say would be, "Thank you, Jesus, for taking him home with You to that great new Jerusalem, where there is no need for the light of the moon nor the sun for the Lamb of God lights that City." There will be no afflicted bodies, no more sickness, sorrow, pain, nor death. All tears will be wiped away from our

eyes, and all will be peace and joy. Then we shall sing that new song of God and the Lamb in that city of God where the walls and streets are paved with gold as it was transparent glass in that world that will never end.

Funeral services for Brother Ronnie were main as long as we live. We feel our loss is held at Sand Hill Primitive Baptist Church officiated by Elder Curtis R. Raines, pastor, and a dear friend, Preacher Chance. Ronnie is survived by his parents, Coy and Katie Howard, two sisters, Shirley and Wanda, and their children, and his grandparents, Oscar and Mary Howard.

Brother Ronnie was laid to rest under a beautiful mound of flowers at Pollocksville, awaiting the return of Christ.

Written by Oscar Howard, by order of Conference, June 13, 1976.

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IN MEMORY OF OUR DEAR MOTHER  
LENA PRESCOTT SMITH KEY

It is with a sad heart that I attempt to write a memorial for our dear mother, Lena Prescott Smith Key. She was born December 11, 1884 in Carteret County, N. C., and died November 10, 1975, making her stay one earth ninety years and eleven months. She was the daughter of Josiah and Mary Ann Prescott. Her first marriage was to Joe H. Smith, December 17, 1902. He preceded her in death July 8, 1926. To this union five children were born. One son, Frank Pierce died at sixteen months, and one daughter died in infancy. She is survived by three daughters, Lila B. Ross, Idell Sawrey, and Cleo Walston; five grandchildren and five great grandchildren.

After living a widow for ten years she and Elder J. D. Key were united in marriage January 20, 1936. After his death in December 1953 she made her home with her youngest daughter.

Mama professed a hope in Christ and united with Old Hadnot Creek Primitive Baptist Church in 1913. She was baptized by Elder C. C. Brown. She loved and believed the doctrine of salvation by the grace of God. A faithful and devoted member of the church, she also enjoyed attending associations and other churches of the same faith, whenever she had an opportunity to do so. About a year before her death, her health began to fail and she was unable to attend services. During this time she received much comfort from reading the Signs of the Times and Zion's Landmark. Mama was ready to go home because she talked about it often. I believe with all my heart she is at peace

with her Lord.

She was hospitalized from September 15, until November 10, when she passed away. Her suffering, trials and tribulations she had to endure here were many, but she held fast to the faith that was given her from a higher power. We miss her so much; there is an emptiness in our hearts that will reher eternal gain.

Funeral services were held in Ball-Munden Funeral Chapel. Due to the illness of her pastor, her funeral was conducted by Elder Bob Lyliston and her nephew, Elder J. T. Prescott. She was laid to rest in the Prescott Family Cemetery, near her old home place under a mound of beautiful flowers, to await the return of her Lord, who will come for those that He died for, and they will be with their Redeemer and eternally satisfied.

Written by a loving daughter, Idell Sawrey

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JONAH SHEPARD

Our heavenly Father has taken from Cypress Creek Primitive Baptist Church, our dear brother, Jonah Shepard, born January 12, 1902 and died on February 29, 1976, making his stay on earth 74 years and 1 month.

He was married to the former Esther Horne and to this union were born three sons and one daughter, still all surviving.

By confession of faith, he united with the church on April 26, 1972, and received baptism by Elder Harmon Brown. He was a faithful member and attended as often as possible until his death. He loved his brothers and enjoyed meeting with them.

His funeral was held by Elder D. B. Stokes and his body was laid to rest in Onslow Memorial Park, Jacksonville, North Carolina, beneath a number of beautiful flowers.

His passing from this life will be his eternal gain.

Done by order of Conference that I write this obituary and that a copy be given to the family, one sent to the Signs of the Times for publication and one placed in the church records.

Written by Rovean Horne, Elder Harmon Brown, Moderator.

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"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. 5:1, 2.

# Signs of the Times

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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VOL. 144

DANVILLE, VA., DECEMBER, 1976

NO. 12

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## NOTE TO OUR READERS

Our readers will notice that all the articles in this December, 1976 issue, are taken from the December, 1876 issue—One hundred years ago. Your Editors felt that this would be interesting reading for everyone, since the writings of the brethren in 1876 were upon the same subjects they are now—one hundred years later. The doctrine and spiritual exercises have not changed. The Truth remains the same in every age, and under all circumstances. —Editors

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Warwick, N. Y., Oct. 28, 1876

Dear Brother Beebe:—As I enjoyed the privilege of meeting with our brethren at London Tract and the Salisbury Association, and shared with them in the disappointment we all felt in your absence, I have a desire to send you an account of those meetings, and of some of the incidents, to me, a very pleasant and I hope not unprofitable trip.

Accompanied by my wife, we took the cars at Jersey City on Monday, Oct. 9th, at 11:30 o'clock a. m., and traveling over the New Line, Brown Brook Road, we arrived at Philadelphia early in the evening, and were received with great kindness by our brother, Thomas Banes and his daughter, Sister Maggie, well known to very many Old School Baptists, and whose kindness we can never forget. We passed through Hopewell, the residence of our beloved brother, Elder P. Hartwell, who I saw for the first time. We remained in Philadelphia three days, visiting the great Centennial Exposition. It is indeed wonderful, and a world of curiosities, of nature and art, and to be known must be seen.

On Friday morning we resumed our journey, and exchanging cars at Wilmington, Del., took the train on the Western Road for Brandenburg, where we were met by our dear brother, Wm. H. Crawford, who took us to his pleasant and hospitable home in Chester, Co., Pa. This is a beautiful agricultural region, and everything indicated taste, thrift and enterprise. But alas, the destroyer had entered the home of our brother, and the residence which he had so beautified had been made desolate by the removal of his dear companion; and he showed me an advertisement, offering for sale one of the finest and best appointed farms I have ever seen. Brother Crawford said he had purchased and fitted up the place, expecting it would be a home for his wife and daughter after his departure, and where his other children, who lived some distance from him, could visit their mother. But said he, "All is passed away, and it is home to us no more." But they sorrow not as those who have no hope; and she who was the faithful wife and affectionate mother here, is believed to be the occupant of a fairer mansion,

which death can never make vacant.

On Saturday brother Crawford took us and Sister Mayhew, of Philadelphia, to the place of worship of the London Tract Church. There we met Elders Housel, Rittenhouse, and our dear brother, Elder William Grafton, whom I saw for the first time, and had the privilege of hearing him preach the unsearchable riches of the gospel of Christ. He labors lovingly in his Master's cause, and is beloved by the people of his charge. The last time I met with the brethren at their annual meeting, nine years ago, those venerable and faithful soldiers of the cross, Elders Barton and Conkling, were present, and the fact was alluded to by a number of the brethren present.

The meeting was pleasant and very interesting, and the preached word was listened to with deep attention. A holy calmness seemed to pervade the entire audience, and the words of the poet seemed most appropriate:

"How decent and how wise,  
How glorious to behold,  
Beyond the pomp which charms the eyes,  
And rites adorned with gold."

The meeting continued until Monday noon, when, taking an affectionate farewell we were taken by sister McConaughy in her carriage to the residence of our aged brother Griffiths, near Newark, Del. We found him mourning the death of his companion, who was taken away only two weeks previously. Elder Housel was with us, and the time was passed in conversation upon the things of the kingdom, and the happy state of those who, "absent from the body, are present with the Lord."

The next morning we bade our venerable brother farewell, not expecting to meet again on earth, and were conveyed a distance of eight miles to Kirk-

wood Station, on the Delaware Railroad. On our way to Salisbury we were joined at the various stations by Elders Hartwell, Chick, Rittenhouse and Hubbell, and quite a number of brethren and sisters constituting a large company when we arrived at Salisbury. Here we were met by brethren with carriages, who took part of our company, and were joined by others who rode with us to Pitts ville, where brother G. W. Mezick claimed the whole company.

Meeting was held in the district school house, and brother Housel and myself addressed the people. The occasion will be long remembered by the lovers of truth, and will never be forgotten by its enemies, if any were present. After meeting, the company being large, we separated, some staying with brother Mezick, while we went with Mr. Daniel Holloway, who entertained us with true southern hospitality, and the next morning took us to the place of meeting. The house of worship is situated in a grove, near the village of Powellsville, and the church is known as the Indiantown Church. We were early, and not many had yet arrived, but they soon came in from all quarters; and although the country seems sparsely settled, it was soon apparent that the house could not contain the multitude. The introductory sermon was preached by Elder J. D. Hubbell, of the Lexington Association, N. Y., and was a plain, scriptural presentation of divine truth, setting forth the "Lamb of God" as the only hope and Savior of sinners. The association was organized by choosing Elder E. Rittenhouse Moderator, and brother J. L. Staton Clerk.

The letters from the churches were excellent in sentiment and spirit, and one in particular, from the Salisbury Church, read by brother Chick, I have

seldom heard equalled. It was listened to with the deepest attention; and the Clerk of the association would confer a favor upon the readers of the Signs by sending a copy of it for publication. The business of the association was conducted in a quiet and orderly manner. The preaching was varied in subject, but there was but one theme, Christ and Him crucified. The ministers evidently felt the force of the truth they proclaimed, and this made the impression on the audience more apparent. One sermon in particular created a profound impression. If the human countenance ever speaks, the language of each one was, "That man means me"; and lest any might misapprehend, he plainly told them he did, and meant his brethren in the ministry also; but as he took a liberal share to himself, we had no just reason to complain.

Meetings were held at various places, Elder Hartwell and Chick preached on successive evenings at the house of Mr. James Laws, whose large heart would have been satisfied with nothing short of entertaining at his spacious mansion the entire association, if it had been possible. His venerable parent now eighty-four years of age, enjoyed the society of the brethren and the meetings very much. He is nearly blind, and reminded me very much of our dear brother Woolford, whom we saw at Fishing Creek, nine years ago. A large number of brethren were entertained by Mr. Adkins, and the evening was occupied in the relation by several brethren, of their religious experiences. It was full as pleasant, and pronounced by some as profitable as if there had been preaching.

The attendance each day was so large that seats were prepared in the grove, and the ministers standing at the door,

perhaps preached to as many as were in the house. The deepest attention was paid to the preaching, and the best order and decorum pervaded the large audience. Abundant provision was furnished for all, and each day many baskets might have been filled of that which was untouched. I saw a table, at which colored people were eating, waited upon by a well-dressed white lady, who appeared as solicitous for their comfort as if they were the noblest in the land. I asked one, an aged man, "Have you long known these Old Baptists?" A smile beamed on his face as he answered, "Yes, a good many years. I'se one of 'em."

On Friday the meeting closed, and the visiting brethren were compelled to bid their kindred in Christ farewell, and the lingering grasp of the hand and the tearful eye, showed that it was most reluctant. It was declared by very many, one of the most pleasant meetings they ever enjoyed. Our generous friend, Mr. Laws, sent a carriage full of brethren and sisters to Salisbury, a distance of fourteen miles from the place of meeting. Brother Chick preached for the church in the evening, and the next day we started for home, the brethren accompanying us in the cars. Owing to a heated axle the train did not reach Philadelphia in time for us to take the train for New York City; and availing ourselves of the kind invitation given us by brother and sister Craven, whom we met at the London Tract Meeting, we went to their house, and on Sunday met with the "little flock" at the room where they worship. Although but few in number, and without a stated minister of the word, they have learned by sweet experience that better is a dinner of herbs where love is, than the greatest of what

the religious world regards as luxuries, where that heavenly grace is wanting; and obeying the heavenly command, they forsake not the assembling of themselves together, as the manner of some is. May the Lord of the harvest soon send them one to go out and in before them, to feed them with knowledge and with understanding.

Brother James Thomas and his wife spent the evening with us at the house of Brother Craven, and it was pleasantly, and we hope not unprofitably, occupied in religious conversation. The next morning we bade our dear brother and his family farewell, and started for home, which we reached the same evening, and found family, kindred and friends all well, and we trust all grateful to the God of mercies for his care and divine protection.

Here the narrative might properly end, but several were of so interesting a character that I will incur the risk of being regarded as prolix, and briefly relate a few of them.

Our dear brother Poulson is the only ordained minister at present in the Salisbury Association; but unless the opinion expressed by several of the ministering brethren, and in which I fully concur, is greatly at fault, it will not be so much longer. There are talents there which the Lord never designed to be wrapped in a napkin and buried in the earth; and I am fully convinced the time must soon come when those upon whom they are bestowed will esteem it as the chiefest of their delights to proclaim among their brethren the unsearchable riches of Christ.

We met our friend, Mr. Ebenezer McColl, of Ontario, Canada, and his brother in Philadelphia, and as he had previously visited the Centennial build-

ings, he kindly acted as guide to us, and contributed very largely to our enjoyment and instruction. Sister Maggie Banes accompanied us each day, and having been often at the place, was almost as familiar with the labyrinths as with the streets of her native city. Their kindness can never be forgotten by us.

Soon after meeting brother Chick, on our way, he said, "You will see at the association what is seldom witnessed, twin sisters, so greatly resembling each other that their intimate friends can hardly distinguish one from the other." At the recess on Wednesday he called me aside, and introduced me to the sisters Townsend; and truly his words were verified, for scanning their countenances I failed to perceive the slightest difference. They are indeed as like as "twin roses on the stem." And if I may use the expression, they are also twin sisters in Christ, for brother Chick informed me they were at one time brought to the knowledge of the truth, and baptized together. Few, I think, can behold them without the poem arising to the mind:

"They Jesus' image bear,  
How lovely is the sight;  
With Him they surely shall appear,  
In everlasting light."

At the house of Mr. Adkins, on Wednesday evening, we met brother Cain Hurley, whom I consider one of the most remarkable men I ever met. His great grandfather, James Reed, was born in Dorchester Co., Md., and removed to Kentucky when that state was a territory. He died there in the year 1855, at the age of one hundred and twenty-seven years. At the time of his death he had seventeen children, all living, the eldest one hundred and three years, and the youngest seventy three years of age. Brother Hurley is now eighty-four years old, but does not ap-

pear over sixty. He has never tasted ardent spirits, beer, cider, lemonade or coffee, or ever used tobacco; never attended school a day in his life, but has taught school two and a half years; has been Justice of the Peace thirty-seven years, and only one appeal has been taken from his decisions, and that the court dismissed; has been married three times, and been the father of twenty-five children; at the age of eighty-two years he walked twenty-five miles in four hours and thirty-six minutes, and said he could easily walk fifty miles a day; he inherited no property, and is now the owner of four hundred acres of land; he has undergone enough to kill half a dozen ordinary men; once a loaded cart fell over on him, and he lay crushed beneath it three-quarters of an hour, and for sixty-seven days unable to rise up, or turn himself in the bed. One of the brethren present jocosely said, "He had not a whole bone in his body;" and he was not so very far out of the way. His collar bone, an arm, three ribs, and a leg have been broken; and the pelvis, or bony case in the lower part of the body, has been broken in three places. He never made a wish. Brother Chick rode with us from the place of meeting to Salisbury, and as it was raining, rather mischievously said, "I wish we were at Salisbury, don't you?" The answer came as quick as thought, "No, I don't care a thing about it." He has been a member of a church twenty-seven years, and on Saturday before the association rode twenty miles to attend the church meeting. He is very quick and unobtrusive, and it was only by close questioning that I drew from him the facts I have narrated. His modesty will not allow him to consider himself in any respect a hero. Judging from his hale ap-

pearance, it seems not improbable that he may live to be as old as his long-lived ancestor.

While at Salisbury we visited, in company with sisters Mary and Susie Woolford, the "big oak tree," standing on an eminence in the center of the village. It is twenty-four feet in circumference, four feet from the ground, and is the largest I ever saw. An incident in its history was related by sister Woolford while standing under its branches.

Many years since a Baptist minister named Baker was preaching to a congregation standing under the shade of the tree, when a word was brought that a "cruel and blood-thirsty man," armed with a gun, was approaching, having sworn to kill the preacher in the midst of his flock. The female part of the congregation were very much frightened, but the undaunted servant of God seemed only to wax bolder, and continued his discourse in even a louder toned voice. The God in whom he trusted did not fail him. His enemy, before he reached the place, learned that a fugitive servant who had fled from his master, being pursued, had entrenched himself in the loft of a building, and being armed, declared he would kill any man who attempted to arrest him. The bold, bad man at once declared he would take him; and proceeding to the place, as his head appeared above the floor of the loft the fugitive shot him dead. As I listened to the narrative how appropriate seemed the words of the apostle Peter, "And who is he that will harm you, if ye be followers of that which is good?"

Yours in the bonds of the gospel,

WM. L. BENEDICT

## REVELATION 22:5

*“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.”—Rev. 22:5.*

This is written of the holy city of God and its foundations, and is what the angel of the Lord showed John, and then said unto him, “These sayings are faithful and true: and Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.” All this has not yet been fulfilled, neither will be until that which is perfect is come, and that which is in part shall be done away; for these perfect beatitudes and this full-orbed brightness of glory belong not to the earthly, but heavenly state of the kingdom of God. When the vail of the flesh shall be rent in twain, and the darksome valley of the shadow of death shall be left behind, and mortality shall be swallowed up of life, then all this heavenly glory shall be revealed in us, who are the children of the resurrection, and all the redeemed tribes of Israel, as the saints of the Most High, perfected in the image of the risen and glorified Son of God, shall in bodily presence enter into and possess the kingdom of Life and Light in all the perfection of beauty and glorious radiance of light celestial and blissful fruition of life eternal. It was of this transporting and true vision of the new Jerusalem that the rapt and inspired John here wrote so wondrously, in simple, sublime style, saying, “And there shall be no night there.” Not so is it here upon these mortal shores of time; for “the children of the day”, though they “are not of the night,” and “not of the world,” yet they “are par-

takers of flesh and blood,” which is to them as a dark glass and heavy vail. True, as born of the Spirit, they are of God, “who is light, and in whom is no darkness at all.” Therefore they are “the children of light,” and “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;” and now, while this continues, the earthen vessel obscures or hides the glory of the invisible God, so that “now we see through a glass darkly,” and “know in part” only. And just as Gideon and his little army must first break their earthen pitchers in which their lamps were burning, before the full light within could shine out and be seen, so this earthly body of the saint must first be broken, as the body of Christ was broken, and as the grain is crushed and the bread is broken, before the shadows of the night shall flee away, and the brightness of the resurrection morning and the glory of God shall shine fully upon us.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.” When that glorious day of eternity comes, then we who have received the first fruits of the Spirit, who have part in the first resurrection, and serve the Lord in the first sanctuary, the holy place, shall enter into that within the vail, where the glorious Forerunner is for us entered, and shall see and know and enjoy all the beauty and blessing and glory of the holy of holies, and the dwelling-place of God and the Lamb, where there is no night; for God is our everlasting light; and there we shall see face to face, know

even as we are known, and reign forever and ever, as heirs of God and joint heirs with the Lord. That truly will be the Lord's Day, the day without a night, the day of an endless life, and we as clothed in light will rejoice and be glad in it. When we shall thus appear in glory then indeed our whole body shall be full of light, and our whole spirit and with the fulness of God and the likeness of his beloved Son we will be *satisfied* world without end.

D. BARTLEY

October 21, 1876.

Near Pitt's Wharf, Va., Sept. 11, 1876

Dear Brother Poulson:—With a deep sense of my weakness, and in much fear, I attempt to write you what I hope the Lord has done for my poor soul. But I feel sure you will make allowance for one like me.

If I remember rightly, when I was about fourteen years of age, I thought a great deal about dying, and felt myself to be a lost and ruined sinner, and often thought I would like to be a Christian. When these deep, sad feelings would come on me I would go off by myself and weep, and try to ask the Lord to forgive my sins; for I felt myself to be so great a sinner, and I thought I was going to die, and what would become of me? I feared that after death I should be lost forever. At times I would think, when in this state, that perhaps if I lived to grow up, when I became older I should be better prepared for death; this would somewhat allay my trouble, and I would feel better. I often thought it was strange that I had all this sadness and trouble come on me, as my mother had tried to raise her children without

sinning, so far as she could; and when I had grown up, I had tried to avoid sinning, so far as I could; but this did not make my burden any lighter. I would try to wear this dreadful feeling away, and would go in young company, and my depression would seem to be all gone; but it would return again more severely than before. I kept this all to myself, and thought myself like one alone, "Oh, is there anyone like me?" At about this time I went mostly to hear the Methodists, attended their protracted meetings, where I heard of many getting religion, as they said; I thought if that would give me relief I would also go forward, for I felt in need of all that could be done. Although I did not believe their doctrine, yet I went forward several nights, and tried to pray with all my heart; but my prayers did not seem to rise any higher than my head. They would say to me, I know you have got religion, if you would just put your confidence in yourself and arise. But I knew I had not felt any change, and so I stopped going, as I had no hope that going there would do me any good. Indeed I often felt that I was beyond the reach of mercy, that I was one of those to whom the Lord will say, Depart from me, ye workers of iniquity, for I never knew you. I had often heard preachers say, You can get religion if you will seek for it; if you will go to Jesus he will have mercy on you. But I was like the poor publican, who could not so much as lift his eyes to heaven, but could only say, God be merciful to me, a sinner. I continued more or less in this state of mind until 1874. In that year, on the tenth of February, my dear little sister was taken home to rest, as I hope; and on the ninth of September my dear father was also taken from us, and oh what

a trial. I thought how soon I might be the next one of our family that would be taken, and I not prepared. I thought that both of my troubles were almost more than I could bear, and my heart seemed almost broken; but our blessed Lord works all things for the best. So I continued on with my heavy load of guilt until late in the fall, when the Protestant Methodists held a protracted meeting. I said to my mother that I would go and look at them a while, and so I went, and she went with me. When the call was made for mourners, and all who wished to be prayed for too come forward, I at first thought I would not go, for it could do me no good; then I thought was it not hard if they should all be saved, and I lost? Such foolish thoughts came into my mind, and it seemed to me that I could not stay away, for my sins were more than I could bear, and so I went and tried to pray, as well as I could. The next night I attended and went forward again, and there at the foot of the cross, tried to pour out my soul in prayer to God, and while there I thought I felt relieved of my burden, and tried to tell them how I felt; but it seemed as if they could not understand me. But I thought this was not religion, because I could not enjoy it as others seemed to. I thought before I left the place that I was deceived. I returned home and retired to bed, and the next morning my trouble was as great as ever it had been. I felt that I was deceived, and had deceived my friends. It seemed as though something told me I had committed a great sin in pretending to have that which I had not; and I thought if I were as I was before I would have less sin to answer for. But before night I was relieved and felt perfectly calm, and felt to say, "Bless the Lord, O my soul, and all that

is within me bless his holy name." I have never had such a burden since that time; but I often have doubts and fears that I am deceived, and have deceived others. Now I began to be in trouble in regard to joining a church. I thought I would not be hasty, but believed the blessed Lord would lead me right. I went among other denominations, but none of their preaching suited my feelings except the Old School Baptists. With them I desired to have a home; but I felt too unworthy to have a home with such blessed people. I would go to Nassaongo Church to hear the preaching, and I do believe that what I there heard was the gospel; and I felt that I was drawn that way so strongly, that when I would come away it would be with a heavy heart and dissatisfied mind, like a lost sheep that had wandered from the fold and had no home. I had put it off as long as I could, and Saturday before the fourth Sunday in July I went to the church, was received by them, and on the next day was baptized by you; and ever since that time I have been so much better satisfied than I was before, that I would not be out of the church for anything in the world, although I feel my weakness and unworthiness so as to make me fear sometimes that I am not one with them. But I am often comforted by the words, "We know that we have passed from death unto life because we love the brethren." And oh what joy it affords me; for I know that once I did not love them, but now I do. Take from me the love I have for you, and I should have but very little to depend upon as assurance that I have passed from death unto life; for

"'Tis seldom I can ever see  
Myself as I would wish to be;  
What I desire I can't attain,  
From what I hate I can't refrain.

"So far from God I seem to lie,  
Which makes me often weep and cry;  
I fear at last that I shall fall,  
For if a saint, the least of all."

I have felt a desire to write you, because when I went before the church I felt too weak to say what I desired to satisfy the church. I will bring this poor scribble to a close, for I fear that what I have written will fail to be satisfactory to you or to the church. Do with it as you please, and all will be right. I can only say, I am a poor sinner, and if saved at all, it is by grace alone, and for nothing that I have done or can do.

Your poor, unworthy sister,

M. S. CHESER.

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Frankfort, Ind. Oct. 1, 1876.

My Dear Brother Beebe—and, I trust, companion in tribulation and the kingdom and patience of Jesus Christ. Permit me to unburden my downcast soul this morning, by talking a little while to the poor and afflicted family of God.

The Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." Is not that enmity still seen and deeply felt by many of the living family of the Lord Jesus? In the time of the old prophet Elijah, when Ahab and Jezebel ruled in Israel, the children of the Lord had to hide in caves and dens of the earth, because of that bitter enmity. The poor old man had to flee for his life, and sat down under the juniper tree, and requested that he might die. Ahab's sons and Jezebel's daughters are still living, and would slay all the Lord's prophets very soon, were it not that the Lord God Omnipotent reigneth. Oh that I could be still and know that the Lord is God. Is not this the day of trouble and the hour of temptation that is to try them

(the saints) that dwell on the earth? Oh that I knew where I might find him! Behold, I go forward, but he is not there, and backward, but I cannot perceive him.—Job 23. I have found much comfort in the seventy-first Psalm, if one so very unworthy as I can claim such blessed promises. 1st verse, "In the Lord do I put my trust; let me never be put to confusion." 5th verse, "For thou art my hope, O Lord, thou art my trust from my youth." 9th verse, "Cast me not off in the time of old age; forsake me not when my strength faileth." 16th verse, "For I will go in the strength of the Lord; I will make mention of thy righteousness, even of thine only." 20th verse, "Thou which hast shewed me great and sore troubles." "Now also when I am old and gray headed, O God, forsake me not." Such scriptures as speak of the deep trials and afflictions of the Lord's children, seem to suit me in this day of great trouble. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a moment, until the indignation be overpast."—Isa. 26:20. But I hope I know in whom I believe, and I also believe he will keep poor me, and through the finished work of the Lord Jesus give me a place with the sanctified in endless glory.

LOTT SOUTHARD

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Franklin, Ind. May, 1876

Dear Brother Beebe:—(If one so unworthy may call you brother.) I have often desired to write something for your valuable paper, could I be assured that I could write anything that would comfort even one poor, temptest-tossed soul. I take much pleasure in reading the communications of the dear people

of God, they describe so well my own feelings, and if ever I am saved it must be entirely through the merits of our Lord Jesus Christ. Many times I am made to rejoice in the Lord, while at other times all is dark, and I feel that I am left to grope my way in darkness; and oh how awful is that loneliness, to feel that we are forsaken by the Lord! Even then I am made to confess that it is just and right; and if He never again lifts upon me the light of His countenance, it will be right; I deserve it; yea, I deserve everlasting death. I know I desire to live as becomes an humble follower of Christ, but I come so far short of living as I should, like Paul, I am made to cry, O wretched one that I am! Who shall deliver me from the body of this death? I cannot say with the boasting pharisee of the present day, "I have done great things, therefore the Lord has blessed me; I tarried long among those boasting ones, but I could not be satisfied. They did not preach the way of salvation as I hoped the Lord had taught my poor soul. Writing this brings fresh again to my memory the sore conflict of mind I endured while trying to stay away from the Old Baptist Church. I could not become reconciled to the doctrine of election, until about a year ago, and since then my mind has been at rest in regard to my duty. I am no more fettered with the thought that I was trying to uphold a broken down system. I no more hear that voice, saying, "Come away, come away from such a people." I know I am the same ungrateful wretch but I am now with a people who do not boast of their goodness. Oh, if I were half as good as the dear saints of God, I feel that I could be satisfied. Yes, my mind is at peace concerning my duty, and it seems to me

that if every quickened soul could realize but for a moment this peace of mind, they surely would not stay away from the place where they feel the Lord is calling them. Jesus says, "He that is ashamed of Me before men, of him will I be ashamed before My Father and His holy angels." When we know His will, and do it not, do we consider that Jesus is ashamed of our conduct?

From your little, unworthy sister,

SOPHRONA B. THOMPSON

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Baltimore, Md., Jan. 23, 1876

Eld. G. Beebe: Dear and venerable Brother:—As I take up my pen to address you merely the business note, (which I ought to have done more than a month ago) I feel a renewed sense of the favor of the Lord still vouchsafed to His children, in permitting you to labor in His "vineyard." I am so very cold and indifferent nearly all the time, so much of my first enthusiasm seems to have died out, even this early, that I do not know oftentimes whether I have any love, either for the cause or people of our God. Still when I think of you, the place you hold in the affection of so many—remember the fatherly interest that you manifest, as well as feel, and see, too, how closely interwoven with the comforts that you enjoy are the trials which the heavenly Father even yet sees best to send, I cannot restrain the longing to once more grasp your dear hand, and to listen to your familiar voice. Whether it is the memory of a sweet dream, with which you and others were connected, or whether it is that there is still, aay down in my heart, a life that appreciates the food on which the children live, I do not know. Sometimes I seem totally without evidence.

Again, when others testify to the same experience of discouragement—others whose position seems to us beyond doubt or question—I feel that perhaps I ought to take courage. But the sweetest moments that I know, are when, in spite of a total lack of evidence, comes the thought that “even to me” this grace may belong. Nothing can separate God’s children from His love; and a hope, not in frames or feelings, or in seeming evidence, but in Christ, is for a moment enjoyed. But these moments come so seldom, and all the rest of the time seems so barren of spiritual fruit, that even acknowledgment and confession seems almost hypocritical. Truly, “What I am ’tis hard to know.”

I hope the new business arrangement you have made may relieve you of some care, and be in every way productive of benefit. I should more properly have addressed my letter to the new firm, but I did not recollect until just now the published change. However I suppose it is not important.

With love and dearest wishes for your comfort and peace, I am, unworthily,

Your sister,

CLARICE E. PUSEY

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Duart, Ontario, Nov. 23, 1876.

Dear Father:—I left Covington, Georgia, on the 14th, and reached this place, the residence of my son-in-law, Mr. J. C. Macdonald, on Saturday evening, having been detained two days on the road by missing the connections of different railroads. This gave me the opportunity of calling upon my childhood’s friend, brother S. Hansbrough, near Elizabethtown, Ky., and Mr. Jos. J. Danks of Cincinnati, both visits being very pleasant. On my arrival I was much gratified

to find Elder Pollard here, and himself and all the family well. Next day I was with him and heard him preach at Duart and he kindly excused me, being wearied with my journey of nearly 1,000 miles. I have been stopping here since, the weather being unfavorable for getting about, though not perceptibly colder than it had been in Georgia before I left.

I do not know yet where I shall locate, but any letters addressed to me here, will be received. I propose to be entirely subject to the will of Elder Pollard and the church as to my location and field of labor. Tomorrow I am to meet him, and attend the meeting in Dunwich on next Sunday.

I have not been here long enough to determine how I shall like this country; but with the people, and especially the church, I am already satisfied that the unity of the Spirit and bond of peace forbids any variance between us, and I love them just the same as those with whom in the States I have been associated for thirty-five years. I find no essential difference between them, since they all, so far as my acquaintance extends, give evidence of being taught of the Lord, who fashioneth the hearts of His people alike in every age and in every place.

I promised to write to many brethren and friends in Georgia, and still design to do so; but for the present they will please accept this as a general note, and when I have better opportunity and more information I will write them more fully.

The providential direction by which I have been sent here is very inscrutable to me, yet I am compelled to see the hand of the Lord in it. No personal object could have induced me to leave my family and the friends of a lifetime, to

come among total strangers; yet so strong was the impression of duty that I dared not refuse. May the Lord lead me, and all who wait for Him, in His own right way, and by His grace enable us to pray, "will be done."

As ever, in fellowship and love,

WM. L. BEEBE

#### CORRESPONDING LETTER

*The Maine Old School Baptist Association, convened with the church a Jay, Franklin Co., Me., September 8th, 9th, and 10th, 1876, to the several churches whose messengers she is, sends greeting in the Lord.*

Dear Brethren:— While another year has passed with arrowy speed, and is with things that were, we feel that we have cause to give thanks to God for His preserving care and tender mercy toward us, who feel to acknowledge that we are the chief of sinners, and of ourselves unworthy to receive anything at the hand of God. Our utter unworthiness and the great goodness of God must ever be the substance of our conversation. Every day and every hour do we find occasion to confess the one and acknowledge the other. This we feel to do as we now send you our usual letter of love.

Can we call your attention, brethren, to a theme more glorious and more comforting than that of redemption through the blood of Christ, and of salvation in Him? The world has its charms for those who are of it and it loves its own in return; but brethren, our treasure is in heaven, and we are professed believers in Jesus, and so we love to look upon the things of God, and to hear and speak of His wonderful works among the children of men. If He has redeemed

us at so great a price, surely we can never praise and adore Him too much. He loved us, and gave Himself for us; surely the heavens above and the earth beneath, must be filled with admiration at so great a gift. Here is love without bottom, brim or shore, and lost in Diety. In view of such wonderful love, does it not become us to give heed to the precepts of the gospel, that thereby we may glorify Him? And brethren, how blessed are we who live under the gospel! It is called a state of freedom, a being made free; not free to serve sin, for the service of sin is our bondage, but free to serve God in full singleness of heart. Men by their nature love to serve sin, they love the chains that bind them; and though through fear of future or present consequences they may abstain from outward crime, yet are they in heart no more free from sin than they were before. What a man loves must of necessity be that to which he is in bondage. Thus, though a profession of godliness may be put on, the sinner still loves sin for its own sake, even while he professes godliness for the punishment's sake. This is bondage indeed. But on the other hand, how free is the disciple! First he groaned under a burden of sin, and then he groans under the law, until Jesus is revealed a sin-bearer and a law-fulfiller, and then he is free from sin and free from the law, and only serves the Lord Christ with eager joy of heart.

Since such is the state of the sinner under the law, and such the state of the believer on the other hand, who would, having once been delivered into this glorious liberty seek again to be in bondage? We are free in Christ, we are saved in Christ, we live in Christ; He has become our all and in all. We have become

dead to the law by the body of Christ, that we should be married to another; even to Him that is raised from the dead, that we should bring forth fruit unto God.

We will enumerate some of the advantages which the believer in Christ under the gospel has over the servant under the law. First, the law is very strict in its demands, while it provides no ability to obey. It says, Pay me that thou owest; but furnishes not a farthing to the beggared sinner. It demands all and gives nothing. But the gospel gives all, relating to pardon, justification, redemption and salvation, and demands nothing but praise, and this too, it fails not to bestow; so that if praise waiteth for God in Zion, it is because it also must the Lord bestow.

Again, the law brings no forgiveness, and provides no atonement save the life of the offender himself. The Mosaic or ceremonial law did no more than point to Christ, the sum and substance of the gospel; but its sacrifices never purged the consciences of its followers from dead works to serve God, neither could the comers thereunto be made perfect by any of its provisions. The law had only the shadow of good things to come; but in the gospel we have the reality. Jesus is the atonement provided, and in Him we obtain the forgiveness of sins; and to those who are in Him there is no condemnation. The apostle is careful to state the distinction between the gospel and the law. Under the old dispensation all was conditional. "Do this and thou shalt live," or "Do this and thou shalt die," were the sum of its provisions. It should be born in mind, however, that all this related to this life; it never assailed the true foundation upon which

believers even then rested. Its blessings and curses were limited to them. The sure promise of eternal life in Christ had been given, and that promise no law could disannul, so as to make it of no effect. Now this law of conditions is done away, and instead the apostle says, "For the gospel which we preached unto you was not yea and nay, but yea and amen, to the glory of God." Believer, this is your glorious resting place. But listen to Paul while he again says, "For we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry Abba, Father." Thus deliverance from servile fear and adoption through the Spirit is another happy privilege of the gospel which the law can never bestow.

From all these pleasant considerations, dear brethren, we exhort you to stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage. That God may bless you all with the freedom which is in the truth, is our prayer for Jesus' sake.

To the churches and associations with whom we correspond we would say that our meeting has been pleasant and profitable. Your messengers have come to us in the fulness of the gospel; we are glad that you still remember us, and solicit a continuance of your correspondence.

We have appointed our next meeting to be held with the church at Whitefield, Me., to commence on Friday before the second Monday in September, 1877, when and where we hope to receive your minutes and messengers again.

WM. QUINT, Mod.  
Charles Clough, Clerk.

Milltown, N. J., Nov. 11, 1876

Dear Brethren Beebe:—I ask the use of a small space in the Signs to comply with many requests that were made by brethren in the west, while it was my happy privilege to visit among them in the summer, that on my return home I should give an account of my journey, from first to last.

I left home Wednesday, August 3, for the purpose of visiting the Old School Baptists of the west. On Thursday, about 5 o'clock p. m., I reached Knightstown, Henry Co., Ind., where I was met by Eld Harey Wright, and taken to his comfortable home, and cared for. I rested on Friday, and on Saturday morning he and I started through the rain, in his buggy to fill an appointment sixteen miles distant, with the Shiloh Church; had meeting Saturday and Sunday, a good attendance, and returned that evening to his home. Tuesday evening following, filled an appointment with the Little Blue River Church, near brother Wright's residence. There I met brother Nay, on his way to the White Water Association. Next morning was conveyed by brother Wright, in company with his wife and daughter, to the Lick Creek Church, where the association held her session. Here I met over twenty preachers, mostly ordained, and nearly all strangers in the flesh to me. Our meeting was largely attended, and interesting, and the preaching good, except what I did. Those that I heard at this meeting were Martindale, J. A. Johnson, L. Bavis, Weaver, Jackson and Morehouse, with others that I cannot now remember. Elder Bavis and myself with Elder Wright, the pastor, spent Saturday and Sunday with this church very pleasantly, and returned to brother Wright's home. On Monday we

three started for brother J. A. Johnson's at Springport, Ind., and found him very unwell; but the next day he so improved in his health as to take the cars with us there in company, for the Lebanon Association, which commenced the next morning. This meeting was largely attended by preachers and hearers, and passed off with strong manifestations of brotherly love and fellowship. From this meeting I returned with brother Johnson to his hospitable home, and spent Sunday with him and the Lebanon Church, near his residence. On Monday evening I parted with him and sister Johnson, and the rest of the friends, and took the cars for Connersville, where I arrived in the evening, and found brother Beck and his family, who kindly cared for me in the very best manner. I shall long remember them for their hospitality and kindness to me. The next morning, in company with Elder Wright and his wife, and brother Newhouse and his wife, of Little Blue River Church, we started for the Salem Association, in Boone County, Ky., where I met Elders Jones (of the Licking Association), Bavis, Underhill, Winston, Humston, Morehouse, and our brother Thomas of Missouri. This meeting was well attended, all was harmonious, and brotherly love prevailed. At the close of this meeting, brother Jones and myself went to, and spent Saturday and Sunday with the Salem Church, and from thence to Varonia, where I tried to preach, in the Methodist meeting house, to a large congregation. Next morning we took the cars on our way to the Mt. Pleasant Association, stopping at Turner's Station, with brother Humston and other brethren, and tried to preach in that vicinity. On Friday morning I reached the association, where I met Elder A. B. Francis,

of New Jersey, and Elders J. F. Johnson, J. M. Demaree and Samuel Jones of Ky. This meeting was largely attended, and with the best of feeling. From this point brethren Jones and Thomas, and myself, went to Shelbyville, with some brethren in Shelby County, and all three of us tried to preach in that vicinity, at brother Johnson's and the two brother Money's. Brethren Jones and Thomas, and others, remember this trip. Here our congregation was composed of every kind of religious character, a few Old Baptists, and a number of others you could not tell apart, from the new light to Unitarian.

The next morning we started to the meeting, six miles distant. Here I met, in addition to those before mentioned, brethren Durand, Wallingford, Moore and Smoot. The introductory sermon was preached by our venerable brother Dudley, who preached as much, in the same time, and as much to the point, as I ever heard in my life. But according to the course of nature, his voice will soon cease to be heard here on earth. This meeting was largely attended, and I never heard greater preaching. Christian love and fellowship was manifest throughout. On the next day, in company with brother Francis, I left Lexington, after bidding all farewell. Brother Spencer Jones, whom I had companied with nearly three weeks, was the last to take my hand and crave God's blessing upon me. Truly, dear brother, our interview was one I shall not forget. I arrived in Cincinnati at night, and went over to Ludlow and stayed with Elder Levi Bavis until Thursday. Thence, in company with him, I went to the Indian Creek Association, where I met Elders J. A. Johnson and S. H. Durand, and a number of the other preachers.

This meeting was well attended, and closed with good feeling on Sunday. On Monday morning I took the cars for Cincinnati, arriving in time to take the 12 o'clock train, by the Atlantic and Great Western R. R., for New York, reaching there Tuesday, 11 p. m., and on Wednesday reached home, found all well, and glad to see me. I was gone seven weeks, attended six associations and several churches, tried to preach between thirty and forty times, saw many brethren and preachers, young and old, and enjoyed my visit much.

I have great reason to be thankful for God's goodness to me and my family while absent. Brethren, when it is well with you, remember me, a poor unworthy worm.

Yours to serve in the gospel,

WILSON HOUSEL

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#### RETROSPECTION

It has been our practice at the close of every successive volume of the Signs of the Times to review the way in which the Lord our God has brought us, and to call attention to the preserving goodness and tender mercy which have followed us all our days. Prophets and other inspired men have frequently recorded the former loving-kindness of the Lord to them, and it certainly becomes us to bless the Lord, and forget not all His benefits.

Forty-four years ago, under very trying circumstances, with much fear and trembling, we were induced to issue proposals for publishing the Signs of the Times, to be devoted to the Old School Baptist cause. A brief summary of the leading sentiments of those who at that time were so called was published in our Prospectus, and cordially endorsed by the Convention of Primitive Baptists

that met at Black Rock, in Baltimore Co., Md., in the same year, who recommended our proposed paper, a specimen number of which had been issued, and was then there carefully examined and approved, and commended to the patronage of all Baptists who desired to maintain the ancient doctrine, order and ordinances of the gospel, as established by Christ and His apostles on the day of Pentecost, and who repudiated all the institutions of men, including numerous organized societies which professed to be auxiliaries to the church of God, and to have in view the salvation of souls.

From the time, early in the present century, began to be disseminated in the United States, and to be entertained by such Baptists as could not endure sound doctrine, it became clearly apparent that there were two discordant, conflicting and irreconcilable elements in our churches; and while the one party contended earnestly for the faith which was once delivered to the saints, and continued steadfastly in the apostles' doctrine and fellowship, the other party embraced Fuller's theory of an indefinite atonement, offered salvation, and *gospel condemnation*. This last item was explained to mean that the atonement provided salvation for all the human race who would accept it on certain conditions to be by them performed; that these conditions embraced faith and repentance, and that the ministry of the gospel commanded all sinners to repent and believe the gospel as conditions or means by which they could secure salvation, and that this they must accept and perform on pain of damnation. Thus representing that sinners are condemned and damned, not for being sinners, condemned already by the law of God, but for refusing to repent and believe. This

delusive but plausible doctrine, being of the world, the world and all worldly religionists were ready to receive it, and it soon became exceedingly popular. Moreover, it opened the way for the introduction of Mission, Tract and other societies, with Sunday and Theological Schools, as a sort of machinery for converting the world. It was not claimed fifty years ago, by even the most zealous advocates of these institutions, that there was any authority or precedent for them in the Bible, or in the former practice of the Baptist Church; but it was claimed that as the world was making great advancements in arts and sciences, that the church must keep pace with the world by improving on the institutions of our Lord Jesus Christ; and all such Baptists as would not patronize the new improvements were reproached as *old fogies*, as clogs and hinderances to the advancement of religion, and of the salvation of souls.

The spirit of this new departure from the ancient doctrine and usages of the Baptists spread like a pestilence throughout the breadth of our land, and in every church and association that was not fully given to the idolatry, divisions and contentions ensued. Numerous professedly religious societies, in the name of benevolence, and as auxiliaries to the church, were formed, offering memberships, directorships and life memberships for money to all, without distinction of character, who would pay the amounts demanded, and even successful horse-racers were politely solicited to invest of their ill-gotten gains for prominent offices in the directorship of these new institutions; while the poor only were excluded from a place among them. This new policy found immense favor with the world, and the churches

governed by it were soon filled up with a most graceless and carnal membership. The pulpits of churches who adopted the new order were soon filled with graduates from Theological Schools, and the doctrine which had formerly distinguished the Baptists no longer rang out from them. Doctrines of men, suited to the taste of the world, now became popular, and no other would find favor with them.

Under these circumstances the remnant whom God had reserved to Himself, as in the days of Elijah, who could not be induced to bow to this modern Baal, were stigmatized as enemies to the spread of the gospel, and too the salvation of sinners, and they were denounced as clogs and hinderances to the evangelization of the world.

At the time of the commencement of the publication of the Signs of the Times the new order had in the field a large number of periodicals, in all of which the position, doctrine and order of the Primitive Baptists who protested against the new doctrines and practices of the popular party were misrepresented, ridiculed and persecuted; and those who stood fast in the truth, being few and far apart in their localities, having no medium of general correspondence, and being denied the columns of the New School, in which to repel the false, malicious calumnies of their enemies, or to publish words of cheer and encouragement to their persecuted brethren, at that time as to make them, in many instances, fear that the few in their own respective localities were all that had not bowed to the modern Baal, and that their lives also were sought by the well fed prophets that eat at the table of their pious Queen Jezebel.

At this trying time there was not an

Old School or Primitive Baptist paper published in the United States, nor was there any Baptist of our order found that could be induced to undertake, in the face of fiery persecution, and with the very faint prospect of being sustained pecuniarily, the seemingly hazardous task of publishing a periodical devoted to the Old School Baptist cause, and to be used as a medium of communication and correspondence among those who could no longer hold in, even a nominal or implied fellowship, those who had so greatly apostatized from what they once had professed to believe and practice.

The issuing of our proposals to publish the Signs, with a plain, emphatic declaration of our determination to oppose of innovations on the doctrine and order of the Primitive Baptists, together with the whole brood of the modern religious societies, brought down on us such an outburst of wrath and storm of denunciation from all the New School papers and associations, conventions, etc., as served to thoroughly publish our proposals where we had not the means to publish them, and by the aid of our bitterest opponents, whose indignation was turned in our favor, we were encouraged to begin the publication; but not without many fears on the part of our friends and hopes of our enemies that it would prove an utter failure. Our circulation soon rose to about six hundred copies, in the year 1832, and gradually increased from year to year, checked from time to time by the publication of other papers in various localities dividing the patronage, reducing the circulation. From the large number of non-paying names, amounting in the aggregate to many thousands. Some of these have been entered on the free list of those who desire to read our paper,

but are not able to pay anything; but a far greater number who have subscribed and neglected to pay, letting their paper run on for years without any remuneration.

Those who have read our paper for the past forty-four years, and those who have seen the first and second volumes of our reproduced Editorials, will not need to be informed that we have encountered no small amount of opposition from the open enemies of the cause we advocate; nor have we been able to give entire satisfaction to all our friends. That our enemies have denounced us, was no more nor less than what we expected; but that the friends of truth and righteousness have found occasion to blame us, is to us a matter of deep regret; yet, knowing our own weakness and imperfection, we have no cause for surprise that dear and loving brethren should detect imperfection in our best performances. But we have received from time to time the most cheering assurances of the hearty concurrence of a very large majority of our brethren and sisters, which have been fully appreciated by us.

Brethren, we have spent much the greater part of our life in trying with such ability as God has given us to make our paper edifying and profitable to you. We have not knowingly shunned to declare to you all the counsel of God, so far as that counsel has been made known to us. And now, after forty-four years of incessant labor, it is a comfort in our declining days to recall the wide acquaintance we have formed with those of the household of God throughout our extensive country, and the thousands also whose faces we have not seen in the flesh, whose correspondence has assured us of sweet and delightful fellowship in

the doctrine of God our Savior, and in the order of the gospel of our Lord. Now our personal labors are drawing to a close. The vigor of youth and manhood with us is past, our sun is declining, soon to set, when we shall cease to labor, and we hope to rest from all labor, and to be with Jesus in the realms of immortal glory. Of the seventy-six years of our mortal pilgrimage, sixty-five have been spent in the fellowship of the saints, as a member of the Old Order of Baptists, and about fifty-eight years in the work of the gospel ministry, and forty-four in editing and publishing the Signs of the Times. We have great reason to thank God that our health and activity are well preserved, and we are still able to labor in the good cause.

We have, as our readers are aware, associated with us in the publications of the Signs and the general business of the office, our youngest son, Benton L. Beebe, who is also a member of the Old School Baptist Church, who, having spent his lifetime in the office is perfectly familiar with every department of the duties and labors of the work. This arrangement, while it greatly relieves us from much of the pressing care and toil, gives assurance that the work will still go on, and with greater facility for improvement, both in the mechanical and editorial departments.

We have never been favored with a greater number of able correspondents than at the present time; and with the blessing of our heavenly Father we hope to make the forthcoming volume equal at least to any that have preceded it, and as far superior as possible. Those who have hitherto favored us with their communications, are earnestly requested to continue to labor in the good cause, and not be weary in well doing. —G. Beebe

Danville, Virginia

December, 1976

**SIGNS OF THE TIMES**

Subscription price \$5 per year — \$9 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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All letters for this paper containing subscriptions and remittances, should be mailed to Danville, Virginia, as shown below.

All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.

**SIGNS OF THE TIMES, INC.**

R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541

DECEMBER, 1876

**EDITORIAL**

Middletown, N. Y. December 1, 1876

**EVIDENCES OF A NEW BIRTH**

There is no subject of more vital and thrilling interest to a poor tempest-tossed child of God than that which presents to his inquiring mind the reliable evidences of being in a quickened state. Subjected, as the children of God are, while here in the flesh to manifold temptations from Satan, intensified by the infidelity of their own depraved nature,

which questions the reality of their hope, and contests and disputes every step of the way in which they have been led by the Spirit, how often and how terribly are they perplexed to decide the all-important point, Have I indeed and in truth passed from death unto life? Am I truly born again, of an incorruptible seed, by the Word of God that liveth and abideth forever? If I am truly and experimentally born again? why do I find in me so much vanity and vexation of spirit? Why do I walk through so much darkness, coldness, and barrenness, and why am I beset with so many cruel doubts and fears? Why are my spiritual enjoyments so few and so far between? Why have I carnal propensities to do the things which I would not, and to leave undone the things which I would do? Why do I find in me a law, that when I would do good, evil is present with me? Why am I so frequently brought into captivity to the law of sin that is in my members, and why is there still a law of sin suffered to remain in my members, if I am indeed a subject of the heavenly birth? Such serious inquiries are not unfrequent with those who entertain, at least, a trembling hope that they are born of God.

Of those who are thus tried and perplexed, there are very many who are, and long have been, deterred from making a public profession of their faith, and from walking in the ordinances of the house of God, fearing that they have not experienced what is necessary, and hoping that by waiting they may have brighter and more reliable evidences of an interest in the Redeemer. And those who are followers of the Redeemer, who have publicly confessed their allegiance to him as their King, by obeying his commands, are by no means free from

the same distressing doubts and fears. Even they, too, by the light of life from Christ their Lord, shining in and upon them, see and feel so much depravity in their earthly or fleshly nature, that, although they have in their new birth received the first fruits of the Spirit, still they groan within themselves, waiting for the adoption, to wit, the redemption of their bodies. It is consoling to know that the apostles of the Lamb, and the saints of all ages, have had the same conflict between their flesh and spirit, which settles the point affirmatively, that those who are truly born of God are subjected to all these bitter conflicts, trials and temptations. But neither from the scriptures nor our own observation have we ever found in all the race of mankind a solitary instance of these or similar trials and conflicts in any one who was not born of God. When therefore we meet with those who boast that they have become so spiritual (or sanctified, as they call it) that in soul, body or spirit, and in thought, word or deeds, they are free from all doubts and fears in regard to their acceptance with God, we unavoidably conclude that they are those who separate (or sanctify) themselves, being sensual, having not the Spirit of whom we read, Jude 19. Dead fish float with the tide, but living fish struggle against the stream.

But our principal object in this article is to call attention to some of the scriptural evidences of a quickened state, or of having been born again.

Various and conflicting theories have been expressed by brethren as to what the new birth is, what is born again, etc.; but however much brethren may differ in theoretical speculations, we trust all will fully agree as to what are the evidences that we are truly born again.

The first scriptural evidence we will name is spiritual light, or perception. The Savior said, "Except a man be born again he cannot see the kingdom of God."—John 3:3. And the apostle says, "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. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. 2:14, 15. All mankind in their natural state are in darkness, and under the power of darkness, in regard to the things of the Spirit of God; so dark that no man by teaching can find out God. The things of the Spirit, God has hidden from them, because so it seemed good in his sight. But the life which is given in the new birth is light. "In him (Christ, from whom we receive spiritual life in our new birth) was life, and the life was the light of men."—John 1:4. "Of his fulness shall all we (who are born again) received, and grace for grace." He is the Sun of Righteousness, and in his light the saints have light. This light which is life only illuminates us by the special power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6. Whatsoever maketh manifest is light; and when the sinner is quickened, the first evidence of vitality is a light which manifests to him something of the purity of God, and of his holy law, and our justly condemned state as sinners. This we are made to see and feel, in a light which we never saw or felt before. And when the law has had its due effect in convincing us of our guilty, helpless and lost condition, then

the same light of life, in greater refulgence, reveals or makes manifest to us the Savior of sinners as our Redeemer, who has put away our sins by the sacrifice of himself, and brought in everlasting righteousness for us, and by the quickening power of that life which is light, we are made to rejoice in him, as being of God made unto us wisdom and righteousness and sanctification and redemption, and we rejoice with joy unspeakable and full of glory. This same light of life makes manifest to us the kingdom of God, and all the things of the Spirit which we are permitted to know and enjoy. No sinner has ever enjoyed one solitary ray of this light, except by the quickening power of God. By the power of this light the scriptures are opened to our understanding. Even the quickened saints of God can see no farther in the scriptures, or in any of the things of the Spirit of God, than they are led and taught by the Spirit which is given to us in our new and heavenly birth.

If then we can see and distinguish the kingdom of God from every other religious organization on earth, we are surely born again, and manifestly the children of light.

The love of God shed abroad in our hearts is perhaps the most infallible and demonstrative evidence that we are born again. This witness is far more reliable than knowledge, zeal or benevolence. "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my

goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." 1 Cor. 1:3. If it were possible to possess all these extraordinary gifts, in the absence of the love of God they would fail to demonstrate a vital interest in the quickening power and saving grace of God; while, on the other hand, if we love God supremely, love his truth, his ordinances and his people, we are, beyond all possibility of failure, born of God. "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—1 John 4:7-11. Here we have the emphatic testimony of an inspired apostle. First, that love, the love of which we speak, is of God. "Not that we loved God," or that this distinguishing love originated with us, for it is of God; therefore it cannot possibly emanate from any other source. "We love him because he first loved us." His love to us is the *cause*; our love to him is the *effect*. Secondly, this love is communicated to us who possess it by a birth. "He that loveth is born of God." It is not the mere passion of our fallen nature drawn into a new direction, for that is carnal and selfish; but this is heaven-born, and fixed immovably on things which are above. It is the special gift of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3:1.

It is peculiar in its manner, as well as in its source and nature. In nature it is like its adorable author, eternal, immutable, sovereign and discriminating; and in its manner, irresistible, transforming and conforming those on whom it is bestowed to the image and likeness of the only begotten Son of God.

Neither the nature nor manner of the love of God is changed in the least when bestowed upon and dwelling in the hearts of God's children, from what it was in God before it was shed abroad manifestly in them. If we possess the love of God, we shall love the things which are approved of God; and as God has loved his people with an everlasting love, and for the great love wherewith he loved them hath quickened them together with Christ, and has loved them even as he loved his own dear and only begotten Son, whom he loved before the foundation of the world, (John 17:23-25) so we shall, if this love of God be perfected in us, love one another with a pure heart fervently. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20. The image of the invisible God is borne, at least to some extent, by those who are the recipients of his love, and who walk in his institutions. If we have no love or special regard for them in whom the fruits of his Spirit are developed, how can we love the invisible God, in whose righteousness they shine? "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." This is a solemn declaration. If we love the brethren, we are born again—have passed from death unto life, and however poor, weak and trembling we may

feel, we are certainly born of God. But whatever amount of knowledge, zeal or works we may possess, if we have not this love, we abide in death.

How fearful is the blind infatuation of those who cherish the delusive hope that if they can but slip into heaven even by stealth, they could there enjoy the blessedness thereof. If now they possess not the love of God, they cannot now endure his truth, they have no love for his people, they see no beauty or excellency in his institutions, how could they, without a change of heart, be happy there? We do feel fully warranted to believe and preach that every one that could be happy in the unveiled presence of the glory of God, and in the society of holy beings, will be found among the glorified in heaven. But if we do not love God and holiness, heaven can be no place of happiness to us, even if it were possible for us to get there. God is himself the center of attraction to all the saints in glory; but if we do not partake of his love, we cannot be happy in his presence.

Now the anxious inquiry of some poor, doubting, trembling, tempted child may be, "Do I love the Lord or no? Am I His, or am I not?" the certainty that all who love God are born of God, have passed from death unto life, and shall never come into condemnation, but shall assuredly live and reign with Christ in everlasting glory, how shall I know or be satisfied that I truly love God, or that He has bestowed His love on me? We have proved by the scriptures that we have passed from death unto life if we love the brethren. Well, John says, "By this we know that we love the children of God, when we love God and keep His commandments, and his commandments are not grievous."—1 John 5:2, 3. If

then His commandments are not grievous, if we love them, see beauty in them, it is because He has written His law in our hearts and shed His love abroad in us, that we find His yoke is easy and His burden is light to us. If we love His service and delight to obey Him, and to honor Him as our Lord and Master, by this we know that we love His children, and are passed from death unto life.

Another reliable evidence of being born again is that we endure chastening. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:6-8. It is a great mistake to suppose that uninterrupted joy and comfort attend the children of God while here in the flesh, and that sore trials, temptations, persecution and buffetings are indications of an unconverted state. The ungodly often prosper in this life, and seem to have more than heart can wish, so that eyes stand out with fatness, while they set their mouth against the heavens, and their tongue walketh through the earth. While God's own dear people return hither, and the waters of a full cup are wrung out to them. (Psa. 73:9, 10) Could the saints always know that their sore afflictions are dealt to them in love, and as evidence of their sonship, they would indeed rejoice in tribulation, and welcome the chastening rod of their heavenly Father.

Still another comforting evidence of sonship is in being led by the Spirit of God. "For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have re-

ceived the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:14-16. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9. The indwelling of the Spirit of Christ is an infallible evidence that we are born again. And if that Spirit dwells in us, its fruits will be to some extent manifested in us, which are: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance."—Gal. 4:22, 23.

We might greatly extend this article, and from the rich treasury of divine inspiration recite many additional evidences which demonstrate the relationship of children in those who are born of God and are led by His Spirit; but we will now only speak of two more. "They (who deny that Jesus Christ is come in the flesh) are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."—1 John 4:5, 6. They whose religion is of the world, hear not the apostles' testimony; but all who know God have an ear to hear and heart to receive the testimony of the apostles of the Lamb of God. Jesus testified to the unbelieving Jews, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." And again, "But ye believe not, because ye are not my sheep, as I said unto you. 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, etc.—John 8:47, and 10:26-28.

The other evidence which we propose to name is that all who are truly born of God, without any exception find a law in their members, warring against the law of their mind, bringing them into captivity to the law of sin which is in their members, and like the holy apostle they exclaim, "O wretched man that I am! who shall deliver me from the body of this death,"—Rom. 7:23, 24.

There are two classes of those whom we recognize as the children of God to whom we desire more especially to address the foregoing recital of scriptural evidences of a quickened state. In the one we would embrace those doubting, desponding Christians, who write bitter things against themselves, because they feel so sensibly the depravity of their carnal nature, and find themselves coming so far short of what they desire, and of what they think all Christians ought to be, that they are sometimes deterred from filling their places in the house of God and at the table of the Lord, from a deep and heartfelt sense of their unworthiness to be numbered with the children of God. We wish to say to all such that our acceptance with God is not on the ground of our own worthiness, but on being freely justified through the redemption that is in Christ Jesus. It is "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." —Eph. 2:8, 9. The very light that reveals to you your own depravity is immortal life; and your very groanings after holiness is conclusive evidence that ye are born of God.

The other class embraces those who are bleating around, outside of the walls of the organized church of God; who, though once slain by the law, and

delivered from the burden of guilt which once they felt, are fearful that they have not yet received a sufficient amount of evidence to warrant them to take on them the yoke of Christ and walk in his ordinances. The voice of the Redeemer is not, If ye feel worthy, if ye have no doubts or fears, no sense of short coming, no longings after more holiness; but it is, "If ye love me, keep my commandments." The evidences of a quickened state we have attempted to present. Dare you say that none of them have been developed in your experience? Dare you say you do not love the Lord or his people? Do you see no beauty in the ordinances of the house of God? Is there not a longing desire to mingle with and in the fellowship of the children of God? Do you believe that your feelings are a more safe and reliable guide for you than all the scriptures recited in this article? We would not encourage those who bear none of these marks to make a profession of religion; it would do them no good, nor could it benefit the church. But those who truly love God will deeply feel their own unworthiness to be called his disciples. But the more sensibly they feel their own unworthiness, the more sensibly will they appreciate the spotless righteousness of Christ, in which alone we can be justified before God.—Gilbert Beebe.

1876

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12/76  
IT EXPIRES WITH THIS ISSUE