

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., JANUARY, 1954

NO. 1

A PROPHECY

The world will soon to ruin go,
With all its boasted pride,
But God who rules the world below
Will surely save His Bride.

The Gentile world will surely end:
By prophets so divine;
And Jews will flourish once again
On Zion's mountain clime.

When Jews begin to gather home,
We know the time is at hand
That God will surely gather them
In their own native land.

The Gentile world is drifting on
As fast as time can roll,
Back to the state she once did stand
In ancient days of old.

But surely the Heavenly Bride
Will all be gathered in,
By the fullness of the time
That God has set for them.

We see the churches growing cold,
And very few attend;
But surely faith is still on earth,
And will be to the end.

(Elder) Randolph Perdue.
(written 30 years ago)

Redwood, Virginia

Dear Elder:

I am sending you a Prophecy written thirty years ago by our beloved Elder Randolph Perdue, of Rocky mount, Virginia. I feel well persuaded that he had clear foresight in writing this poem.

Elder Perdue, who is and has been moderator of the Pigg River Association for thirty-five years, is past eighty-five years old. Will you please publish this prophecy in the Signs.

J. A. Perdue

Evansville, Indiana

Dear Editors and readers of the dear old Signs:

Dear brethern, if one like I know myself to be can be permitted to thus address you as brethern; yet there is something in me that makes me desire the love and fellowship which is among the Old School or Primitive Baptists. When I am graced to meet with them, it seems that I can feel that sweet love, which is not like any other, flow from breast to breast among them, even to me; and not only there, but when I am on my lonely watches I am made to rejoice and praise God who saw fit to give me an eye to see and an ear to hear; and I hope I understand.

If it pleases God to give me a mind, and direct my pen, I will try to write a few of my thoughts on a Scripture which I have tried to speak from in the past. It is found in Revelation 3:20: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The word, "Behold", as the sound of a judge's gavel, means to pay strict attention, or a fixed mind. Who is he that speaks? It is Jesus, the Christ. Who is he speaking to? Brethern, he is speaking to the subject of grace, or His people who were given him in the covenant before the world was. I am at home alone at the present time, and just a moment ago I heard an alarm at the door; and of course, I went in answer to my neighbor's call. But, should I have been deaf, and no one else here to answer, the poor fellow would have gone away empty. This is speaking naturally. Natural men receive not the things of the spirit, neither can he know them,

for they are spiritual; one must be born of the spirit before he or she can know them. Therefore, this knock is spiritual, and he that believeth is born of God, and he is given spiritual understanding. We have no more to do with our spiritual birth than we did with our natural birth. When born to our mother and father of the flesh, we knew nothing; but it was not long before the manifestation of a knowledge of love of that mother, who answers our cry and every care, begins to grow and be manifested, and we receive the fruits of that love unto knowledge. So it is with the Spirit, "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell from whence it cometh or whether it goeth; so is every one that is born of the spirit." (John 3:8).

Dear ones, the Bible plainly teaches that God has an elect people. I do not know who and where they are, except I do hope that I know a few of them who are called in my section, the old hardshells; and brethern, the doctrine they preach is despised, if not they also. The Scriptures are written for their (the elect's) learning; so the words, "Behold, I stand at the door and knock," are not addressed to the whole Adam family, as the world is teaching today, but to this elect and chosen in Christ in the covenant of redemption before the world was. But in my city and community the riches of men's splendid work is being preached, leaving the God of all Grace to receive of them.

It would be well to read the entire chapter, and see the contents of this writing to the churches of Asia, for they had departed from the ways of righteousness. The nineteenth verse reads, "As many as I love, I rebuke and chasten: be zealous therefore and repent." So, dear ones, do we not see to whom the, Behold I stand at the door and knock, is addressed? Not to dead sinners, but to those who are dead to the law, and are alive to the power of God through his grace. "Be zealous there-

fore and repent". Are not these words a comfort to those who feel themselves to be the chiefest of sinners? Surely we must be born of the spirit before we are made to realize that we are sinners: so if we are without chastisements whereof all are partakers, then are we bastards and not sons.

I know that the world is teaching that the words of the text are addressed to the human race as a whole; but it is not so. Who can hear except he first be given an ear to hear! Who can see in the darkness! This Scripture does not say, if any man **WILL** hear my voice. The will, so far as man is concerned, is left out; therefore only he who is born of the spirit is enabled to hear and open the door. When that knock comes, it has a perfect sound different from all other sounds: it is clear and easy and pleasant to the ear, and you cannot help but answer and open the door. You are forced to say, "Lord, I am a great sinner. What wilt thou have me to do? I am unworthy of thy notice. Have mercy on me, as wretched as I am." You feel the yoke of your burden loosed and you rejoice with joy unspeakable and full of glory; and you praise the God of all grace from whom all blessings flow. Why rejoice in a Saviour's love? You rejoice because your deaf ears have been opened to the sound of the Saviour's knock, and your eyes have been given to see the light of the glorious truth, and understand the glorious doctrine of salvation by grace, and grace alone.

Now let us consider the twenty first verse. "To him that overcometh" etc. I fail to see any place for conditionalism in what is written here. We read in Revelation 12:11, "They overcame him (the dragon, or satan, or devil) by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto death." So we can rejoice with the great Apostle who said, "I am confident that He who has begun a good work in you will perform it until the day of Jesus Christ." It is Christ

who by the operation of the Holy Spirit, begins the good work, and He will carry it to completion.

Just one more thought and I will bring this to a close. In the twenty-first verse there are two thrones mentioned. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." What is a throne? Naurally speaking, we would say it is a place or office where a king sits over his subjects — a place of beauty and splendor. So Christ Jesus is in his throne and is king over his people, and the true church is his kingdom here on earth. It is written that he is head over all things to the church; and we know that some sweet day (no man knows when) Christ will deliver his kingdom unto the Father and He also will be subject to the Father, who puts all things under his feet, that God be all in all.

Therefore, he that hath an ear to hear, let him hear what the Spirit sayeth unto the churches. When bowed in humbleness before the throne of grace, I ask to be remembered in your prayers. An unworthy sinner; yet I hope I have a hope.

Wade Y. Chandler

Bivins, Texas.

To the Signs of the Times,
Dear Beloved:

You will find enclosed money order for the renewal on my paper. I enjoy reading the wonderful writings of the able gifts that the Lord has enabled to write, and although I feel unworthy to address them as brethern, I do love them as brethern and for the doctrine that they contend for. Sometimes I have a little hope that it is the same love that is spoken of in the third chapter I John, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." I am made to feel that this is a different love than that of nature, for it is the love that has been shed abroad in our hearts by the Holy Ghost.

I am sending you a letter which was

handed me by Deacon L. S. Hill, which was written to him by Elder R. W. Rhodes. I enjoyed it so much I would like for all the household of faith to have the pleasure of reading it. I had the pleasure of attending Elder Rhodes' association and spending the night with him; and I spoke to him about the letter and told him I would be glad to see it in the Signs; and he told me to do as I saw fit.

I also had the pleasure of attending four other associations; and all the preaching was in one accord. It was wonderful to see brethern and sisters gathered together from different parts, and to see the love manifested toward each other. Those that we had never met before, when they began to speak of the wonderful things of God, we felt that same manner of love toward them as toward those we had known all our lives. Sometimes, by the grace of God, I feel that I can rejoice together with this beloved people; then again I get so low down in the valley that I am made to wonder why did I rejoice, and am made to cry for that sweetness that I may rejoice again. Then again I am enabled to say, Praise ye the Lord, O, my soul; all within me praise His great and good name.

I must stop here. If I could write the things which I hope the Lord has given me, it would be a great joy.

A poor sinner, saved by grace,
(Elder) T. A. Wall

February 6, 1952
Lillie, La.

Mr. L. S. Hill
Bivins, Texas

Dear Brother Hill:

I received your very highly appreciated letter today, with enclosed money order for \$13 from the Churches; while I very much appreciate their kindness, yet I had not even thought of it, and neither do I feel worthy of their kindness and thoughtfulness towards such an unworthy sinner as I feel to be among God's people.

Glad that you and family are well as

usual. We are well for people our age, I guess, at least I feel that our portion of the goodness and mercy of God is much more than we deserve. Hope all the Bretheren, Sisters and friends are well and enjoying the rich blessings of our Lord in the light and the leadership of His Spirit to their comfort and consolation, as that is worth more than all things else without it.

I would like to be at your District Meeting, the Lord willing, and I might get to come since it is on the 5th Sunday, as I don't know of another appointment at that time. I am expected to go to the Church at Lawn, Texas the 5th Sunday in March, the Lord willing. You and family come to see us anytime you can, we are always glad to have you visit us, our homes, and our Churches.

Now as to your request, I feel very insufficient to deal with this great subject, but I feel to know that the Lord is able to cause us to see it and write it if according to His will. Now the quotation; "Behold all souls are mine as the soul of the Father; so also the soul of the Son is mine, the soul that sinneth it shall die." (Ezeekel 18:4) The word soul is often indicative of the whole or entire being of man, as in the case of Adam in creation, it is said that God breathed into his nostrils, and he became a living Soul, also in the case of Noah and his wife and his sons and their wives, 8 souls were saved by water from the flood that destroyed the rest of the human family. We can see that these Scriptures do not refer to that living entity, that in many other instances is indicated, as in the case of the Parable of the certain Rich man who tore down his old barns, and built greater barns and said; "Soul, Soul, take thine ease", but God said, "Thou fool this night thy soul shall be required of thee." (Luke 12:19:20.) Many places show the same meaning.

So I think that we are to recognize both applications of the scriptures on this subject. Yet, I believe that man was created in the Image of God, and in that there are three in the triune

God, the Father, Son, and Holy Ghost, there is also three component parts of Man, the Soul, Body and Spirit; and I think this is what is meant where it says man was made in His image and likeness. And inasmuch as there are three divine personalities of the triune God, there are also three components or parts of Man. Even though it is clearly taught that the Triune God consists of God the Father, God the Son and God the Holy Ghost, yet there is just one God, these three are one; the same is true of man. He is just one, and it takes all these components to make up man.

When Adam transgressed in the Garden, in my way of thinking, the entirety of man transgressed, and the entirety died that death in trespasses and in sin, —Soul, Body and Spirit, because God told Adam in the day thou eatest, thou shalt surely die. Adam and Eve were two Souls that did die, and were driven out of the Garden, but they both heard the voice of the Lord God in the cool of the day, which voice I believe, quickened them into divine life, in Spirit, and in that sense of the word, to the extent of their Soul and Spirit, they never did, nor could sin anymore, because St. John says, "He that is born of God doth not committ sin, because His seed remaineth in Him and He cannot sin because He is born of God." (I Jno. 3:9) Yet we are not to take it for granted that they were quickened above and beyond sin in Body or flesh; no, in no wise, because Paul says, "If Christ be in you the Body (not the Soul) is dead because of Sin, but the Spirit is life because of righteousness." (Rom. 8:10.) Read also the entire 7th and 8th chapters of Romans.

Now Adam and Eve's Bodies never did die (in the Garden of Eden), naturally speaking, but they died in the sense that God has said, died in sin. But when God saw fit to quicken them by His Spirit in Regeneration they were made alive in Soul and Spirit, but their Bodies were still dead in their nature in

trespasses and in sins, and will be till that glorious day takes place at the coming of the Lord Jesus Christ. Read Roman 8:21, 22-23, which shows what I am trying to set forth. Well, one might say to me, that part of the man is dead and part of him is alive, that is true in the sense we are talking about. I would also call attention to the same fact, with the Personalities of the God in a Triune sense, the holy and immaculate Son of God, born of the Virgin Mary, died, and was buried in Joseph's new tomb, while Divinity still lived, and raised up Jesus in Body after the third day.

So, if the Triune God could and did live on while the Son in the flesh was dead, then cannot, and does it not stand to reason, that man who was created in God's image and likeness, could live in one sense, in part, and be dead in another at the same time. Romans 8:10, shows the body still dead in the sense that the Spirit is life. This to my mind most certainly shows this very condition, and even though it is very mysterious, yet it is a whole Bible truth.

But as Jesus died and was not suffered to continue in that death, so the children of God, who are born of the spirit of God, will be caught up and changed in a moment in the twinkle of an eye, into that Glorious Immortality in the likeness and image of Jesus Christ our Lord. This is the Change that Job is speaking of where He says, "All of my appointed days will I wait till my change comes." Job was a Regenerated, born again Child of God, and insofar as he was born of God, he did not and could not commit sin, because he was born of God. But the language of Paul in another place shows why Job was waiting for another change, that change from corruptible mortality, and carnality of this fleshly nature, as Paul says in Romans 8:28, where the Bodies are to be redeemed, and changed into the glorious liberty of the Sons of God.

Now as to Matthew 10:28, Jesus says, "Fear not them which kill the body but are not able to kill the soul; but rather

fear Him who is able to destroy both soul and body in Hell." This shows that the soul is at least separated to the extent that even though man is suffered to kill the bodies often, yet there is that Soul which none but God himself can destroy in Hell, which to me, shows that the Soul and Body are two of the three component parts of man, and I believe that God's children, when they are quickened into divine life in Regeneration are at least two thirds alive, and one third dead, in that the Body is dead because of sin, but the Spirit is life because of righteousness. Roman 8:10.

No man can kill that which God has made alive in this sense; and, on the other hand, no man can make alive that which God has imposed death upon, as in the case of death in trespasses and sin, as Adam and Eve and all their posterity died in the Garden of Eden. But God did quicken Adam and Eve of His own will and power and without any help, and clothed them with skins, which showed the Redeemer being offered for them, and in the morning of the Resurrection, they will all be quickened in Body, and made like the blessed Saviour, Soul and Body and Spirit which completes the Glorified Image of the eternal God of Heaven and eternal glory, the same as if there had been no sin, nor transgression at all. How I do long for evidence that I am one of them who is made alive in Soul and Spirit, as they are the same ones who shall wear the image of the Heavenly as they have borne the image of the earthly Adam.

These things are mysterious, but how experimentally and scripturally true they are. The Soul and the Spirit of man are not material substances, as is the body that was formed of the dust of the ground. At death, we find from different scriptures that both the Soul and Spirit depart from the Body, as in the case of James, where He says; As the body without the spirit is dead so is faith without works, being alone. (James 2:26) Another place where this same truth is manifest is Luke 8:55, where it

is said that she who had been dead, her spirit came again.

There is also scriptural intimations that the inward life and entity of soul of man also departs from the body at death. Read Luke 12:20. And there are many others that will prove this same position. Now I am sure that these things are deep and mysterious, but I think we should be willing to search for them, as the Lord enables us to do so, even though we know we cannot, and will not fully understand them, while still here in this dark and thorny maze of sin and darkness and trouble.

On one occasion Paul related an incident that He could not tell whether He was in the Body or out of it, but, at any rate, it was when he was caught up to the third Heaven, and saw things unlawful to utter. (2 Cor. 12:2-5.) Read it; it shows that there is recognition and reality in what ever state he was in at the time, no matter whether in or out of the Body. So there is great mystery and wonderment about these things, as I want to call to your mind when we sleep naturally, we close our eyes, and yet the Lord can and does show His people great and marvelous things, beyond description, without any effort on the part of the body.

Now the last passage you ask about (I Thess. 5:23) reads as follows: "And the very God of peace sanctify you wholly (which means entirely, all parts), and I pray God your whole Spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." This, in my way of thinking, means that it will be literally so in a manifest sense, as the Lord Jesus Christ made full and complete sacrifice, and fully justified them in His righteous and cleansing blood on the cross, when He died for His people; and their Bodies are the last of this triune creature to be made manifest to be blameless, as Paul says in Romans 7:25, I thank God through our Lord Jesus Christ, so then with my mind I serve the law of God; but with the flesh the law of sin." So, in this last text that you ask about, I

believe that it refers to that time when this mortal will put on immortality and this corruptible shall put on incorruption; when this natural body shall be made a spiritual body. This, I think, is the Prayer that Paul prayed, that all three of the trinity of man be preserved blameless.

Now this takes care of what I have tried to say unto this point. I am going to say that there is a second death that is to be experienced by all whose names are not written in the Lamb's Book of Life. (Rev. 20:15.) But we find that none of those Paul prayed for were in this number, but they, as I believe, were (or will be, as we can understand that better) preserved blameless in Body, as well as Soul and Spirit, against whom the second death shall have no power (Revelations 20:6); because they have part in Christ, and in that regeneration of Soul and birth of the Spirit, and in that eternal and immortality of the glorified Body of Jesus Christ our Lord. If you will look at Revelation 21:8, you will find this second death to be the casting away in that lake of fire of all whose names were not written in the Lamb's book of life.

So the whole and the entirety of man, is and is to be redeemed from sin and death, and be blameless before God in Love, as Ephesians 1:4. The difference in God's Children and those that are not in this coming and mighty incident, is to live wholly again in Righteousness; and those of the Non-Elect, are to be raised up to die the second and eternal and horrible death of eternal misery, pain and suffering. But God's Children are to escape that second death and are to live Soul and Spirit and Body in God's eternal and glorious presence, and the others are to die forever and ever more, that is, they are to suffer eternal death in Hell and torment.

I know that there is a great and seemingly strong argument that the wicked are annihilated, and cease to exist, and are burned up and destroyed, but all such speculation is wholly unauthorized

in the Scriptures, because we find Jesus himself, saying in Matt. 25:46, "And these shall go away into everlasting punishment; but the righteous into life eternal." Another place where this is shown is in Mark 9:44; and it also is Jesus' language, "Where their worm dieth not and the fire is not quenched." Read also the 43rd verse of the same chapter. There is abundant evidence that the wicked will not cease to live in one sense of the word, and in another sense of the word, they will not cease to die, which is mysterious and unexplainable in a natural Adamic wisdom sense.

We find in Rev: 14:9-11, it says in part, "And they shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up forever and ever." Be sure to read this last reference in full; and there are many other places in Holy writ that agrees that the wicked eternally die, and that they are still living and tormented in Hell. The sense of their death that is under consideration, is that lake of fire, where they are to be cast and where their worm of a guilty conscience never is destroyed, or put out of existence, nor annihilated.

But the children of God after they are born of the spirit and after regeneration, (despite the fact that body is dead because of sin) their Soul and Spirit lives; and Jesus proves this where He said: "He that liveth and believeth in me shall never die." (St. John 11:26) He certainly did not mean that they would not die in body, but it most surely does mean that there was some sense that they would not and could not die. So my solution of it is that those who are born of God, and whose souls have been made alive, shall never die. There is one and only one sense in which the Children of God do die, and that is they die in body. I do not mean that there are not many and varied deaths that the children die in their experience. Paul said he died daily. Yes, experimentally we faint and die from the highly exalted state of mind that

the Lord lifts us up to at times; and often we are left in that low land of sorrow and death experimentally, but the Soul doesn't die. We may sometimes feel we are gone, but only the Soul that sineth shall die (second death). Those who are born of the Spirit doth not commit sin. Then the flesh, nor the carnal mind is not born of God. Therefore, we will die corporally, as James says, "When sin is finished it brings forth dead." So we are sinners in the flesh, as long as we live because I John 1:8 says, "If we say we have no sin, we deceive ourselves, and there is no truth in us. . ."

So I am sure that there are many angles and phases on this great subject that I have not, and cannot explain; and maybe I don't understand any of it, but I hope what I have written is in harmony with the Scriptures; and the experience of the children of God. I know that this subject is one in which lots of our dear bretheren differ on some points, but the life of the Children of God in spirit is like that of Christ in them the hope of Glory, which is indicative of that Immortality of Christ. And at the coming of the Lord, that Immortality will be that of the whole Spirit, and Soul and Body. But now this body is sinful in its nature, and it makes us mourn and weep and sigh because of our felt sense of sin.

May God bless you and family, together with all the household of faith. Pray for us. Write again and come to see us when you have a mind and opportunity. Give my best regards to all the brethern. I certainly hope that Brother Tommy is improved in health.

Cast the mantle of charity over all my weaknesses, and mistakes, as I am sure that this article is like I am, it has many imperfections, in expression if not in the entirety.

Your very weak and unworthy brother in hope of eternal life through our Lord Jesus Christ.

(Elder) R. W. Rhodes

Lawrenceville, Georgia

Dear Editors of the Signs:

Pursuant to an invitation in the August issue of our paper for readers to write some good material for publication, this humble correspondent now come confessing a desire to do so, and at the same time readily and willingly admitting that it is not an inherent power of this poor creature of the dust to do so unless our God is in the matter for good.

Of late my mind has been exercised upon some scripture found in Paul's epistle to the church at Galatia. One verse reads, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In the first place, we would like to note that, while God has promised many things, the promise referred to is not one of many promises, but is one promise — **the promise**. Indicating that all other promises must stem from it and become subsequent and subordinate to it. There is not a single blessing of our God's abounding grace toward his children, whether it be in the past, present or future, which was not then locked up and preserved for futurity in the covenant which God made with Abraham: in which He promised that in Abraham shall all families of the earth be blessed. (Genesis 12:2) And there is not a single recipient of this abounding and saving grace of our God who is not, in a spiritual sense, a seed of Abraham; otherwise he is not entitled to this inheritance.

This, at first thought, may appear untrue; yet it is true in a spiritual sense. In Romans 9:8, Paul shows that, "They which are the children of the flesh, these are not the children of God: but the **children of the promise** are counted for the seed." Also, in Romans 2:29, "He is not a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." So then, we can deduce nothing else than that when a member of any family, or nation, or denomination upon

the face of the earth, be he a natural Jew or natural Greek — member of, or foreigner to, the natural Commonwealth of Israel, is circumcised of the **heart** by the Word of God; (which is the sword of the Spirit, wielded and directed by Almighty God to the cutting away of all fleshly desires, ambitions, and confidences, and to the eternal forsaking and denying of them in principle); and by this same irresistible power is made to loathe himself and to see himself as totally unworthy of the mercy of God, nevertheless secretly hoping for it; and when this same Spirit testifies in conformity and unison with that some time little, yet ever lively hope within, then that person has become manifestly a spiritual Jew, and is, therefore, **heir** to the promises of God. (Romans 8:17), "And if children, then heirs; heirs of God and joint-heirs with Christ —". Aliens may reform, but God's work is not a reformation, but a transformation and a translation, — a new creature.

As the Mosaical law had only the shadow of good things to come, and not the very image of the things to come (Hebrews 10:1), so was the Abrahamic covenant and the Jewish nation, when considered historically, but a shadow which the unborn Christ and his coming kingdom was casting before him. A shadow will never be found where there is no intervening substance. Isaac was the seed of Abraham, and we might say that figuratively he was the shadow of Christ, but he was not the substance.

Jacob likewise, and Joseph, and Moses and David, were shadows of the Perfect One which was to come; yet they themselves were not perfection. So then, although all these were the lineal seeds of Abraham, it was in neither of them, nor any of their immediate sons, that all families of the earth should be blest. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the

law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Galatians 3:16-17). Then, now and at no future time, the Mosaical law can never supersede the Seed, even Jesus Christ; in whom God's promise to Abraham has now been fulfilled. The Abrahamic covenant, as well as the Mosaical covenant, have both been fulfilled in Christ; and He, therefore, has superseded them. He was the substance who was casting these shadows. "Wherefore God also hath highly exalted him, and hath given him a name which is above every name." etc. (Phillipians 2:9). Abraham and his circumcision must now bow; Moses and his law and ceremonies must now bow, for the Sun of righteousness has arisen with healing in his wings, and all shadows have fled away.

Dear brethren, our past blessings which we have received in Christ, we may recall; our present we may recognize; but what of Eternity? Brethren, first John 5:11, says, "This is the record, that God hath given to us eternal life, and this life is in His Son." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Is this not your hope?

If this is sound, you may publish it; if not, I would not desire you to.

Yours in hope,
J. B. Dunagan

233 Monroe Avenue,
Camden, Arkansas.

Dear Elder Spangler:

Enclosed you will find check for which please send the Signs to Mrs. M. Moran, Thornton, Adkansas, one year, and give me credit for the balance.

Dear Brother, there is a subject on my mind which I desire to express my views on. This subject has ocured to my mind many times in recent months; it has to do with the three dispensations of time, but I do not know whether I shall be able to write my thoughts in such a way as to be of any worth or comfort to any of the household of faith.

If you think not, just cast it into the waste basket and forget about it.

To my mind, the first dispensation was through all the years of the righteous dealing of our blessed Lord with the Adamic family because of their manner of living. God looked down and saw that the wickedness of man was so great that it caused grief and repentance. (I think there is a vast difference in grief and repentance, and indignation and wrath.) So our God brought destruction by the flood of waters because of grief and repentance.

Now let us think some on the second dispensation, and of the righteous dealings of our God with the people of the earth in giving them promises in a conditional and legal covenant; and in sending prophets and warning his people what should be their lot, or final end, if they did or did not keep his commandments; all of which were so plainly given until there was no reasonable excuse for them not to have kept them, and obeyed His righteous laws and commandments.

So now, at the end of the second dispensation, having poured out His holy wrath and His righteous indignation many times and in different ways in his hot displeasure against a stiffnecked and rebellious people, until in the end when his righteous wrath and indignation was satisfied to the extent that the time now comes for him to make a new and different covenant, which should be govended in an entirety different manner than that of the first and second dispensations: the first bringing grief and repentance, and the second bringing wrath and indignation. Now comes the third and last time, or dispensation, which is to be ruled and governed by **LOVE**. Now this is so great and so wonderful that I realize that it is too deep, to high and too broad for my little mind to comprehend its vastness and its superlativeness, and its sweetness. But, dear reader, may we be given that living faith to look forward in hope, by grace through faith, to have a portion of the great inheritance at the end

of this the third and last time.

My only hope is that when grief and repentance, holy wrath and righteous indignation shall have been finished, and their ends have been met, that then I shall be given an inheritance in that eternal covenant of love beyond this vale of sorrow and tears.

I realize that if any of the blessings of God's everlasting love are to be merited by any righteousness in any way imaginable other than the free and atoning blood of the only Son of God, and his righteousness imputed unto the heirs of heaven who were chosen in Him before the world was, I would have no reason to hope. But feeling to see, if not altogether deceived, all of the purposes, decrees, foreordination, election and predestination being fulfilled in the last dispensation and covenant of eternal love and mercy, surely it will not be long until our blessed Redeemer shall come with all the holy angels, to gather together all his precious jewels from the four winds of the earth, and separate them, the precious from the vile. Oh, how will it be with me then, is the most vital and most important longings of my poor soul!

Dear ones, may God give us courage, and more courage, and faith, yea, a living faith without wavering, in the precious promises given to the poor tempest tossed and contrite hearted, whom the world has ever looked on, and will continue to look on, with shame and contempt.

But let us now think a little about the final and last change or dispensation; when He who is eternal and without variableness or the shadow or a change, has fulfilled by the **one great sacrifice**, all His purposes and decrees, even all his holy wrath and righteous indignation, and all his holy law of justice has been fulfilled and forever satisfied, then there will be no more need of repentance, nor grief, nor wrath, nor indignation, and times and dispensations of times will be no more. Then in eternity the ransomed of the Lord shall, with all that heaven and immortal glory shall

afford, rejoice in the perfect, equal and undivided praise to Him to whom all praise is so richly due.

May his free and saving grace keep us humble and at each others feet, ready and looking forward to His coming,— who's coming draweth near, is the humble petition of the least of all, if one at all, of God's little servants.

(Elder) J. T. Everitt

Mount Vernon, Texas.

The Signs of the Times,

Dear Members and Readers of Like Faith:

The following comments were not written by me for publication in the Signs. When I finished them, however, it seemed to come to my mind to mail them to you, and you may or may not use them — it is all as you see fit. I don't know that any of the comments will be of any value to anyone, but thinking upon them has meant much to me.

It takes natural things to bring out the spiritual things. Jesus so often addressed his brethren and followers as little children. In thinking of this, we know He gave his life for them; and we parents often feel within ourselves that we had rather suffer pain, shame or humiliation than have one of our children do so. He set the example of suffering and self denial for us to follow. His baptism and burial to me are illustrated in the Scripture that says, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." (John 12: 24).

Now this we know, we must fall from our exaltation of self-importance and self-ability if we walk with him. We must be covered or buried if we bear fruit. The corn of wheat could not have born fruit were it not covered. This covering to the child of God, in order for him to bear fruit, is the righteousness of God our Father. The dying must also take place before he can bear fruit. We must die to the wants and wishes of this

world. Inasmuch as the wheat spoken of is dependent on the bountiful Father for its transformation from a lonely grain into a plant that is fruitful, so must the child of God. He cannot convert himself from one thing to another. He must fall to the ground as the grain does when it is planted; he must be covered as it is covered; and must die as it must die, and be raised as it is raised, before fruition takes place.

To the natural eye the children of God are not all alike, — some have more of this world's goods, some more able physically, and others more comely in appearance, but to the Father they are all alike: all having the same importance and are all the same size. They all walk the same road, having the same experience. Paul wrote so much for our comfort in speaking of his thorn in the flesh, and his outcry of, "Who shall deliver me from the body of this death." He spoke of "dying daily". In Romans 8:36 he said, "For thy sake we are accounted as sheep for the slaughter." Oh, that we could sometimes know that we are one of these; then could we say with James, "Count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience." (James 1:2-3). But we cannot know; we must live by hope, which is the anchor of the soul. We must look through the glass darkly: we cannot see all as yet. Hope is that which urges us on from one day to another, for we are all "saved by hope," (Romans 8:24); "rejoicing in hope," (Romans 12:12). We are not to live by actual knowledge, or we would have nothing to hope for. I feel we all look for an assurance that we are one of His elect.

I would to God that I have suffered some of the pangs He suffered when he was here, then could I count it all joy. I know that in me dwells no good thing, and if I have ever done a worthy deed, it was not my flesh that did it, for "in my flesh dwells no good thing." "Vanity, vanity, all is vanity." Any good done by this person of low estate was motivated and carried out from beginning to

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end by the Spirit of One who does all things well.

The least, if one at all.
Neva M. White,

EDITORIAL

LOOKING BACKWARD AND FORWARD

Those who have had grace to look back over the old year, and, no matter how many were the trials and disappointments, have said in their hearts, "The Lord was with me all the way"; and no matter how many were the seasons of rejoicings, have confessed that they were undeserved, these are they who look forward in the New Year with a calm assurance that all shall be well.

Though each may have had many experiences of being "emptied from vessel to vessel", and the pathway was not always lighted before them in faith, yet

there was that within them which said, "Thy will be done."

So, to come to the beginning of another year, is not a matter of bravery to face the unknown, but rather a matter of grace that we have implicit trust that He who has determined the coming events, will surely perform them; and to know that whatsoever our individual parts may be in them, we shall be preserved; so that with the end of another year, we may say again, "The Lord was with me all the way."

Or, should our earthly journey be completed before, it shall be far better to have endured the storms, and to be safely in port.

Thus we would greet our brethern again at the beginning of the New Year, 1954, and the One Hundred Twenty second year of the Signs of the Times. We desire most of all that the Lord's people everywhere have the spirit of praise and thanksgiving for all His mercies, confessing all the while that His blessings are all of His grace.

We are glad that the Signs continues to be of comfort and edification to the brethern, judging from the communications and the number of new subscribers. For these things we desire to give thanks and praise to the Lord alone, for if the Editors were not sustained of Him they could not continue.

May the Lord give all needed grace to the brethern and friends.

J. D. W.

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THE FIRST PRINCIPLES OF THE
ORACLES OF GOD

(Heb. 5:12)

The title of this article is part of the 12th verse of the 5th chapter of Hebrews. Before meditating upon the principles as recorded in the first part of the 6th chapter of Hebrews we desire to understand the meaning of the expression. May God bless us with the leadership of His Spirit that we may be edified in this attempt.

The FIRST PRINCIPLES are the primary fundamental phases of the truth which compose the foundation upon which all further developments must be founded. They are the first experiences of the work of the Holy Spirit. The gracious act of God in translating us out of darkness into light, converting our souls, establishing our belief, setting our feet upon the Rock, changing our desires, causing us to confess Him as our Saviour, etc., are the FIRST PRINCIPLES to be experienced, understood, believed, and relied upon. This work must be, and is, perfectly wrought out by God and instilled in us before it pleases Him that we should further grow in Grace and knowledge of our Lord and our place in running the race that is set before us. These FIRST PRINCIPLES so equip us that when the time comes for us to "put our hand to the plow" that we look not back but persevere in hope upon the path that is set before us — looking forward. What God does is forever done. There is no need of any of it ever being redone.

"Therefore leaving the PRINCIPLES of the doctrine of Christ, let us GO ON to perfection; not laying again the foundation of (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptisms, (4) laying on of hands, (5) resurrection of the dead, (6) eternal judgment. (See Heb. 6:1) These principles enumerated have already been perfectly laid in the foundation of our experience. An attempt to

lay them again would be an attempt to crucify the Son of God afresh, which would be an open shame. Away with the idea that anything God has done for us has to be redone! If it were possible for one of His children to fall from these **FIRST PRINCIPLES** it would be impossible to renew them to repentance unless Christ be recrucified! "We are sanctified through the offering of the body of Jesus Christ **ONCE FOR ALL.**" (Heb. 10:10) He was crucified **ONCE** for all God's people and **ONCE** for all times. These **FIRST PRINCIPLES** have to be delivered **ONCE** to the Saints.

Before dealing directly with these first principles let us consider what is meant by the **ORACLES OF GOD.** Things uttered, spoken, or revealed by God are the oracles of God. When God spake it was done; when He commanded it stood fast. These first principles then to be considered are things that God has uttered, spoken or revealed. They are not things that man has found out by searching, but things that God is pleased to reveal to His children. It may be necessary that we speak many times before we are given a hearing, but God speaks **ONCE.** He spoke and this earth came into existence. He said, "Let there be light", and there was light. He spoke natural life into creatures. He speaks spiritual life into His Children. When it pleases Him to establish His children in these **FIRST PRINCIPLES** by laying the foundation it need not be laid again. God speaks to His people in all things.

The earth, the sun, the moon, and the stars bespeak the wisdom and power of God. Each one so precisely moves in its destined path so minutely timed that there is no variation. Has God ever spoken to you through these great things and caused you to stand in awe, admiring Him in them? I have heard people, in relating their experiences, tell of these things as well as the trees of the forest, the flowers of the field, the birds of the air,—all were singing praises of Him.

He speaks through insects of His providence. I have stood in amazement and

watched bees as they went from bloom to bloom in gathering their food; thinking how God has provided for man's food in using these insects for proper pollination that a greater harvest from these plants may result. God speaks! He speaks in dreams, visions, circumstances, troubles, and the Scriptures. Have you not had a dream that when you were awakened and caused to meditate upon it that you felt surely that it was God speaking directly to you? God spake to Joseph in a dream (Gen. 37:5-6). Sometimes He reveals himself to you in the dead hours of night when the faculties of your mind and body are inactive in sleep. Sometimes when you are wide awake naturally, going about your daily activities, it pleases God to appear to you in a vision. You see something with the spiritual eye so real that you forget what you are doing and you are completely absorbed in meditation on the picture revealed. Sometimes you behold and hear Him in all your environment: All creatures you see; all acts you behold; all words uttered; all thoughts of your mind; — **ALL** sometimes bespeak God. Sometimes He speaks to you in troubles. Have you not been calmed in the midst of the greatest of your troubles and made to realize that God used these troubles as chariots upon which to ride to you and speak sweet peace to your troubled breast. Then is when you can truly thank Him for trouble. He speaks directly to you through the Scriptures. I have tried to read and meditate upon the Scriptures many times when it would be mere formality and the words would be dead and without meaning. Sometimes portions of scriptures so arrest my attention and the words read seem so alive and forceful — penetrating every fibre of my being — that I am made to say, "God is speaking to me."

God speaks to us through His Gospel ministers, through our brethren and friends, and through their deeds of kindness to us. Have you not watched people all around you drinking joyfully words that fell from a preacher's mouth

when it seemed dry to you? At other times it seems the words are being spoken especially for your benefit. When the minister's exhortations are piercing and affect you so much, it is God speaking to you. Sometimes a brother in private conversation with you makes a remark that is indelibly stamped on your mind that you never forget—it seems God spoke through this brother to you. A casual expression of appreciation spoken to you by a friend so encourages you that you are caused to lay aside all things that discourage, and go on. A deed of kindness rendered you by a friend, in the face of the fact that you feel to be so unworthy of his notice, stimulates you with new courage and your hope is renewed. Many times I have been so greatly depressed and felt to deserve a frown from every one, that a smile from the face of a friend directed to me raised me up and gave me new courage. Could this be God speaking to me through the smile of a friend? This line of thought seems to have no end so must conclude it by saying, God speaks to us through **ALL** when and how it pleases Him.

We wish to meditate now upon the **FIRST PRINCIPLES** in the order given in Heb. 7:1. The first is **repentance from dead works**. Repentance is a sorrow for anything past which denotes a change of mind. Repentance is a turning from one desire, work, or trust to an opposite one. Repentance in this case consists of being convinced that these dead works are sin; sorrow for them; confession of them; hatred to them and renunciation of them. Repentance being a change of mind, denotes a change from the fleshly or carnal mind to the spiritual mind. When the spirit of natural man — the carnal mind — is wrought upon by the Spirit of God there is a change of mind, or true repentance. I am persuaded that there is a godly repentance and there is a fleshly repentance. Sometimes we may mistake one for the other. Let us contrast them. One is God-given and the other is the work of the flesh. One is

the daily exercise of the true Christian, which never vanishes; and the other is temporary. One is the result only of a sense of danger and fear of wrath and the other is a true mourning for sin and an earnest desire of deliverance from it. One produces a change in heart and life and the other can be only an outward appearance of a change. The recipient of true God-given repentance denies himself and looks to God for his strength; and the one actuated by fleshly repentance trusts in himself to effect a reformation that he might have a higher standing with those around him. May God bless us to discern between the two. Now, let us contrast **DEAD WORKS** and that to which you are turned. You are turned from the works of the flesh (Gal. 5:19-21) to the fruit of the spirit, having crucified the affections and lusts of the flesh. (See Gal. 5:22-24.) Your desires have been changed from outward, formal, lifeless ceremonies to trust in the inner-workings of God's Spirit in effecting an experience of Grace. You have been turned from depending upon self to depend upon God. Your desires are turned from fulfilling the lusts of the flesh to desire to do the will of God. You are turned from sin unto holiness. The process of change from death unto life is the first of the **FIRST PRINCIPLES** experienced by the child of God.

The second of the **FIRST PRINCIPLES** is **faith toward God**. You repent from dead works to faith toward God. This faith is God-given and abiding. It causes you to look forward — not backward — because, "Faith is the substance of things hoped for; the evidence of things not seen." This substance is the essential part, or characteristic, that God has endowed you with which causes you to look beyond this veil of human flesh, and inspires you with hope of something better in the future. This faith is the evidence of something super-natural in you that cannot clearly be seen because of the darkness of wretched sinful flesh. How you do yearn to come into its full pos-

session and reality! You must have this substance and evidence before you can truly believe. You cannot believe anything you want to believe. You must have sufficient evidence. I may want to believe I have ten thousand dollars. If my banker should mail me a duplicate deposit slip showing that ten thousand dollars had been deposited to my credit and it properly signed with his signature, it would be the substance of things hoped for and the evidence of things not seen. I would have the evidence that it was there for me even though I had not seen one dollar of it. I would hope to realize it by procuring with it the things I would need. This faith we are talking about is far superior to the faith in the wealth of this world. This faith is toward God; not toward money. Do you have faith in God? To the extent that you trust in your own ability and righteousness, you do not have faith in God. If you have been made to have no confidence in the flesh and realize that all goodness must come from Him, I am persuaded that you have faith in God. God, the Father, chose His people and predestinated them unto salvation; God, the Son, accomplished their salvation for them by fulfilling the law and paying the penalty for sin with his blood, arose again and is now interceding for them; God, the Spirit, regenerates, reveals, calls, comforts, and edifies His people as they sojourn here, and will finally be the means of quickening the mortal bodies into eternal Life in the resurrection.

The third of the **FIRST PRINCIPLES** is the **doctrine of baptisms**. These baptisms are the different phases of the **ONE** baptism. The baptism that is essential unto salvation is "By one spirit are we **ALL** baptized into **ONE BODY**." (I Cor. 12:13) This one body is Jesus Christ, as we see in Romans 6:3, "Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death?" Primarily we were baptized in him when we were chosen in him before the foundation of the world. Experimentally we are baptized by the

Spirit in many experiences of the different phases of the doctrine of baptisms. John preached the **BAPTISM OF REPENTANCE**, which is being immersed in God-given repentance. (Mark 1:4) He **BAPTIZED IN WATER** all who brought forth the evidence that they had been baptized with repentance. There is the **BAPTISM WITH THE HOLY GHOST** and the **BAPTISM WITH FIRE** spoken of in Matthew 3:11. The fire of God's vengeance burns the dross and purifies as silver. The Holy Ghost baptizes the soul in regeneration and will baptize the body of His saints with immortality in the resurrection. The **BAPTISM OF SUFFERING** is experienced by God's people. (Matt. 20:22-23) **BAPTISM IN WATER** is a figure of the baptism of Christ into death and the trust of our lot in the same and has its saving effect. In 1st Peter 3:21, we read, "The like **FIGURE** whereunto even baptism doth also now save us, (Not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." The **GOOD** conscience is the **HOLY GHOST** conscience which is in contrast to the natural conscience. The good conscience always results in the proper answer. When the good conscience directly commands an individual to follow Jesus in **BAPTISM IN WATER**, the result is the individual is baptized and he feels that he has done the bidding of his Master.

The fourth of these **FIRST PRINCIPLES** is the **laying on of hands**. Laying on of hands denotes imputation of power and authority. God has promised to "turn His hand upon the **LITTLE ONES**." (Zech. 12:7) After one has been converted and made to become as a little child, God "Upholds him with His hand." Ps. 37:24. One is made to humble himself "Under the mighty hand of God" that he may be exalted in due time. (See I Peter 5:6) Job was brought into close contact with the hand of God and was made to exclaim, "The hand of God hath touched me." The hands of God are the hand of judgment and the

hand of mercy; the hand that kills and the hand that makes alive; the hand that wounds and the hand that heals. He kills and makes alive; He wounds and heals; He renders judgment and extends mercy. You are besieged with these reverse experiences in your experience of grace.

The fifth of the **FIRST PRINCIPLES** of the oracles of God is **eternal judgment**. One phase of judgment is decree. You are made to realize the decrees of God are eternal. God made His decrees in eternity embracing all things and events and no variation or change can come to frustrate one of His eternal decrees. Chastisements inflicted on saints is another phase of Judgment as seen in I Peter 4:17, "Judgment must BEGIN at the house of God."

This phase of judgment is everlasting in the experience of God's people as long as they tabernacle here, for we never get beyond this in this life. Zion shall be redeemed with judgment, or shall be delivered according to the wisdom and equity of God, and through the infliction of punishment on God's Son. (Isaiah 1:27). God's judgment is not temporary but eternal. It never has been changed and never will be. What He judges is eternal. The decree can never be altered. There is no higher court for a new hearing.

The sixth **FIRST PRINCIPLES** is the **resurrection of the dead**. Those who are dead in trespasses and sins are raised up from performing dead works to depend upon the performance of the Spirit. The dead are raised to newness of life when they are translated out of darkness into His marvelous light as a result of this holy calling. The soul has been quickened and made new which we might term as the resurrection of the soul. This is the first fruits of resurrection, or the earnest of the inheritance. This first experience gives you hope of the same thing being done to your mortal bodies. The making new of the soul causes you to realize the infirmities of the flesh, so that your de-

sire is that it be immortalized in the resurrection. The holiness that is infused into your heart in the resurrection of the soul causes you to see how sinful are the deeds of the body, that you anxiously desire its immortalization, which shall be experienced in the resurrection. The brilliance of the light experienced in the first fruits of the spirit makes you to see how gross is the darkness of your finite being so that you pray for it to be made new.

Space nor time will permit us going into these things as we would like, but may God bless you to glean a few thoughts from this to His praise, is the prayer of one who feels to be less than the least of all saints.

— E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

FAITH

There is, perhaps, at the present day as much said about Faith, and the term is as frequently used in modern theology as any other word used in our version of the scriptures; but it is generally used in a sense entirely foreign to that of its legitimate scriptural meaning. Webster, guided undoubtedly by the decisions of learned (so called) Doctors of Divinity, defines the word thus: "Belief; the assent of the mind to the truth of what is declared by another; the assent of the mind to the truth of a proposition advanced by another; belief, on probable evidence. And, in theology, the assent of the mind or understanding to the truth of what God has revealed. Evangelical, or justifying, or saving Faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart," &c. And this is about the view which is entertained by a very large majority of the religionists of the present day. No idea seems to be entertained by Webster, nor by the

learned theologians, from whom he borrows his theory, that the mind of man is a carnal or fleshly mind; that it is at enmity against God—not subject to the law of God, neither indeed can be. Indeed, the prevailing doctrine of all worshippers and carnal religionists is that regeneration, the new birth, and all that is involved in the christian experience, is only to give some new impulse to our old carnal faculties—a new direction to the old carnal mind, and a new inclination and direction to the affections and lusts of the flesh. To be born again, in their estimation is, as Watts says, to

“New model all the carnal mind,
And form the man afresh.”

This is a fundamental error comprising the ground of difference between the religion which is of the world, and that which is of God.

The worldly system, supposing that man is a free agent, possessing all requisite power to will and to do that which is necessary and indispensable to commend him to the favor of God, and to secure immortal glory beyond the grave, labors to influence the carnal or natural mind by moral suasion that it would be advantageous and profitable to yield assent to such theories as tradition point out as pious, and calculated to secure the favor of God. The selfish inclinations of the unrenewed heart are appealed to, and such incentives, motives and allurements are presented, as the carnal mind can appreciate, to draw the corrupt, depraved, deceitful and desperately wicked propensities and imaginations of the mind into a new channel, without any radical change or implantation of any new principle. Under this delusion Infant and Sunday Schools, Bible classes, and all the machinery to them belonging, are employed to bend the twig the way they wish the tree to grow, without observing that the nature and character of the twig is in no wise changed by such restraints. Without heeding the immutable standard set up by Christ himself: First make the tree good, and the fruit will be good. A twig

growing out of a corrupt tree, will partake of the corruption of that tree, incline or bend it which ever way we may. In all the Scribes, Pharisees and hypocrites detected and rebuked by our Lord, we have exemplifications, of the carnal mind religionized by traditional influences. The influence may multiply converts to Judaism, or any other work-mongrel religious persuasion, and it is employed with the same results at the present time, as when the self-righteous pharisees encompassed sea and land to make proselytes to their faith. Now if the assent of the natural mind of man to the force of testimony is the faith which accompanies salvation, why is it so called? What new principle does such an assent develop? Had not the natural, carnal, depraved mind of man in its most degraded condition the requisite faculty to yield an assent to any demonstrated proposition, set home by the force of overwhelming testimony? This theory, if it can be established, will be of great service to the whole Arminian world; because it calls for no more grace now to make a christian, than was formerly required to make a Jewish proselyte.

But let us not be deceived—God is not mocked; however plausible or palatable this theory may be in the estimation of men, it cannot stand the test of eternal truth. The scriptures are regarded by us as they have always been by the church of God, as an infallible standard of our faith, both as to faith as a vital principle in the hearts of God's people, and the doctrine of the gospel embraced and comprehended by that faith. Then let us turn to the law and to the testimony; for if any speak not according to this word, it is because there is no light in them. The scriptures, instead of representing faith as a creature of ours, expressly define it to be the gift of God. “Unto us it is given in the behalf of Christ that we should believe on him.” We are bound to give thanks unto God always for you brethren, beloved of God, because God hath from the beginning, chose you to sal-

vation, through sanctification of the spirit and belief of the truth. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. And we are not only assured that faith is not of ourselves, but it is the gift of God, but we are also told that Jesus Christ is both the author and the finisher of faith which is unto life. Furthermore, we are informed that saving faith is the faith of the Son of God; it cannot, therefore be an assent of the natural mind. Paul says, "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 hath loved me and given himself for me." It is also distinguished from all other kinds of faith as that faith which is of the operation of God.

The inspired Paul, having analyzed poor fallen human nature, sums up its legitimate productions in striking contrast with the fruits of the Spirit. Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like. That is, all the other emanations from the flesh are like those above specified, and faith is not found among them. "But," he continues, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law."—Gal. v. 19—23. Here we find gospel faith enumerated among the fruits of the Spirit and in direct opposition to the works of the flesh.

Another inspired Apostle, treating on the origin and power of the gospel faith, informs us that it is born of God, and that it overcomes the world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—I John v. 4. If a faith originating in us, or born of the flesh, could overcome the

world, it would show that the world is not equal to itself, that it contained in itself, and of itself, a power superior to, and capable of overcoming itself. This faith, being born of God, must be animated by the life and immortality and power of God. It is vital, but its vitality is of God, and not of the creature, hence it can and does overcome the world. The 11th chapter to the Hebrews presents us with many examples of its power to overcome the world. After many illustrious examples of the power of faith in the patriarchs and prophets, says: "And what shall I more say? for time would fail to tell of Gideon and of Barak, and of Sampson, and Jephthae, of David also, and Samuel, and of all the prophets, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, and out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens, women received their dead, raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment. They were stoned; they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted and tormented. Now this faith and all its power, is in this very connection, ascribed to our Lord Jesus Christ.— Heb. xii. 2.

As the faith which is peculiar to the children of God, is in all respects essentially different from the faith of men and of devils in regard to its origin, its nature, its vitality and its power, so it is equally distinct from theirs in all its workings, operations, perceptions and associations.

That of men is perfectly manageable by them, and they boast that they can exercise it at their pleasure; and why should they not? If they have given it

being, they ought, of course to be able to control it, and to have much, little, or none of it, as they please. But the faith of God's elect, being born of God, and his special gift, has a divine power over his children in whom its divine power is developed. They cannot exercise it, but they are exercised by it. That faith which is of the flesh, works by fear, and corrupts its possessors with all manner of delusion, causing them to believe a lie, and to suffer the consequences of their delusion. But that faith which is born of God, works by love, and purifies the soul, or him who is the happy recipient of it, for it enables him to discriminate between truth and error. Hence while the Arminian will-worshipper requires the preaching of terror, wrath, fire, brimstone, and such as is calculated to excite the carnal passions of the flesh and produce fear and terror, the very melody of heaven, breathed forth by the Spirit of the gospel, and the melting strains of the gospel, which set forth the eternal, immutable, and transforming love of God, calls forth the active workings of the faith of the saints. And while the faith of the world inflates the pride of those who are under its influence, leading them to boast of their works, their piety, their zeal, and their benevolence, that faith which is of God, leads his children to worship God in the Spirit, rejoice in Jesus Christ, and to have no confidence in the flesh. The perceptive qualities are equally dissimilar. The faith of the flesh looks for signs, like the Jews, and to seek after wisdom, like the Greeks; but that which is of God, is the substance of things hoped for, and the evidence of things not seen; and it qualifies them to look not on the things which are seen, which are temporal; but directs them to the things which are not seen, which are eternal. It qualifies them to see the kingdom of God, and makes them experimentally familiar with the things of the spirit, which are hidden from the wise and prudent and revealed unto babes.

The faith which is of the world has its associations with the theories, doctrines and commandments of men, the delusions, heresies, idolatry and spiritual wickedness of high places; it gives its possessors a place with the enemies of the cause of God and truth, and identifies them with those who stoned the prophets, crucified the Son of God, and slaughtered the apostles of the Lamb of God; holding then their place under the delusion that they ought to do many things contrary to Jesus of Nazareth, and that they do God service when they persecute his people and oppose his truth. On the other hand the faith of the gospel bring those who are born of God unto the unity of the faith and knowledge of the Son of God. They have one Lord one faith and one baptism; they are but one body, having one spirit, even as they are all called in one hope of their calling. The faith of Christ in his people, is inseparably associated with all the other fruits of the spirit; as love, joy, peace, long-suffering, &c., and the end of this faith is the salvation of our souls. So far is this faith from receiving any support from the flesh, it is constantly opposed by the flesh and every power and faculty of the flesh; but as it overcomes the world, it shall ultimately triumph over all our corruption, doubts, fears, unbelief, and over sin and death—and bear the saints away from every opposition to that divine abode in glory where the wicked cease from troubling and the weary are at rest.

(Editorial of Elder Gilbert Beebe
February 15, 1858)

OBITUARIES

E. HENRY ROUNDS

Deacon E. Henry Rounds, of Salisbury, Maryland, was born February 15, 1867, and departed this life June 29, 1953, at his home. He was married to Miss Laura Powell, November 4, 1891; and to this union were born six children, five of whom survive, as follows: Mrs. Emma Benson, Mrs. Lida Twilley, Harry E., George, and Joseph Rounds.

Funeral services were conducted by the writ-

er from the Hill and Johnson Funeral Home, Salisbury, Maryland, on Thursday, July 2, 1953.

Brother Rounds was appointed deacon of Salisbury Old School Baptist Church soon after being baptized in 1918, and filled the office of deacon well, and purchased to himself a good degree and a great boldness in the faith.

About ten years before his death he was stricken with diabetes, which caused amputation of both legs necessary; and for these many years he was confined to his home, and mostly to his bed. He was most faithfully cared for by his widow, who survives him. He was as free from murmuring as any person I have ever known. When one visited him, he met them with a smile; and was truly an inspiration to his brethren and friends. Surely the Lord gave him much patience to wait upon Him. Surely the cause of truth has lost one of the Faithful, yet we believe he has fallen asleep in the arms of one from whom none ever wake to weep.

To all his family, who were loyal and thoughtful to him, we would say, weep not as for one who had no hope. May God give grace to all to say, Thy will be done.

Following this sketch is printed Brother Rounds' experience, as published in the Signs of the Times, October, 1918; which will give us a spiritual picture of our brother.

D. V. Spangler

Dear Elder Durand:

I feel like writing a few words to you. I felt for years that I was wandering in the wilderness. I was trying to find some way of myself. I could not see the need of being baptized. I feel as if the Lord found me and led me out while I was wandering about. Monday morning after the baptism of Brother Will Holloway on the fifth Sunday in June, the words of John, tenth chapter, part of first verse, came to me very forcibly: "He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber." Immediately afterward the words come: "My yoke is easy and my burden is light."

I believe the Lord showed me I had nothing to do but stand still and know that salvation is of him; I had become as a little child. Then I was made willing and glad, and not ashamed. Do you remember my telling you about that beautiful tree? I believe the Lord showed me his people as a beautiful tree. To my mind the tree is his people. No twigs had broken off; all there seems as one, combined, perfect. I was shown the strait and narrow way; it seemed to point to this same tree.

I went before the church Saturday before the second Sunday in July, and was received and baptized by Elder Francis. When I came

up out of the water, surely the Lord must have been shining on their faces. It was a beautiful sight to me. I was given the right hand of fellowship at the water. The baptism was very pleasant, and I was made glad. It has seemed like a well of water springing up, until one morning last week I felt like a dry well. I told Sister Dellia how I felt, and she said it would spring up again. I believe it has already.

I went to the Rewastico meeting yesterday. Elders Francis, Vaughn and Mellott were there, and preached to my comfort. Last night Elder Vaughn preached at Salisbury; his text was Isaiah 55:1-2. It was a wonderful sermon; and Elder Francis added a few words which were beautiful. I was glad I could hear it.

Dear brother, you may send this letter to the editors of the Signs, if you think it fit. The hymn commencing, "Happy the birth where grace presides," tells my experience better than I can.

I must close. I would like to see your face. Come if you feel able, for I want to hear you preach.

Unworthily,
Henry Rounds

MRS. HANNA MARGARET MELLOTT

Sister Hanna Margaret Mellott was born May 29, 1865, and died October 22, 1953, a daughter of Thomas R. and Maria Margaret Palmer. She lived her long life near Needmore, Pennsylvania.

She was married to Jefferson C. Mellott, February 6, 1894, by Elder C. L. Funk. Brother Mellott preceeded her in death on November 27, 1952. There were no children. She is survived by one sister, Mrs. Mattie Lake, of Paris, Illinois; and one brother, B. N. Palmer, Portage, Pennsylvania.

On August 13, 1913, she and her husband united with Sideling Hill Primitive Baptist Church, and were baptized by Elder H. H. Lefferts. They were both faithful members and always filled their places at the meetings unless providentially hindered. Their home was for many years a place of entertainment for brethren and friends, and they enjoyed their companionship as much as any we have ever known. Sister Margaret was almost blind for several years, and about five months before her death she fell and broke a hip, from which she did not recover. She received loving care and every attention of Mr. and Mrs. Orville Beatty, who had long lived with her, so she lacked for nothing during her illness.

It was always a pleasure to visit with Sister Margaret; she was spiritually minded, and loved to talk of the goodness and mercy of the Lord unto her, claiming no goodness of her

own. She will be missed by her neighbors and friends, and most of all by her brethren.

Funeral services were conducted by the writer at Sideling Hill Church October 24th, and she was laid to rest in the church cemetery by the side of her husband. The presence of many sorrowing friends testified of the esteem in which she was held by those who knew her. May the Lord give reconciling grace to all who mourn her passing.

John D. Wood

GEORGE TURNER HARRIS

George Turner Harris was born June 5, 1873, in Davidson County, North Carolina; and departed this life December 21, 1948.

He was first married to Miss Maggie Lanier, and to this union was born a son who died in infancy; and she lived only a short time. On February 25, 1900, he was married to Miss Sarah Priscilla Loftin, who survives. To this union were born eleven children, six boys and five girls; two died in infancy, and one son, Walter, died since his father's death. He was a kind and faithful husband and father.

In August, 1930, he joined the Primitive Baptist Church at Toms Creek, and remained a faithful member until his death.

This is written at the request of the church at Toms Creek while in conference Saturday before the fourth Sunday in July, 1953, with a copy to be placed on the church record, a copy to be given the family, and a copy to be sent to the Signs of the Times for publication.

Mrs. Wilma Garner, a daughter, and Minnie Loftin

RESOLUTIONS OF RESPECT

WHEREAS, the Salisbury Old School Baptist Association has lost several members of her body since we last met, namely: Deacon Henry Rounds and Sister Lulu Adkins, of the Salisbury Church; Sister Yerkie Smith, of the Forest Grove Church; Sister Laura Adkins, of the Indiantown Church; Sister Ida White, of the Little Creek Church and Sister Holland, of the Snow Hill Church; therefore

BE IT RESOLVED, that we leave upon our records mention of our love and fellowship for these faithful ones, whom God in his infinite wisdom has removed from our midst. Their memory will live in our hearts, as we believe our love and fellowship with them was that blessed tie that will not let us part; and

BE IT RESOLVED, that we desire to bow in humble submission to God's holy will, and truly say, "Thy will be done."; and

BE IT RESOLVED, that we extend our sympathy to each family, hoping that God will reconcile them to his will.

Done by the unanimous voice of the Association while in session with the Snow Hill

Church, October 21-22, 1953.

Elder D. V. Spangler, Moderator
Maud T. Laws, Clerk
William S. Adkins, Asst. Clerk

RESOLUTIONS OF RESPECT

WHEREAS, it has pleased our heavenly Father to remove by death one of our members, Brother Z. M. Stanland, of Oklahoma City, Oklahoma, who passed away August 26, 1953.

Brother Stanland joined the Little Flock Church May 8, 1953, and was baptized the same day by the pastor, Elder W. N. Green. Little Flock regrets the passing of our dear brother, and extends heart felt sympathy to his bereaved family; therefore

BE IT RESOLVED, that a copy of this memorial be made a part of our church records; a copy be sent to his bereaved family, and a copy be sent to the Signs of the Times for publication.

Done by order of the church while in conference September 12, 1953, at Altus, Oklahoma.

R. H. Houk, Moderator Pro-tem.
Mrs. Lou Kester, Church Clerk
also

WHEREAS, our heavenly Father, in his infinite wisdom and mercy, has removed from this mortal existence our dearly beloved Sister M. A. Powell, of Wichita Fall, Texas, who died at the ripe old age of ninety-five years.

She, together with her late husband, was a long time member of the Primitive Baptist Church; and during his lifetime were faithful in attending their church meetings, but for several years she was unable to attend. She has been sadly missed by that body. She joined Little Flock Church January 9, 1942, at the disbanding of Dawson Valley Church. She is survived by three daughters, two sons, ten grandchildren and eleven great grandchildren, therefore

BE IT RESOLVED, that Little Flock Church has suffered a great loss, and extends sympathy to the bereaved family. Be it also

RESOLVED, that a copy of these resolutions be sent to her family, a copy be made a part of our church records, and a copy be sent to the Signs of the Times for publication.

Done by order of the church while in conference September 12, 1953, at Altus, Oklahoma.

R. N. Houk, Moderator Pro-tem.
Mrs. Lou Kester, Church Clerk

CHURCH NOTICES

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

HOPEFUL CHURCH, Ozark, Alabama, meets each fourth Saturday, 11 A. M.
J. J. COLLINS, Pastor

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

J. J. COLLINS, Pastor

WRIGHTS' CREEK CHURCH, Slocomb, Alabama, meets each fourth Sunday, 11 A. M.

J. J. COLLINS, Pastor

RAMAH CHURCH, Cottonwood, Alabama, meets each third Sunday, 11 A. M.

J. J. COLLINS, Pastor

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

H. MATT BROCK, Pastor

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

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

H. MATT BROCK, Pastor

BEULAH PRIMITIVE BAPTIST CHURCH, Troy, Alabama, meets each fourth Sunday, South end of Three Notch Street.

F. A. COLLINS, Pastor

MT. PLEASANT PRIMITIVE BAPTIST CHURCH, located two miles South of Dothan, Alabama, meets each second Sunday and Saturday before.

F. A. COLLINS, Pastor

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

H. MATT BROCK, Pastor

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

E. R. SORRELLS, Pastor

MT. GILEAD PRIMITIVE BAPTIST CHURCH, meets each third Sunday and Saturday before, five miles North of Hartford, Alabama.

F. A. COLLINS, Pastor

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

W. D. GRIFFIN, Pastor

LIBERTY CHURCH, meets each fourth Sunday and Saturday before at 11 A. M., eight

miles South of Gordo, Alabama.

O. G. GARVER, Pastor

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

W. A. WILLIAMS, Pastor

LITTLE FLOCK PRIMITIVE BAPTIST CHURCH, Tucson, Arizona, meets on third Sundays and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.

T. J. ROBINSON, Pastor

MRS. J. H. DAY, 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., and Saturday before at 2:30 P. M.

W. S. SPEER, Pastor

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

R. W. RHODES, Pastor,

W. A. SPEER, Clerk

SECLUSIA OLD SCHOOL BAPTIST CHURCH, Pomona, California, meets each fourth Sunday at 12812 Williamson (or write A. J. Taylor, 932E Monterey).

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

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

SALEM PRIMITIVE BAPTIST CHURCH, Panama City, Florida, meets each first Sunday at 11 A. M., North end of Harrison Avenue.

F. A. COLLINS, Pastor

SALEM OLD SCHOOL BAPTIST CHURCH, Weise, Idaho, meets each second Sunday at 5th and E. Park Street.

PLEASANT VALLEY PRIMITIVE BAPTIST CHURCH, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (January, March, etc) at the home of Sister Verda Machesney, 516 E. Avenue C.,

MRS. PHEBE CATES, Clerk

THE LOST CREEK CHURCH OF OLD SCHOOL PREDESTINARIAN BAPTISTS, meets first Sunday in each month and Satur-

day before, near Denton, Carver County, Kentucky, ten miles South of Grayson and two miles from Denton, on Grayson and Denton Highway. Leave U. S. 60 at Grayson via Hutchins; take gravel road to church.

C. H. EVANS, Pastor

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

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

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

ARNOLD H. BELLOWS, 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

EBENEZER OLD SCHOOL BAPTIST CHURCH, New York City, New York, meetings every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

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

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

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

W. O. BEENE, Pastor

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

Spikes.

R. R. WOLF, Pastor

MT. ZION CHURCH, Weslaco, Texas, meets every fourth Sunday at 10:30 and Saturday before at 11 A. M., at the home of E. B. Ault, on Progresso Highway, three and one-half miles South of Weslaco.

E. B. AULT, Pastor,
BESSIE CHAMBERS, Clerk
Rt. 1, Mission, Texas

SARDIS CHURCH, Amarillo, Texas, meets first Sundays at 10:30, in the home of Deacon C. M. Toler, 119 S. Bowie Street.

C. E. TURNER, Pastor

THE OLD ORDERLY MT. ZION (CASH) PREDESTINARIAN BAPTIST CHURCH, Campbell, Texas, meets on Saturday before the fourth Sunday in each month at the home of Bro. J. J. Darnell.

SISTER SIMMONS, Clerk

PRIMITIVE BAPTIST CHURCH, Fort Worth, Texas, 1211 8th Avenue, meets first Sunday in each month at 11 A. M. and Saturday before at 2 P. M. Take South Summit car to All Saints Hospital, go one block North to meeting house.

C. Y. OSTEEN, Pastor,
W. A. LITTLE, Asst. 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

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

C. Y. OSTEEN, Pastor

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

E. B. AULT, Pastor

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

MAGGIE ELMORE, Clerk

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

W. W. TAYLOR, Pastor
JOHN T. BEENE, Clerk

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

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

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

W. W. TAYLOR, Pastor

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

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

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

L. L. SCHENCK, Pastor,
MRS. J. W. TAYLOR, Clerk

NORFOLK PRIMITIVE BAPTIST CHURCH, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 2:30, Fairmont Park, 3023 Cottage Toll Road.

R. B. DENSON, Pastor

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

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

FRYING PAN CHURCH, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located on Route 28, between Herndon and Chantilly, Virginia.

NEW VALLEY CHURCH, meets third Sundays at 11 A. M. and Saturday afternoon before at 2 P. M., each second month (February, April, etc.), and is near Lucketts, about eight miles North of Leesburg, Virginia.

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

MT. ZION CHURCH, meets each fourth Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located about one and one-half miles East of Aldie, Virginia, on Route 50, between Washington and Winchester, Virginia.

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 Mrs. Eunice G. Craig, Jackson 2-0985, Arlington, Va.

JOHN D. WOOD, Pastor

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

C. M. FISHER, Pastor

PLEASANT GROVE CHURCH, near Yakima, Washington, meets at 11 A. M. each second Sunday by appointment at the home of one of the members living in Naches, Washington.

A. D. HUGHETT, Pastor,
BEATRICE HAAN, Clerk,
Star Route, Naches, Washington.

HARMONY OLD SCHOOL BAPTIST CHURCH, about four miles East of Huntington, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11 A. M. and Saturday before at 3 P. M.

R. C. BELL, Moderator,
B. G. BIRD, Clerk,
211 3rd Street, Atlizier Add.
Huntington, W. Va.

HOPEWELL PRIMITIVE BAPTIST CHURCH, Stockton, California, meets second Sundays and Saturday night before at 5265 Ardella Avenue. All lovers of the truth invited. Please note change of address from Sacramento, California.

T. R. JEFFERSON, Pastor
WM. ECHOLS, Clerk
Chowchilla, Cal.

WELSH TRACT OLD SCHOOL BAPTIST CHURCH, about one mile South of Newark, Delaware, meets each second Sunday at 11 A. M.

D. V. SPANGLER, Pastor

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., FEBRUARY, 1954

NO. 2

"We shall see him as he is, be like him, and be satisfied." (Psalms 17:15-1 John 3:2)

What a joyful, glad reunion
When on earth with saints we meet!
Children, think just what it will be
When our Saviour's face we greet.

Here a tiny glimpse — a foretaste
Is enough to make us sing;
As we meet, our voices mingle
In adoration to our King.

Earth, with all its painted glamor,
All its boasted pomp and show,
Can't compare with association
Of God's children here below.

As we meet in this reunion,
Voices sweet, and handclasps dear;
Love is flowing to each other
As we sing, and praise, and hear.

The old story told so often:
By grace we're saved and not of man;
Jesus paid it all, dear children;
That was God's victorious plan.

We, the happy, blessed formation,
Looking forward, — up beyond,
When we see him there in glory:
Hear Him say, my child, come home.

Mrs. Fred Cobb

THE PILGRIM'S SONG

My days on earth are fleeting,
And soon they will be o'er;
Each day I'm drawing nearer
To heaven's happy shore;
Soon, soon I shall be landed
In heaven by grace divine,
There, in my Jesus' likeness
I shall forever shine.

I'm nearing to the haven,
The haven of the blest;
The voyage will be over
And then I'll be at rest.
Time, time is quickly passing;
How swift the moments roll!
Eternity is dawning,
Is dawning on my soul.

And when my days are ended
On this terrestrial ball,

And from the realms of glory
Jesus for me shall call,
Then from all care and anguish
I will in haste away,
To dwell with my Beloved
In one eternal day.

Then sweetest hallelujahs
I will to Jesus sing,
And bow in love and wonder
Before my gracious King;
With His own hand He'll take me
And seat me at His side;
With Christ I'll reign forever
And be His own dear bride.

FREDERICK W. KEENE

THE CANDLE OF THE LORD

"The spirit of man is the candle of the Lord . . ." (Proverbs 20:27). This candle of the Lord is the light of understanding. "Wisdom resteth in the heart of him that hath understanding." (Proverbs 14:33) "The fear of the Lord is the instruction of wisdom; and before honor is humility." (Proverbs 15:33). "The preparations of the heart in man, and the answer of the tongue is from the Lord." (Proverbs 16:1).

The understanding heart is conscious of this spirit or light, having been given it of the Lord; and he is then conscious of his own weakness, which in turn makes him meek and humble, fearing the Lord. He then knows that in himself dwelleth no good thing. He now sees his own unworthiness, and realizes that the outward man is forever sinning in thought, word or deed; and his heart is continually fearful, and he humbly begs (in spirit) the mercies of a loving Saviour. This indwelling spirit has opened the eyes of the former blind man, and he is made to see that which he never saw before. Small wonder the restoring of sight to the blind man was

called a miracle. Who can perform miracles but God? And what greater miracle could ever be performed than the opening of our spiritual eyes, so that we may behold the greatness and goodness of our precious Lord.

This candle of light sends forth that gleam of hope that enables his little ones to look beyond this life, and hope for that everlasting rest and peace that Christ has promised to every one that the Father gave him to bleed and die for, and redeem from sin and the grave. O, the mysteries of this great love; the depth, nor height, nor breath can ever be measured by our finite natures. We see through a glass darkly, which, I believe, is exactly as God intended us to see while sojourning through this life on earth; for if we could see the wonderful things of God, how could we yet hope and long for the blessings he has in store for his promised seed. In his great wisdom he gives us along the pathway of life many a sweet taste of his goodness, also refreshing showers of his blessings, that we may be encouraged and faint not along the way.

But he knows the importance of **hunger and thirst**, and we are just given according to his will what he knows we need, and not what we may want. **We have known of crippled or dying animals crawling a great distance to find water to quench that burning thirst. Don't the children of God, crippled in knowledge, dying daily to self and sin, crawl, as it were, humbled and sick in soul, thirsting for that water of life which proceeds out of the throne of God? Somehow there is enough strength, enough courage, enough hope — all because God has made the thirst so strong, the desire so great, that nothing in the world can satisfy or fulfill that thirst or desire. Only the blood of Jesus, the fountain of grace, that great love of God for his people, is the beginning and the end.**

Yes, his little ones are crawling through the dust of doubt, the filth of sin, and over the rocky and thorny paths of tribulations, but he that hath

begun a good work in you will perform it until the day of Jesus Christ. This is one of the rays of hope that urges the pilgrim on and on. "In my Father's house are many mansions," etc. Jesus spoke these words to his disciples, but they were intended for every one that God foreknew before the world was, and who are written in the Lamb's book of life.

"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 Corinthians 4:6). "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John 5:4). Faith purifieth the heart; what is not of faith is sin. Faith in God is hope in reality: When we have faith in God, we have that hope of glory, "life everlasting" beyond the grave. This hope makes its possessors humble, meek, loving, kind, and to shed abroad the love of God; knowing that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. We sin, and doubt, suffer and then die; but death only opens the door to admit His wandering sheep to the fold of God, forever to be with Him in that mansion of rest.

That candle of the Lord, bequeathed to man when he chose him out of the world before the world was, is returned from his wonderings in this world still burning but brighter than ever — a glorious light at last, that spiritual part of man returned to God who gave it.

Your humble and hopeful sister,
Mrs. Flora Booher
Shirleysburg, Pa.

JESUS NOT A SINNER

R. F. D. 1,
Lillie, Louisiana.
October 12, 1953.

Elder W. D. Griffin,
Covin, Alabama.

My Dear Brother In Christ:

I have your letter dated last Monday

night. I certainly am appreciative and grateful for the kindly advice and for the brotherly, Christ-like spirit in which I feel it was written. I trust I have been enabled to receive it in the same spirit. I would to God our brethren at large (especially the ministers) might at all times be so filled with the wisdom, the love, the tender compassion and the forbearance that ever characterized the holy Jesus, so that one might feel free, perfectly free, to write a brother for his good, and the glory of our adorable Redeemer, as I feel was the case in this your letter to me.

Your letter (not on your part, but on account of the information furnished) has caused me no little concern, as well as considerable grief. In the matter relative to which you wrote, I find myself deeply concerned, — I trust even soul-searchingly concerned. Concerned as to whether I myself, poor, ignorant wretch that I am, might have been so left to myself and the deception of Satan, as to preach, declare, advance, proclaim, state, imply, or even for a split second imagine that the holy, pure, just, merciful, altogether righteous, spotless, adorable, immaculate Son of God, ever did, or has, or could in any sense of the word be really and actually himself individually a sinner or transgressor.

No, my noble brother, and ten thousand times no! Why, I would just as soon believe and preach, or be accused of believing and preaching, the doctrine of total apostasy; of salvation wholly by creature merit, or, as I was about to say, even that there is no God, as to preach, or teach, or believe, or hint, or imply, or insinuate that my precious Saviour, my adorable Redeemer, my lovely Sacrifice, was anything except **All Righteousness, and All Perfection.**

Yet, dear brother Griffin, I say, not with standing what I have written above, I trust I have been made to believe, and to rejoice in the belief, that the holy Son of God, who also was the Son of Man, was (Oh, miracle of divine grace), "Made to be sin for us, who knew no sin." Or, to come more fully in-

to this glorious matter, this heavenly and this unspeakably glorious wonderment, let's have the quotation in full: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5:21).

In this wonderful display of the eternal Jehovah, of the Almighty Father, I trust I, even I, have had some little glimpse at least, and some faint hope though it be ever so small; some token of faith to the end that it has caused me to believe and to love the solid, holy, the God honoring truth that Jesus the Righteous One was made — **actually made** to be sin for his people. And for no purpose other than that God's people might be made, **actually made** "the righteousness of God in him".

No where can I find (and I'm glad it is so) either in Scripture, or in my little experience, any place, or time, or way, or manner, or sense, in which the blessed Jesus himself personally or individually was in the least tainted with the smallest sin or imperfection, or any defilement whatsoever. Had it been so, then most certain it is that he would not and could not have been a fit or proper person to atone for sin. But thanks, unending thanks, be given to Israel's God. Marvel, O earth, and be thou astonished, O heaven! For lo and behold, a most wonderous miracle is performed. It being nothing less, as it could be nothing more, than the hand and power of our most gracious, omnipotent God.

In this stupendous work of making his blessed, holy Son to be sin, God in the same manner, and through the same divine, unfrustratable power, has made his dear people to become "the righteousness of God in him." I am glad it says **in him**. This means so much to a poor sinful mortal like me. Does it not mean ever so much to you also, dear brother? I trust it means (let me qualify just here, and say, Not much, or ever so much, but all) that he is all and all to his people; and, therefore, He,

through the stupendous act of the Father, "Is made unto us wisdom, righteousness, sanctification and redemption". etc. (1 Corinthians 1:29-30)

So, if I be, and if you are, one of these chosen of God, then the only righteousness sufficient to save us from the wrath to come, and to present us faultless before the Father's throne and glory, is that righteousness of God's, coupled with His eternal purpose in his Son. Which righteousness, and which power and which purpose, Satan with all other wicked ones, never could hinder or render it null and void.

The most awe-inspiring mystery poor mortals ever thought upon is the transcendently glorious parallel work of the holy God in the wondrous wrought work of his which accomplished a two-fold purpose, viz: That which caused his Son to become sin for his people, while they were made to be God's righteousness in him.

I cannot say what I would love to concerning such noble and lofty matters; nor can any mortal being ever properly and adequately set them forth. Such things are far too lofty for finite perception; and they have ever evaded the scrutiny of the mind of the earth's most wise and mighty. No wonder, then, David said, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it."

But after all, what I have desired to say might have been briefly summed up in this: I believe all the sin or sins the Son of God felt and bore in the glorious atonement, all the guilt or iniquities he ever endured or suffered for, that it was literally and really, and actually the sins of his people laid upon Him. (see Isaiah 53:6). While, as to his people, I believe all the righteousness (in the sense I am considering) they will ever know or need, here or in the world to come, is that personal wrought-out, individual righteousness of the Saviour of sinners imputed unto them; which is none other than the righteousness of God in him (Christ) transmitted or given to all the heirs of grace, ex-

perimentally and savingly here in time. The manifestation, or showing, or revelation of which things being the work of the Holy Spirit exclusively: "He shall take of the things of mine and shew them unto you."

In this profound, this immensely profound sense, then, and only in this way, could God (or did he) ever consider his lovely, precious Son as being, as being made sin. In this sense I likely set the matter forth two years ago in the association you spoke of when I was last there. I grant that I probably said something similar to this: "In this sense then (of the atonement, etc.) he, under the law, and from the stand point of his being surety for his people, was looked upon, considered and treated as the greatest sinner who ever lived; when, in fact, he was the holiest person ever to bless this old sin cursed earth." etc.

And finally, when given the unction, will you remember me and pray that I might be forgiven, if I preached outright so hellish a doctrine as the report indicated I might have done; and that I might always be kept from such, I believe I will just call it, blasphemy. On the other hand, if I was blessed to proclaim it aright, as I have endeavored herein to do, and those dear saints of God in that section failed in all, or in part, to understand me, and therefore have wrongfully accused me, then may the God of all mercies forgive them. And may this great and good God; this all-holy Sovereign; this merciful, just, righteous, Supreme Being; he who in the Scriptures is designated as God the Father, God the Word, or Son, and God the Holy Spirit, may he ever and always even into eternity keep his people: keep and preserve them unto his heavenly kingdom. Yes, may he keep them by his almighty power: "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God." etc.

I trust I am your poor unworthy brother, and fellow-servant, in the bonds

and afflictions of the gospel.

(Elder) John Lee Smith

THE PIERCED SIDE OF JESUS

“But one of the soldiers with a spear pierce his side, and forthwith came there out blood and water”. (John 29: 34.)

It is written of Jesus that it was he who came by water and by blood, not by water only, but by water and by blood. It seems therefore to harmonize with this saying that from the pierced side of the crucified Lord should come blood and water. In Scripture typology water often signifies the word of God, for Jesus himself declared that except a man be born of the water and of the Spirit he could not see the kingdom of God. Water in nature is an absolute essential to life on the earth. Plants and animals require it and man can not live without it; even his body is largely composed of water. Water comes in various forms in its manifestation, sometimes as dew, again as rain, often as frost or snow, sometimes as mist, and then again as ice, all playing their part in the economy of nature.

The word of God is necessary in the life of a child of God that he be saved for time and eternity. Jesus was the eternal word made flesh and dwelt among men in his holy humanity that he might render to God the obedience that God's inflexible law demands of man in all the just requirements of holiness. Sin had been committed by Adam in the flesh, by a sinless man made subject to death through transgression and the ensuing wrath of a sin-hating God as a just penalty to demonstrate the justice and holiness of God. The eternal Son of God has his dwelling place in the bosom of the Father, being one with him, and as God is a spirit, a spirit can not die, so the eternal Son as a spirit could not die for man's transgression and become a surety for him and take the sinner's place in suffering physical

death and the awful wrath of God that followed the consequences of sin. So God as an eternal spirit alone could not redeem man, but through the provisions of that covenant made with the eternal Son before ever the world was made could give salvation to fallen and helpless man by having his eternal Son assume holy human flesh by the miracle of the virgin birth of Jesus, who thus became the Son of man on the maternal side and the Son of God because of the conception of his mother Mary by the work of the Holy Ghost. The blood element of an infant comes from the father, medical men have asserted, so the blood that coursed through the veins of the child Jesus was the very blood of the Son of God and was therefore holy so that Jesus Christ was holy and divine though clothed with a cloud of humanity, or flesh.

Man inherits sin from Adam and, being conceived in sin and of himself unable to rise higher than his sinful father Adam, he can not live a holy life nor by himself have access to God. The life of the flesh is in the blood as well as the life of the soul. It then required a holy life, the death of a holy man and the death of a holy soul to atone for man's sin. Jesus poured out his soul unto death, but his soul was not left in the abodes of death and his body being holy saw no corruption. Because of the Godhead in him, he had power over death and having suffered the eternal consequences of sin on the cross, could rise from the tomb a triumphant conqueror over death, hell, and the grave and give immortality to all the called of God.

Jesus himself was the Word and that which he spoke also constituted the Word, and that Word must be given the quickened sinner by the Holy Spirit, who quickens dead sinners into life and shows them Jesus as their great salvation. That word is a lamp to our feet and a guide to our path. It is the Spirit then that applies the word when a sinner is regenerated and made alive spiritually.

The creation of the world and of man was the work of the Trinity, God the Father, Christ the eternal Son, and the Holy Ghost. All things came into being by the word of God. All the prophecies and promises of the Old Testament came by the word of God and were recorded by men who wrote as they were moved by the Holy Ghost. It was promised that the seed of the woman, that is, the Word, should bruise Satan's head. When Christ was born in Judea, he came by water and by blood, being the fulfilment of God's word and the very word himself in that he was God manifest in the flesh. Because of the miracle of his birth, his blood was the very blood of the eternal Son of God, having divine efficacy and virtue and so could cleanse all believers.

It should be most strongly emphasized that the Word is eternal and that the body of Christ as the word made flesh saw no corruption and therefore the blood of the Son of God has cleansing power for time and for eternity. When the side of Christ was pierced, he hung dead upon the cross. And in a natural body born according to nature blood and water will not flow after death takes place. But the flowing of blood and water from the side of the crucified Christ was a miracle of stupendous importance, as it shows that blood and the water had not lost their efficacy, for the blood of Jesus justifies his people for time and through the eternal ages, and the cleansing water of the word applied by the Holy Spirit has to do with the state of the redeemed. The blood of the Saviour cleansed the people of God in a judicial sense in that they stand before Him without spot or blemish as pure as though they had never sinned. The water of the word has a cleansing moral value, for when one sins and feels condemned in the flesh, there is the appearing of Jesus and the repentant sinner is washed by the water of the word and cleansed of his defilement. We sin daily and need daily cleansing, to have our feet, our walk, spiritually washed in the laver of the

word. When the priests of the old dispensation went into the temple to worship, there was first the shedding of the blood of the sacrifice, which pointed to Christ as the lamb of God, and then followed the washing of the hands and feet of the priests before they could worship in the holy place. The hands of the priests were rendered unclean in the menial work necessary for them to perform in the temple service. The church of God in this gospel dispensation is a holy priesthood of believers, and though the blood of Christ has been shed for them, they can not worship when in a fleshly state of mind with animosity towards their brethren, so they must be first spiritually washed in the water of the word and be in the spirit to worship. We find that the blood gives us standing before God in our justification, and the water has to do spiritually with our state before God, whether we are worldly minded and harbor ill will towards any of our brethren, so we need a daily cleansing from the defilement of sin. The blood has a significant relationship to the atoning death of Christ, while the water is applied experimentally as the Holy Spirit works in us applying the word to our hearts and showing us that we daily stand in need of the washing of water by the word. The blood denotes, as it flowed from the spear rent side of Christ, that we have an eternal standing in Him; and the water signifies that we are renewed day by day and thus kept by the power of God unto salvation. The blood and the water from the side of Christ testify to their eternal merit in the experience of every heir of grace and glory.

(Elder) Arnold H. Bellows

Bells, Tennessee
Rt. 2

Very dear Editors:

I have tried many times to write my experience, but I could not get it together, so it makes me feel I have none. I thought I would try to write a few things I believe. I am past seventy-

eight, and have to hold my hand with the other so as to write at all.

I believe the God the Old School Baptist serve is the true and living God: The Father, Son and Holy Ghost, these three are one. This is not the God the world runs after to try to help sinners. Our God spoke and it was done, commanded and it stood fast. Who commanded the raven to feed His prophet; who hardened Pharoah's heart; who caused the Egyptian to hate his people, then gave the Israelites favor?

I wish I could write so you could read it; am not through but will have to close, as I can't hold my hand still. I don't get to hear much preaching, but I can't hear very good anyhow. I surely enjoy the Signs of the Times. I am just a poor old sinner, but I do have some sweet meditations. If there is anyone who believes this old doctrine living within thirty miles on me, I don't know of them.

Please all who may read this, remember me in your prayers. With much love.

George M. Colvett

Halcottville, N. Y.

The members and messengers of 2nd Roxbury Church send greetings to the churches of the Lexington-Roxbury Association, now in session with the First and Second churches of Roxbury, at Halcottville, New York.

Dear Brethern: As we read the pilgrimage of David, our mind goes to his prayer in Psalms 51, "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions." If our transgressions are before us like a thick cloud, then we can have no rest until the Lord blots them out.

In the language of the words we wish to refer to in this Psalm there are two petitions: "Create in me a clean heart, O God; and renew a right spirit within me". David has defiled himself: there

was a leprosy, and because of that he was shut out of the service of God. He fain would be clean, so he asked that the God of all grace deal with his heart so that new things would be in him. This was his prayer; according to the Scriptures this could only be done by blood. The blood that can cleanse from sin in the blood of Jesus Christ.

David wanted to be cleansed from this leprosy by hyssop dipped in blood and applied. There must have been some cleansing power in this, for he says, "Purge me with hyssop, and I shall be clean." This is by the grace and virtues of the blood of Christ; and oil applied represents the spirit of the living God. We also read of the soldiers having filled a sponge with vinegar, put it on a stick of hyssop and applied it to the lips of Jesus as he hung on the cross.

In a clean heart there will be thoughts of God's kindnesses, peace, joy and love which passes all understanding. What thoughts a sinner has of that fountain:

"There is a fountain filled with blood;
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

We can think that when David was quickened in His spirit, which had dealt so kindly and so mercifully in the forgiveness of his sins, it was to him peace. "God commended his love toward us while we were yet sinners" The sinner says: There was never any one so ungodly as ourselves. When David was quickened again, great faithfulness had been spared to him, and God dealt kindly and mercifully in the forgiveness of his sins. To have right thoughts of God, we are brought to his feet to repent; and He deals with us as a gracious God, not according to our sins, but according to his mercies. "Renew a right spirit within me". A right spirit is the spirit of faith and love, longing for Christ: There is nothing like him. Faith is like love, it beareth all things. The right spirit will make the Lord the chiefest among ten-thousand, and altogether lovely.

We need that to give us an understanding of the precious things of the Lord. We know his voice: "My sheep hear my voice, and they do follow me." Faith gives us hope, which seems pretty small sometimes, but we never lose sight of it; its like an anchor of the soul, both sure and steadfast, and reaches within the veil, whither our fore-runner Jesus has entered for us. Lord give us this right spirit, for thou alone can give it.

Elder Bellows comes the second Sunday in each month setting forth the precious things in the right spirit. Elder Slauson has been with us a few times the past year, preaching the precious things of God's kingdom. With sadness we mention the departure of Sister Courts by death, which leaves only five members. We send Elder Bellows and all other members present as our messengers.

Done by order of the Second Church of Roxbury.

Prudence O'Connor Hinkley, Church Clerk.

Sulphur Springs, Texas

Dear Editors:

I will write a few lines to let you know that I appreciate getting the Signs. My sight is such now that I can't see to read, but my wife reads to me, and I enjoy it very much.

I would also like to give you some of my experience. I was reared in Mississippi by Missionary parents; and Dad told me that was the church, and the only church, which I believed at that time. I wanted to be saved, so I went to the mourners bench time and again, trying to get religion, for that is what they called it then. First one and then another would come to me and tell me how to get religion; so I tried every plan that they told me, but none of the plans did me any good. Finally they said, "John, you are not a bad boy. We believe you have got religion and don't know it." My daddy told me the

same, and that I might go ahead and join the church and go on doing right, and when God finds out that you are going to do right then he will save you. So I did, but I couldn't feel like I was saved. I went on for several years, until I was thirty-six years old; and I saw that nothing I would do would do me any good. I was reading the Bible at that time, and I saw that the Lord alone was the Saviour of his people. Then I saw that my work was in vain, for I had done everything that I could to get saved, and I was still just the same creature. I said I would try no longer and could only leave it to the Lord. I was in much misery. One day I went to the field to plow a certain piece of ground. It was so hard that I thought to give my team justice, it would take me pretty well all day to break it up. I went two or three rounds, then stopped to let the team rest awhile. Then the next time I thought about resting the team, for I was in deep thought, I looked back and found that the ground was nearly all broken up. It scared me, but looking at the team, I saw the horses were not blowing or sweating, and I felt that the Lord was with me. I was so happy I went rejoicing, and felt that I would have something to tell my wife when I got to the house; but just before I got to the barn something seemed to say, you had better be careful what you tell, you may be mistaken. That bothered me, and I did not tell about it for sometime.

I didn't know anything about the Primitive Baptists, but I read my Bible and found that God had a chosen people, and that Christ was the only one that could save. I noticed also that he told his disciples to preach the word, and to go without charge; and I began to get pretty hard against the way the missionaries were preaching it. Also, the foreordination and predestination of God began to work on me; and having found out that there was a Primitive Baptist church about ten miles from where I lived, I began to go to their meetings, and found that they taught

just what I believed, and as the Bible taught it. I went time and again, thinking I would offer to the church, but I just couldn't. I would go away wishing that I had; and would think that next time I will offer, but then when they would extend the privilege of the church, I couldn't go. Elder R. E. White and Elder W. H. Tatum were pastors of the church. As well as I remember it was on Saturday before the third Sunday in October, when Elder Tatum used for a text, "By grace are ye saved." etc. I thought it was one of the sweetest sermons I had ever heard, and when they went into conference and offered an opportunity for reception of members, I was up there shaking hands with the preacher. I didn't know whether they would take a sinner like me or not, but they gave me a home with them. And I still love the doctrine of salvation by grace.

Brother Spangler, I did not think I would write as much as I have, but wanted to say that I surely like the good old Signs of the Times. May the Lord enable all to keep up the good work. Please remember me when at the throne of grace.

Your unworthy brother, if one at all.

J. J. Sanders

Newton, Alabama.

Dear Elder Spangler:

I appreciate your recent request that I write again for the dear old "Signs". My mind has been with you much of late, and certainly wish you and Elder John D. Wood, with the associate editors, the guidance of the Holy Spirit in your labor of love.

We were indeed glad to have you in Alabama recently and wish that I could have been with you more. I feel that you and Elder Griffin were abundantly blessed to speak at the Conecuh River Association. So many times I have heard you proclaim the unsearchable riches of Christ, and each time I felt the comforting influence of One who makes

no mistakes in the army of heaven or among the inhabitants of the earth.

In the current issue of the Signs, Elder Arnold H. Bellows is abundantly blessed in discussing the "Two Gardens" in a way that had never occurred to me. As in Adam all die, even so in Christ shall all be made alive, but every man in his own order. Truly Eve was the mother of all living; and without Him was not anything made that was made. The Father is the matchless creator of each and all things. So in the Garden of Eden, we find each and everything gloriously arranged by a master Architect and Painter. Not one thing was arranged by man until Adam was placed there as the caretaker. In like manner are all men placed in a particular sphere at an appointed time known alone unto Him who doeth all things well, for an express purpose and duty.

Since this was true in the first garden, most assuredly it is true in the perfect garden where Christ made the supreme sacrifice, and rose triumphant in the first resurrection from Joseph's new tomb. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Yes, Jesus made a perfect offering, a pure sacrifice, for each and every one of the children of the Heavenly King. Not one shall perish or be lost. He bought them, — dear the cost. "My sheep hear no voice," says Jesus, "and I know them, and I give unto them eternal life and they shall never perish." My kingdom is not of this world; if it were, my Father would send legions of angels.

Would you rather live alone in an earthly kingdom, or have the two fold nature of every one born of the Spirit? "If in this life only we have hope, we are of all men most miserable." Yes, Jesus came out of Joseph's new tomb with every member of God's spiritual fold, and these are those who live when the rocks and mountains are melting with fervent heat. This is the life eternal, — the life that is the proud poses-

sion of every child of the Heavenly King; those redeemed in the perfect garden that I hope you have a glorious part in.

In the same issue we find Elder George L. Weaver, whom I have heard preach so many times, write ably upon the Power of God, and Love, — one as matchless as the other, and each essential in the economy of His holy will. Think what His power would mean without love! And then bear in mind a God of Love without Power. No other characteristic can exceed Love. Think upon Jeremiah when he says, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." And then remember John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." And then Paul says, "There is no power but of God." How closely related these are, and how necessary each is to the other. Elder Weaver was well blessed to trace this divine relationship for your comfort and mine.

I also enjoyed very much the Editorial on the resurrection by Elder Wood in the same issue; and "Election" by Elder H. H. Lefferts. Well do I remember having been with these two Elders at Ebenezer Church in Baltimore, Maryland, some six years ago. Perhaps no other day in my spiritual life will be more important to me than that beautiful June day when I was permitted to be with Elders Dodson, Topping, Vaughn, Bennett, Walker, Wood, Lefferts, and many other brethern. Some of these have already gone to be with the Lord.

On that day, it was my privilege to hear Elder Lefferts soar to the skies on the divine principles of the Resurrection; and here Elder Wood discusses most vividly this same theme. Nothing like it for depth and height in the spiritual realm. It is the keystone of the Christian's hope; by it we press on to the mark of the sublime call. During my remaining days here below, I hope to cry aloud that her warfare is accomplished, her strife is over, and hence-

forth there is laid up a crown of righteousness for those that Jesus left the shining courts of glory to redeem; and not one of these shall perish or be lost. It is a perfect kingdom, treasured up from the dawn of that great meeting of all time, when the Father, Son and Holy Ghost entered into a royal agreement that a certain chosen generation, elect, precious and holy, that make up the bride, should be redeemed by none other than the immaculate Lamb of God. Is it not glorious to live in that holy number? Paul is very explicit when he says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And again, he is most positive when he said, "We know that we have passed from death unto life, because we love the brethern."

I most assuredly feel to know that I love so many in Alabama, Florida, Texas, Tennessee, Georgia, South Carolina, Kentucky, North Carolina, Virginia, Maryland, Ohio, Delaware, New York and New Jersey. Wherever I have gone there is a remnant according to the election of grace who abide in the paramount principles that Primitive Baptists have stood for since Jesus delivered them to the Apostles. Yes, these principles stand, and shall stand.

On earth my days may be few, but I live in the fond hope of the resurrection of this mortal body, changed to an immortal; from a natural to a spiritual. I do not believe in death as some. The spirit returns unto the God who gave it — does not die but lives on; and today I believe that Elders Lefferts, Ker, Bebe, Dodson, Purington, Topping, Walker, Collins, Smith, Wilson, Rowe, Durand and Chick live in a clime that is sublime, and then in that final day Jesus shall come with all his holy angels, and the dead in Christ shall rise to meet Him in the air, and so shall we ever be with the Lord. What are we waiting for? Is it not glorious to think of the heavenly state that awaits all the blood washed throng of all ages? Is your

trust in Him? Are you living in His glorious presence? Can you say with David, "I will lift up mine eyes unto the hills from whence cometh my help." Yes, it is wonderful to be a child of the King, and a joint heir with Jesus.

Yes, brethern Spangler and Wood, you have a tremendous obligation resting upon you to carry on the royal principles of the Signs, walking in the paths of Elders Beebe, Durand, Chich, Ker, Lefferts, Vaughn, Dodson, and others. May you both be blessed to walk in the paths of peace and scatter not the seeds of discord. May you seek peace among the Baptists, that bars of non-fellowship may be removed where ever possible. Some are separated now whom I love, and with whom I hope to be again. May peace be in Zion, and ever abide.

I can never forget the glory for me that was at Ebenezer, Martinsville, Meadows of Dan, Danville, Bush Arbor, Clarks Grove, Big Meadows, Gretna, Helena, Durham and Philadelphia. I love you all and long to see you again. Well do I remember, Elder Wood; my glorious visit in your home in Baltimore, there with Sister Rowe, Elder and Sister Topping, and you and Sister Wood, with many others; and our wonderful trip over the blue Ridge mountains to Christianburg. May peace ever abide in Zion.

I would dearly love to receive Minutes from every association, and will try to return one of ours. May the New Year bring joy, happiness and spiritual unity everywhere in our fold.

Yours in bonds of love,
(Elder) J. J. Collins

2085 E. Broadway,
Vancouver 12, B. C., Canada.
December 5, 1953.

Dear Editors:

Elder Isaac Coleman (deceased), former pastor of Bethel Church, Riffe, Washington, for many years, requested that the enclosed letter be sent to you, with permission of the writer, Joe MacKenzie; which is so done by the un-

worthy writer whom Joe MacKenzie married in August, 1952, and who must teach here three and one-half years before retiring (if it meets with the Lord's approval, as dear Elder Coleman, that humble man of God, used to say). Joe will come here soon for the winter months.

Humbly, from another sinner,
Mrs. Joe MacKenzie
(nee Catherine M. Duffus)

Marshall, Saskatchewan, Canada.
July 25, 1948.

Dear Elder Coleman:

Just a little note to say I'll be with you during the three day meeting, August 13 to 15th. I am leaving here August 8th, and expect to be at your place about the 12th, or Friday morning at the latest.

I really don't know how to commence this note. I'm such a sinner, I don't feel good enough to be writing you. Most of the time my thoughts are evil, and I'm seeking after the things that perish. However, I've had many seasons in the valley, when I sought after that which this world cannot give, and it proved to be the school master, which caused me to meet with the Old School Baptists. I well remember my first experience some twenty-one years ago. What I figured was unto life proved to be unto death, and what I thought was unto death proved to be unto life. It seems rather strange that a person who was given such a glorious foretaste should be such a sinful wretch now.

About one month after this foretaste, I was called upon to go through deep waters, and slowly, but surely, watched it fade, until my wonderful deliverance seemed like the faintest ray of light or hope. Some fifteen months later, I surely felt an arrow pierce my heart for sins I'd committed. I believe in telling the truth and let the chips fall where they may, for nothing can be hid from God.

I will now skip along until eleven years later, when I had two experiences within two weeks of each other. The

first was just a gradual letting down, with the burden growing heavier each day. How fitting some of the hymns describe a weary traveller's experience:

"Though my weary steps may falter
And my soul athirst may be,
Gushing from the Rock before me,
Lo, a spring of joy I see."

My weary steps sure did falter; and I used to think of Him who walked to the cross. In the midst of it all, I woke up one morning with my burden completely gone, and I was very happy. I thought I was in for a long period of rest, but not so. There was another storm ahead which struck with such fury that it fairly wrenched me asunder; but out of this storm there came a wonderful peace, also a supernatural boldness. I didn't ask for a vision or a voice, because I couldn't. It was enough! If we ask, it means we are not satisfied. I was given to see just like Peter, that man cannot stand alone.

Although I've had pronounced experiences, yet I cannot say that I love the brethern. I do not say it in a daring manner, but, on the other hand, it often causes doubt and fear. I sometimes hope this is my cross, to cause me to search and inquire. If I cannot say that I love the brethern, I could truly say at the times I have referred to when the Great Messenger came, that I drank at the fountain; and Jesus told the woman at the well, "Whosoever drinketh of the water that I give shall never thirst."

In my first experience I was given such a wonderful drink of this water that I wanted to leave all behind and cross over where sorrow is never known.

I've made this note as brief as possible, for if nothing unexpected happens, I'll soon be seeing you; and if I am given liberty to talk, I'll do so. From my own experience, I'd say that God is a loving Father, and has lots of patience with his rebellious children. I often wonder if I am one; and if so, why am I thus.

I think this is about all I have to say, apart from that I feel certain there is a glorious rest for you on the other

shore, and I hope there is for me. I don't need to ask to be remembered to the rest of the family, for, as I said, I will soon be down that way. Hope I haven't deceived you, for I am still a sinner.

Yours sincerely,
Joe MacKenzie

626 E. 16th Street
Houston 8, Texas

Dear Brothers Spangler and Wood:

I see it is time to renew my subscription to the Signs — a paper I hope I shall be able to read as long as I am left in this low ground of sorrow. I do enjoy the editorials and good letters from the brethern and sisters; after reading through the Signs, I feel about as I do after a good meeting. Of course, I cannot see the writers, but I do vision their sweet faces and feel to know them. I hope many will write that the paper may continue to be filled with "feasts of fat things".

I would be glad if you or one of the associated editors could be given a mind to write on Isaiah 49:20-21. For several days this has been on my mind, and I am unable to get rid of it.

I am enclosing a copy of a piece of poetry written several years ago by our late brother, Elder Fredrick W. Keene. It is lovely and beautiful, and I enjoyed it so much that I felt that others would enjoy reading it. It appeared in the *Sovereign Grace and Pilgrim* in 1936.

Must close now; my feeble prayer is, may God bless and keep you all. If not asking too much, please remember a poor old needy creature when at the throne of grace. Just an old sinner living in hope of life immortal.

Harriett Little Gray

Ruffin, N. C.
RFD 1

Dear Editors:

Am sending you a few lines written on some thoughts of what it means to me, a vile, sinful wretch hoping in the sure mercies of God, to meet in association with the saints of God. I am not

offering this for your consideration of its publication to attempt to show anyone that I think I am something. Oh, no! For I know I am nothing, and less; and I feel that I am surely unworthy of my church home with the people whom I feel are God's chosen flock, the Elect Lady, the church militant. If you had turned me away, I had no where else to go. I hope I have been drawn by the invisible cords of God's love. He knows: as He knows all things, nothing being hid from him, for all things are open and naked before him with whom we have to do.

It will soon be a year since I offered to the church for membership with those I am made to love for Christ's sake, I hope. I had made the remark that if ever I offered to the church, I would be made to do so; that I never wanted to bring hurt to the ones I felt were God's people. The time came, and I was made to go; and I was surprised and awed that I was received. I know the Scriptures say of God's people, that they shall be a willing people in the day of His power; also, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." And, "—it is not in man that walketh to direct his steps." And, "This people have I formed for myself; and they shall shew forth my praise."

So, the way of the child of God is not in himself, he cannot direct his steps: they are all ordered of the Lord, — his down sittings and his uprisings, all working together for his good and God's glory; Christ being the way, the truth and the life, as He is made of God unto his children, wisdom, righteousness, sanctification and redemption. Let him who glories, glory in the Lord; the praise is his. The praise is his also when he gives us to write about, to speak about, and to meditate upon things not of this world.

If these few lines be to His praise, you may publish; if not cast it away. May our walk be kept in order. We beg interest in your prayers; and also that we shall contend for the old way, leav-

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ing out the doctrines of men, and having no confidence in the flesh. Only a little one, if one at all, hoping that you and yours are well. Beneath the feet of all who are made to fear God, I am

Mrs. Fred Cobb

EDITORIAL

PAUL'S SERMON ON MARS HILL

"Then Paul stood in the midst of Mars' hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

One of our readers has requested that we offer some comment on the above scripture.

Paul was waiting in the City of Athens for the arrival of Silas and Tim-

otheus from Berea. While tarrying for them, his spirit was stirred in him, when he saw the city wholly given to Idolatry. One of the evidences of idolatry was an altar with the inscription, "To the unknown God".

It is evident that what Paul saw led him to preach to them the sermon he did. The people of the city spent their time in nothing else, but neither to tell, or hear some new things. How strange are the ways of God. Surely all things work together for good to them that love God, and this is but another evidence of that fact. The Idolatrous worship of an unknown God, led the apostle, by inspiration, to speak to you and me of the God of all Grace.

Times change, but human nature does not change. Many today worship they know not what. On every side we hear the expression that God wants to get certain things done, but the people won't help him. All worship is an ignorant worship, unless the Spirit has imparted some knowledge of God's power. In the revelation of God's mighty power in the heart of a poor sinner, he also learns something of the weakness of man. This eminent apostle bears record in his own life of the power of Almighty God. He was a persecutor of the saints, and when called by the Lord unto a knowledge of his grace, he was on his way to Damascus to bind the saints, and put in prison all whom he found in this way. No doubt this experience was fresh in his mind. He remembers the voice of one who spake unto him saying, "Saul, Saul why persecuth thou me".

He was stricken blind, and the man who was formerly called Saul is led by the hand into the city. But for the effectual call of God from nature's darkness, into God's marvelous light he would have himself continued as an ignorant worshipper of God. The call of God brought him to the ground as a praying character; as it has many since then. He had never been acquainted with such a power before, and he is made to inquire who it is that is speaking to him. Out of a personal experience

of this mighty power, he could testify of the power of God.

He had seen before his conversion one of the Lord's servants, Stephen, stoned to death; and he consented to his death: He had seen him die with his face looking like an angel, and listened to him pray for his enemies, but these things did not turn him from his course. He seems after this to be more determined to persecute the followers of Jesus. "The appointed time rolls on apace, not to propose, but call by grace." Through the effectual call of God unto the Gospel of Christ, he was prepared to preach the God he worshiped out of an abundant personal experience.

"God that made the World and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands." To the Colossians he declares, "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And he is before all things, and by him all things consist."

All his works shall praise him, because they speak of a perfect creator. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Surely he who created all things, even the wicked for the day of evil, has control over it. He is Lord of Heaven and earth. He is as much the Lord of one, as he is the other. Heaven is his throne, and the earth his footstool. Could one who has learned of him believe that his power over his footstool is any the less than his reigning in Heaven.

Today there seems to be a race among the people to see who can build the finest house of worship. When one sect builds a new house, another faith tries to build one more pretentious. The spiritual progress is measured by the size and grandeur of the building. Could it

be that the worship of fine buildings has replaced the worshipping of Idols? If so, their worship is just as ignorant as was the Athenians.

"The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly." "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."

"He dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, as he is Lord of heaven and of earth. He giveth to all life, and breath, and all things."

The entire sermon of the apostle is directing their mind away from worshipping a dead God. God is a spirit, and they who worship him must worship him in spirit. The temple where he is truly worshipped is the heart of his people. "I will walk in them, and be their God saith the Lord."

How is it today? Is not the God preached the dividing line between and ignorant worship, and true worship?

It is certainly true that a preacher, usually preaches the God he knows. If his dependence in his ministry is upon human learning, it is a dead ministry, as far as the gospel of Christ is concerned. If he is aspiring unto worldly honors, or churches that pay large salaries, or seeking the applause of men, without the call of God to preach the Gospel, he is just as ignorant of the true God as were the people of Athens.

So likewise the churches of today, if their affection is set on great buildings, paid choirs, hired musicians, etc., such a people are just as ignorant as the ones Paul preached to.

As in Paul's day, so today, the true worshippers of God do not worship a God who is in need of the help of man.

By the revelation of Him in the heart, they know him as the King of Kings, The Holy one, the God of all grace, Alpha and Omega, the first and the last: The God of all Grace, whose mercy endureth forever; who is God of the whole earth; one who is alive forever more, and has the keys of death and hell.

The knowledge of him, and his abounding grace, fills the heart to overflowing with praise unto him. Truly these are the people who know the God they worship, and worship the God they know.

D. V. S.

REQUEST FOR INFORMATION

If any of the readers of the Signs of the Times know of a Primitive Baptist Church located near Rockdale, Texas, we would appreciate hearing from them.

Dr. M. O. Slaughter,
c/o Richards Hospital,
Rockdale, Texas

Brother J. A. Perdue, Redwood, Virginia, is desirous of obtaining copy of a book entitled BAPTIST MARTYRS. The author and date of publication is not known to him. He has a partial copy which does not contain this information. Write him direct.

PSALMS 73:24

"Thou shalt guide me with thy counsel, and afterward receive me to glory."

This language would not be misapplied if it was used by any child of grace. Any language, any doctrine, any gospel other than this is not the truth. This is the truth. The truth makes free.

Only those that have tried and failed in guiding themselves need a guide. It seems so simple, and is so simple. The simple understand it and are glad to turn in where this simplicity is (Prov. 9:4). There is simplicity of a kind that is not good, and our concern is not with those that compose this group. It does seem strange that the simple understand these blessed truths, and just as strange that learned men do not. How wonderful it is that God has hid these things from some and revealed them to others. This is his right and he has not been careless about the

work, for to every one that it has been hid from, it will remain so, and to every one that he has revealed it to, they shall never forget it.

Those that the Lord has revealed himself to as their guide, they all feel the need of Him as the guide. That makes this the only doctrine, the only gospel, the only sure foundation. This is the only doctrine that includes all in it. We have often had it said of us that we do not preach a gospel that includes all. But we do. We speak with David. Our testimony is just alike the world over. "Thou shalt guide me with thy counsel" is the mark of a disciple. It is the mark of the church. It includes the guided ones. **It includes all the guided ones.** This guidance is not divided between the creature and the Creator. Salvation is not a joint affair. All this guidance is for all the ones guided. The Guide begins the guiding. His guiding does not begin until ours has guided us to ruin. We are not on the brink of ruin when he comes with counsel. We are not nearly lost when he appears as our guide. We are ruined and we are lost.

How far is he our guide? How long does he counsel us? In the beginning of our experience does he counsel us until we get in the right way and then leave us? No, that is beginning in the Spirit, but it is ending in the flesh. And it is not sound doctrine to advocate that thought. Here is another remarkable thought upon the simplicity of the gospel. Paul rebuked the brethren at Galatia for their beginning in the Spirit and following seducers back to the works of the law. In my files of the Primitive Baptist people are many glowing accounts of an experience of grace as far as the beginning goes, but as soon as the Lord guided them from the ruin and clutches of eternal damnation, then they carried the ball the balance of the trip. If Jesus does not mean anything more than that, we only need his guidance the one time in all of our pilgrimage here. It does look like that Paul's rebuke to the church at Galatia would be sufficient to show to any-

one that not only must grace, or the Spirit or the counsel, guide us away from the first ruin and first sin, but that it must be our guide all the way.

It was God the Father that gave us to Christ. No loose threads left dangling nor no hanks tangled in that transaction. It was God the Son that accepted the gift and did the redeeming. Not a thing did he lose in that work, nor fail to bring to God complete satisfaction for the sins of all. Now who is our guide? And when was his work to be done? God the Father did his when he eternally made choice of the elect family. There is no account of God until he by inspiration begins to give that account. Did he acknowledge any failure back in the hidden depths of his eternal mind? No, blush at the thought and let it be banished forever. It was the work of the Lord Jesus Christ that was to redeem. He came at the proper and appointed time to do just that, no more, nor no less. Is that work tinged with failure? Or will his work do to lay parallel with the work of God the Father?

Come hither dear children for here your travelling supplies and marching orders are all in this Guide. The Guide is equal with the First and Second persons in the Godhead. If there is a weak link in salvation then salvation is weak, and if salvation is weak, then the Lord is weak, for salvation is of the Lord. If this is true, then Isaiah had Jesus mixed up with some one else, for we hear him declaring. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and forever. The zeal of the Lord of hosts will perform this", (Isaiah 9:6,7). This is what every gospel sermon and every gospel article is based on.

Here is God the Father and God the Son and God the Holy Ghost all in One. Any attempt to separate them, or to minimize their work, will end in failure and ignominy.

Oh, Lord, we beg thee to keep us in this way. We are not worthy, precious God, of thy notice, but may it please thee, based altogether on thy grace, to keep the earth salted with those who are following the guidance and counseling of this One. Father, grant us to know and to sweetly feel the beginning of his government, and to experience in our daily and timely lives the unending extension of the increase and peace of the same. How happy we are when the Guide tells us that in me is peace; and whispers in our longing ears the things that the Spirit (guide) has to say to the churches. If we are the church of Jesus Christ, we must feel the same thing that Isaiah was given to see. He spoke in the present tense. I want to speak and write in that tense now; I want to tell what now is the truth. I want to set him forth as a present help in time of trouble. I want to tell others about, and have for my very own, unworthy though I be, a guide that is now ruling and guiding in his government with judgment and justice. And I want to feel, Oh, Lord, how I do want to feel that down and out yonder in the years before me that my salvation and blessings and safe landings will not be for me to guide myself into, nor for me to establish myself in the truth and maintain fellowship among the household of faith and order my speech and course before the Lord, but that the Holy One of Israel will guide us into the way of all truth, order all of our steps in that governing of his kingdom that is to stand forever, establish and ground and settle us in the doctrine now and henceforth forever.

That the sovereignty of God displayed in providential and parental care preserved us before being born again must be left to skeptics and unbelievers to deny, but it is primarily the children of God that the text applies

to. It is a poor sinner that has felt his ruin and woe bring him to an ignominious end, and that has felt the deliverance of God, that is blessed of God to take this text of his own. It is one that has pronounced himself as fit for death as a result of poor guidance (2 Sam. 12:5); it is one that has found out that the way of a man is not in himself (Jer. 10:23); it is one that has looked everywhere and not found the Lord (Job 23:8, 9); it is one that has tried to be his own guide and found that the guidance of the Lord is best even if found out in the belly of hell (Jonah 2:9); it is one that guided himself into the way of death (Rom. 7:10); it is one that felt so sure of his own guidance that he could stand face to face with the Guide and declare that he could take care of matters unto death and later found out in weeping that the Guide must take care of us (Luke 22:62), that finds this text sweet. With all the witnesses that can be found whose testimony is that the guiding of the Lord delivered them, it looks that we would never be troubled by any new doctrines that would intimate that a sinner could guide himself.

This guide is now counselling his people. How affectionately he calls her from the state of winter dormancy (S. S. 2:10); how exquisite the touch of his lips as he woos her into displaying her loving face to him and speaking of his love and guidance (S. S. 2:14); how precious the service that he guides us into, making us to leave all and follow him (Mark 10:28; I John 5:3); how green the pastures that he displays to our astonished gaze, and how deep the love of our guide is displayed in the still waters (Ps. 23:2; John 10:9); how establishing it is to be instructed (counselled) while in this waste howling wilderness and desert land (Deut. 32:10). Yes, this is being done now. This is this side of death; this is timely; this guidance is that salvation that is of the Lord. It begins with us when the Sun of righteousness arises with healing in his wings and the Sun will never set. Oh, precious readers, what a rich heri-

tage is ours; this radiant guide is to be our guide even unto death (Psalms 48:14).

He begins the guiding and it lasts until death. It is Jesus that has begun a good work in you; it is he that will finish that work of instructing you with the guidance of the Comforter in the way of all truth. After this finished work of guidance by his counsel then cometh the end. We will not need guiding any longer. But we will need receiving up into glory. However much we have to do with the getting ourselves up into glory, just that much, no more, no less, do we have to do with the guiding while here. Both are of the Lord. The church is now preaching the guidance of the Lord; she will praise his holy name for her royal reception into glory. Thus, when the prophet declared that God would not give his glory and praise to another, we see it verified in this precious promise. He guides us here; he receives us up into glory. And to sum it all up. When the Lord promised to give both grace and glory (Ps. 84:11) he has done all for us for the time state and for hereafter that we will need. Grace to guide us here; grace to counsel us into paths of obedience while journeying through time, and at the resurrection we shall be received up into glory in soul and body and spirit.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

RESTITUTION
 (Acts 3:21)

A sister whose address is Harding, West Virginia, wrote asking as follows: "In the restitution of all things, what will be the 'all things' that are to be restored? I have never heard any views on this, neither have I been enabled to grasp its full meaning."

We cannot tell why our ministers of late years have been silent on this subject of "restitution," unless it has been

simply because their minds have not been exercised to speak and to write of it. In looking back over the writings of Old School Baptists years ago, one occasionally comes across references to this subject, which shows that our people of former generations accepted and believed the doctrine of "restitution." Nowadays, however, when this subject comes up, it seems to strike many as something they never heard of before. Thus, it may be good for us to be reminded of those things which we have let slip through not having been taught them. Restitution simply means restoration; the act of giving back what had at some former time been taken away. In this connection, it means restoring to the Jews what God had deprived them of. It means restoring the Jews to their own land and giving back to them the land taken from them. Not only, however, does restitution apply to giving back to the Jews their former land, but it means restoring the Jewish nation to covenant relationship with the Almighty through his Son Jesus Christ, whom they rejected and crucified; but whom at his appearing again they will believe in as their Messiah and Redeemer. This can take place only when the Gentile church has been brought unto completion; and from the signs now among us, we believe this is about at hand. Religious organizations, that is, the form of religion, may continue on for some time to come, but the true body of Christ, which is his church, seems to be about finished. Already, and for some years past, the world has been witnessing the steady movement of the Jews toward their own land. The World War of 1914 to 1918 gave this movement a great impetus, and since then it has been growing by leaps and bounds. "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began."

Just exactly as the word here says,

God the Father will send to the Jews his Son Jesus Christ. This Jesus was before preached unto them in all the types and shadows of the Mosaic covenant. He was declared by all the prophets unto them. It is perfectly true that the Mosaic covenant was disobeyed by the Jewish nation, wherefore they were cast out; and since their being cast out, God through Christ by his grace has brought the Gentile church in. When this body of Christ is completed from among the Gentiles, then will be brought to light the kingdom of heaven among the restored Jewish remnant in the land of promise. The covenant made by God with Abraham was before the law four hundred and thirty years, and the law which was afterward cannot by any means disannul the promise which preceded the law. But the Jews, as well as the Gentiles, cannot come in by the works of the law; they cannot possibly come into the kingdom by flesh and blood: it must be by promise, and wholly by God's grace. It will not and cannot be by their own might and power, but by the Spirit of the Lord. This is why the present world movement of Zionism has about come to a standstill on account of England's refusal to execute vigorously the mandate over the land of Palestine assigned to England by the League of Nations. England is afraid to antagonize the Arabs who are opposed to the Jews coming back to Palestine. Thus, the movement of Jews in that direction has been slowed down, but it is with almost breathless interest that we look for the next development in world affairs which will speed it up again.

Jesus Christ is at the present time in the heaven and has been in the heaven ever since his disciples with their own eyes beheld him ascend out of their sight; he will appear again at the fullness of the times of restitution, will appear to the Jews, and when they see him next time they will not say, "Away with him, crucify him. We will not have him rule over us." No, they will say, "Blessed is he that cometh in the name

of the Lord." They will gladly hail him as their King and Messiah. There is no spirituality in them as yet, and will not be until they are circumcised in heart, and that will not take place until they are back in the land, as Moses says in Deuteronomy 30:6. There is not a single one of the prophets but who declares this restoration of the Jews to their own land. As Acts 3:21, says, "The mouth of all his holy prophets" has spoken it. Moses, Ezekiel, Daniel, Hosea, Amos, Jeremiah and Isaiah all say so. Had we space, we would quote them all. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." (Hosea 1:11) "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all." (Ezekiel 37:21-22.) Ezekiel's vision of the valley of dry bones refers entirely to this time of restitution, and not to the Gentile church at all, though it is often made to apply that way. You will note in this vision of the valley of dry bones, that the bones came together while there was still no life in them; flesh and sinews came upon the bones and yet there was no life there.

What an amazing picture is this of the coming together of Israel which we are witnessing today! In all this world-union of Jews everywhere for the purpose of returning to their own beloved land, there is no spiritual life from God yet. Nevertheless, the bones are coming together and the flesh and sinews are coming upon the bones. Never since the destruction of Jerusalem by the Romans under Titus in 70 A. D. has there been such a world movement of Israel toward their own land as in this

present time. We are today seeing the verification of Ezekiel's vision, and the breath of spiritual life will be breathed into this restored remnant some time following their restoration to the land; just when, God alone knows. They are coming up out of their graves now, and the "graves" in this instance mean the different nations of the earth where the Jews have been scattered during their dispersion from their land. These graves are now opening and the dry bones are coming up out of them and are coming to their fellow-bones, and are receiving flesh and sinews, yet are still spiritually dead. The time of their awakening, which will take place when the Lord from heaven appears to them, may be much nearer than we think. Remember, it comes as a thief in the night and none of us will know of it until it is a matter of full realization. Read Amos 9:14-15; also Jeremiah 31:10-14. Indeed, search through all the prophets and then stand amazed at the declared wonders of prophecy you see revealed there. The marvelous workings of God's eternal plan and purpose are nothing short of stupendous. The present distresses among the nations of the Gentile world are plainly of the Lord, are plainly the fulfillment of his written word. Economic depressions, droughts, famines, wars, pestilences, earthquakes, floods and all their kindred ills, are vials of the seven last plagues being poured out from heaven, all to wear down the political and world supremacy of the Gentiles to prepare the way for the kings of the East, to usher in the kingdom of heaven among the restored Jews, and when that is done the whole world will realize such a blessing flowing to all nations because of the kingdom of heaven, such an age as the world has never yet seen. Then, that which missionaries have been trying to do for one hundred and fifty years by proselyting and money raising will be done instantly, because it is expressly declared in the prophets that even the heathen shall know that God is the Lord and that Israel is his people, when the Lord shall set up his

kingdom to reign; in that day when he shall take unto himself his great power and shall reign. Prior to this coming in of the kingdom, there will be some kind of world-federation, a last and most desperate effort on the part of Gentile world-power to retain their hegemony over the world which they already feel slipping from their grasp. When this world-federation is an established fact, we shall expect to see the "man of sin" at the head of it. But it will all go for naught. The final act of this "man of sin" with the world league backing him up, will be to move against the helpless restored Jews in the holy land; and that move will be the last desperate act of the Gentiles to regain their hold on world power. It will be nothing short of suicide for them.

In confirmation of this fact revealed in Holy Writ, read Ezekiel thirty-eighth and thirty-ninth chapters. There you will find, just exactly as God has predestinated it, the assault of allied powers against the restored Jews, which will not only be fruitless, but absolutely fatal to Gentile supremacy: they shall die by thousands upon the mountains of Israel and be buried there, not because the Jews will be able to defeat them by themselves but because the Lord will himself appear and fight against them with the fire of his own wrath and indignation. This "day of the Lord" shall not come until the world shall first witness the rise and supremacy of the "man of sin", whose number is 666. So Paul says in 2 Thesalonians 2:3-4.

Strange as it may seem, the very day we received the request from this sister for information upon this subject, we received the February number of the *Gospel Standard* from London. To our amazement, we found in that number an article written by Mr. J. C. Philpot in 1854, over three-quarters of a century ago. We cannot forbear letting you have part of it, but wish you could read all of it. It comes from out of the past as a startling confirmation of what we believe, but which we find few peo-

ple at the present time do believe. Here it is:

"The restoration of the Jews to their own land seems to us as clearly revealed as their dispersion, (Deuteronomy 30:1-5) It seems evident from the words, 'that the way of the kings of the East may be prepared,' that there will be a gradual preparation for their return, and that it will come to pass, not as a sudden miracle or unexpected event, but will take place as a matter long anticipated."

Now, this is amazing when you consider that when Mr. Philpot wrote these lines Zionism was not heard of as yet, and there was not yet any world organization of the Jews in 1854. Mr. Philpot bases his assertions entirely on the Bible, and not on the events of his time: a most wonderful proof of the spiritual insight of Mr. Philpot into these hidden things. Not one single word of what Mr. Philpot has written needs changing in the light of what we know today: events as they have come to pass show clearly that Mr. Philpot was entirely right. Let us quote him a little further:

"Most clear and distinct are the promises that the ten tribes thus carried into captivity, called in the Word of God from their leading tribe, 'Ephraim', and sometimes termed 'Israel', as distinct from the tribe called 'Judah', will be restored to their own land. We will not multiply quotations. It will be sufficient to refer our readers to the following passages: Isaiah 11:11-14; Ezek. 37:19-28; and to one which, from its distinct mention of the 'house of Joseph', that is, the ten tribes (Joseph being the father of Ephraim), we can hardly forbear quoting: 'And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I will have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them.' 'I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.' (Zech. 10: 6-10). The drying up of the river merely prepares the way for the return; but years may intervene before the event is accomplished, and there appears every reason to believe that Babylon will be destroyed before it takes place. See Isaiah fourteenth chapter."

So wrote the able Mr. Philpot seven-

ty-seven years ago. All that has transpired in these seventy-seven years does not make necessary the change of a single word of his prediction. "Years may intervene before the event is accomplished," he says. Well years have intervened and it is being accomplished under our very eyes. As events come to pass day by day, they reveal what has been in the Divine Mind from eternity; history is nothing more or less than the unrolling of predestination. The Bible will interpret these events as they come to pass, if only we are given to understand them in the light of the Spirit. It is good for us to watch, and to pray as we watch.

May the Lord give us ever more and more of his light and not leave us to sleep on in darkness; that is, ignorance of his wonderful purpose.

(Editorial by Elder H. H. Lefferts,
April, 1931 — republished by
request)

MINUTES OF THE PRESBYTERY
PLEASANT HOPE CHURCH

Cass County, Texas
November 29, 1953

Pursuant to call heretofore sent out by Pleasant Hope Church for a Presbytery to meet on above date for the purpose of the ordination of Brother H. S. Hill, to the office of Deacon of Pleasant Hope Church, the following Elders and Deacons met and organized themselves into a Presbytery; Elders T. A. Wall, R. W. Rhodes, John T. Everitt, C. M. Haygood, John Lee Smith and W. A. Speer. Deacons L. S. Hill, Arthur McLeod, W. B. Burkhalter, David C. Shelton, G. W. McDuff, Ed Chandler and A. L. Rowell.

The Presbytery organized itself by electing Elder T. A. Wall, Moderator and Elder W. A. Speer, as Clerk. Deacon Arthur McLeod was appointed as spokesman for the church who presented Brother Hill to the Presbytery.

After due examination of Brother Hill, as to deportment, qualifications and the state of God's gift to him as a Deacon to the satisfaction of the Presbytery, the Presbytery proceeded to ordain Brother Hill as follows; The Presbytery selected Elder John T. Everitt, to word the prayer and Elder R. W. Rhodes, to deliver the charge.

Whereupon the Presbytery then and there proceeded with the ordination by the laying on of hands of the Presbytery and in prayer by Elder John T. Everitt and then by charge

delivered by Elder R. W. Rhodes.

We the members of the Presbytery commend Deacon H. S. Hill, to all orderly orthodox Primitive Baptists as being sound in doctrine, careful in deportment and humble in the display of God's gift of the office of Deacon.

The right hand of fellowship was given Deacon H. S. Hill, by the members of the Presbytery, Pleasant Hope Church and Brethren, Sisters and friends. Deacon Hill was delivered back to the church duly ordained by the Presbytery and received by the church.

Minutes of the proceedings were read and approved and the Presbytery was adjourned in order with prayer by Elder John Lee Smith.

ELDER T. A. WALL, MODERATOR

ELDER W. A. SPEER, CLERK

ORDINATION OF ELDER H. L. ROGERS

The Lost Creek Church of Old School Predestinarian Baptists, in peace and fellowship, standing as an independent church, made a motion at her November meeting to ask for a council to sit with them and consider the propriety of ordaining Brother Hiram L. Rogers to the gospel ministry on December 5, 1953.

According to promise, Elder George L. Weaver, of Huntington, W. Va., and Elder Charles Evans, and deacons of Enterprise Church, met with the Lost Creek Church.

After prayer and preaching by Brother H. L. Rogers, a Presbytery was organized, with Elder Weaver, Moderator. Sister Connie Rogers, to act as Clerk. Deacon Rogers was called upon to state his impressions on his call to the ministry; which was to the satisfaction of the Presbytery, both in doctrine and order of the Church of God.

Then proceeded with the ordination by the laying on of hands of the Elders and prayer. The Moderator delivered the charge and his sermon, using as his text 2 Timothy 4:1-5; then gave the right hand of fellowship to Elder Hiram L. Rogers as a regular ordained minister of the gospel, with the right to administer all the ordinances thereof, who was presented back to the church and received by them. Then the Presbytery was discharged.

After singing and prayer, adjourned until Sunday at ten o'clock.

Elder George L. Weaver, Moderator
Elder Charles Evans, Pastor,
Lost Creek Church
Sister Connie Rogers, Clerk
Fred Evans, Deacon

RESOLUTIONS OF RESPECT

WHEREAS, The Lord in his infinite wisdom and mercy has seen fit to remove from our midst by sudden and tragic death our beloved brother, C. F. Hatchett and our beloved

sister, Mary Hatchett, his wife,

BE IT RESOLVED, That we bow in humble submission to God's holy will, desiring to be reconciled and given grace to press forward to the mark and the prize of high calling, ever looking to Jesus, the author and finisher of our faith;

RESOLVED, That the Hopewell church has lost two faithful members, but we feel that our loss is their eternal gain;

RESOLVED, That they will be missed by all who knew them and their humble life of service should be an inspiration as we journey along in the hope of a better world.

RESOLVED, That a copy of these resolutions be recorded on our church records; that a copy be furnished to the family and a copy be published in the Signs of the Times.

Done by order of the Hopewell Primitive Baptist Church of 327 East Pierce Street, Mangum, Oklahoma, while in conference.

Elder C. E. Turner, Moderator
R. L. Buckner, Clerk

RESOLUTIONS OF RESPECT

We the Providence Church in regular session wish to pay respect to two of our oldest members and sisters and mothers in Israel, — Sister Mary D. Sloan and Sister Cordelia Bird, each was the good wife of our beloved Deacons.

Whereas, in the providence of Almighty God he was pleased to call from our midst our dear sisters, (Sister Sloan being a member some 50 years and Sister Bird 31 years).

We the Church of Providence wish by the help of God to bow in humble submission to the will of our Heavenly Father who doeth all things well. May his Grace sustain the bereaved husbands and families and host of friends.

Elder H. J. Bird, Moderator
St. Albans, West Virginia
V. L. Byrnside, Clerk

OBITUARIES

JOHN W. DAVIE

John W. Davie was born in Fulton County, Kentucky, December 10, 1882, and departed this life in July, 1953, making his stay on this earth seventy-one years and seven months.

He moved to Washington, D. C. in July, 1917, where he was employed by the I. C. C. until he retired in 1942; then he returned to Kentucky for a few years, and then moved to Bradenton, Florida. In 1908, Brother Davie was married to Miss Belle Atwill at her home in Fulton County, Kentucky; who survives him. He is also survived by Brother J. R. Davie, Fulton County, Kentucky, and two sisters Miss Zora Davie and Mrs. Ethel D. Cooper, Washington, D. C.

Soon after coming to Washington, Brother John located Shiloh Old School Baptist Church, of which Elder J. T. Rowe was pastor, and was baptized by Elder Rowe in 1917. After moving to Florida, he met Brother J. M. Haines, a deacon of Bethel Old School Baptist Church, Hillsboro County, Florida, and attended the meetings there. Later he and his wife moved their membership there by letter from Boaz Chapel, Fulton County, Kentucky, and was always present at meetings as long as health permitted.

Death came suddenly, and his body was brought back to Kentucky, attended by Brother Haines, where it was laid to rest in the old church yard among many of his loved ones to await the coming of his dear Lord and Saviour Jesus Christ, whom he loved above all else and whom he had tried to serve so long. Burial services were conducted by Elder Harrison, of near Midway, Tennessee, who spoke comforting words to the grief stricken family and friends.

Since early in life he was a firm believer in salvation by grace only; and that God predestinated all things from the beginning of the world, and had hope that God in his goodness and mercy had included him among the ones that he sent his dearly beloved Son Jesus to redeem, and to call forth on that glorious morning of the resurrection when he shall come again and gather together those that God gave him from the foundation of the world.

Written in loving remembrance by his sister,

Ethel Davie Cooper

CORA A. WILSON

This is to note the passing of our dear sister, Cora A. Wilson, who was born December 13, 1887, and died October 1, 1953. Several years ago, she joined the Primitive Baptist Church, and was baptized by Elder Campbell, and lived a Christian life ever since. She was devoted to the cause of the truth, and loved the brethren with a pure heart feverently.

In 1936, she moved to Fort Worth and was received by the church there, where she was loved by all who knew her.

Her funeral was conducted in Fort Worth by her pastor, Elder C. Y. Osteen, who tried to speak words of comfort to those who mourned. The text used was, "His Spirit beareth witness with our spirit, that we are the sons of God.;" trying to portray some of the beauties of the world to come, of which we have hope.

(Elder) C. Y. Osteen

MRS. MATILDA JOSEPHINE MOORE

At the request of Mt. Zion Church, and with a sad heart, I will try to write a short sketch of my mother-in-law. She was born in Roanoke, Virginia, September 19, 1856, and passed away August 20, 1953; making her stay on earth ninety-six years, eleven months and one day.

She was married to John A. Moore, and to this union were born ten children. Her husband and six children preceeded her in death; four are yet living: Mrs. Cosby Howard, Altus, Oklahoma; Mrs. E. B. Ault, Weslaco, Texas; Hassel M. Moore, Austin, Texas and John A. Moore, Corpus Christi, Texas. There are twenty grandchildren and a host of great grandchildren.

She and her husband both joined Mt. Zion Primitive Baptist Church, Weslaco, Texas, twenty-seven years ago; and both lived faithful members until his death May 18, 1930. It was then that the church lost a kind and well qualified deacon, and Grand-ma Moore lived a faithful member until her death. She has been a jewel in our home these many years. She was sound in the doctrine of salvation by grace and grace alone. For several years she was blind, and many times I watched her listening to the radio, and when they would preach salvation by works she would shake her head. That dear old sister in Israel knew by experience that it was not by works that she received her hope. Yes, it teaches all of His little ones that it is not by works of righteousness which they do, but by free grace bestowed upon unworthy creatures.

We miss her so much now, but realize that she is out of all the trials and troubles of this life. She always looked forward to our meeting days, and enjoyed them so much. Most of the time I was able to read some to her out of our religious papers or the Bible before going to bed, and she enjoyed these few minutes so much. I have always had a tender feeling for old folks, and especially for Old Baptists and those who have a hope.

It will not be long before we too come to our journey's end here in this life. Grand-ma had a sweet hope of that heavenly home not made with hands, eternal in the heavens. A few days before she passed away, she told me of a dream she had. She said it seemed that her children were around her bed, and that she was talking to them and telling them goodbye, that she was leaving this old world, soon to be with her blessed Saviour. O, what a manifestation of that precious love which is more precious than any earthly love.

Funeral services were conducted by her pastor and Elder J. B. Reid; after which her remains were laid to rest in the Weslaco Cemetery, where her dear husband was placed some twenty-three years ago, to await the resurrection morning. Truly a mother in Israel

has passed on.

(Elder) E. B. Ault

W. J. WOODALL

Mr. W. J. Woodall was born in Cherokee County, Texas, November 1, 1870, and departed this life September 11, 1953, making his age eighty-three years and nine months. He was married to Miss Mary Clemantine Harris, December 19, 1890, and to this union were born seven children: Miss Lizzie Woodall, Dorsie, Texas; Elder Charlie C. Woodall, Franklin, Texas; Mrs. Dora Wren, Dorsie, Texas; Mrs. G. D. Woodall, Baytown, Texas; Mrs. Lois Suttle, Dorsie, Texas; and two having passed on. These, together with sixteen grand children and sixteen great grandchildren, and a host of friends and neighbors mourn his passing. They will long remember his orderly walk in going in and out before them. His expression denoted his character; calm and sedate his manner and disposition, he made his word his bond, never suffering it to be called in question; which was a pattern set that all would do well to follow. Such was he as a citizen, and as a Christian gentleman above reproach, is why we mourn.

Mr. Woodall never felt himself fit to offer himself to the old church, but was a firm believer in Salvation by Grace, and not of works lest any man should boast, (Ephesians 2:8-9); eternal and unconditional election of His people chosen in Christ and called; the resurrection of the dead of the just and unjust; and the absolute predestination of all things, yea, signs, events and wonders. I have spent many pleasant hours in his home, and his whole conversation would embrace the goodness and mercy of God, and praising the Lord for the great and many blessings he had bestowed upon him; but not for what he had done for the Lord, for he, by the grace of God, had been made to see that he had never done anything for the Lord. He loved the Signs of the Times, and the doctrine it contends for. He believed in the absolute certainty of things, and an ordained purpose for the same; a fixed beginning and end for every piece of his handiwork: the environments thrown around the whole being of such nature as to subject each piece to such circumstances and conditions as to naturally incline them all to the fulfilling of His purpose.

Elder W. M. Barger, of the New School Baptists, spoke words of comfort to the bereaved; after which the body was laid in its tomb, here to await the second coming of our Lord without sin unto salvation, to gather his elect unto himself; saying to the North give up, and to the South keep not back, and presenting them to the Father, pure, holy and with-

out blame before God in love.

Written by request, and for the Signs of the Times.

W. A. Little
Fort Worth 4, Texas

MRS. ANNIE ELIZA GIBSON

We the Saints-Rest Church of Christ, of Dallas, Texas, write and record this article on our church record in memory of our dear sister in Christ, Mrs. Annie Eliza Gibson (nee Rogers), whom the Lord in His wisdom and mercy has removed from us, bringing sorrow and sadness to our hearts. But while we are deprived of her presence and her godly conversation here, we feel that it is best; for she is removed from a world of sin to a land of rest, where no sorrow can come.

She was born October 20, 1872, departed this life June 6, 1952, at the age of 79 years, 7 months and 17 days.

She was married in young womanhood to J. A. Gibson. She was the mother of eight children, four sons and four daughters. Her husband, three sons, and one daughter preceded her in death. She also reared an orphan boy, Eugene Brewer. She was a member of Saints Rest Church in Dallas for many years.

She leaves to mourn her passing one son, L. Wallace Gibson, three daughters, Mrs. Frances DeFir, Miss Ruth Gibson, Mrs. Charles Campbell, and Eugene Brewer, a number of grandchildren, together with many friends who showed their love and respect with an abundance of flowers. To all these we would say; Weep not as those who have no hope, for we believe that when Christ comes to make up His jewels she will among them stand.

Her funeral was conducted by Elder L. D. Rose of Athens, Texas, assisted by the unworthy writer. She was laid to rest in the cemetery at Waco, Texas to await the coming of her Lord.

Be it resolved therefore that we bow in submission to the will of our God; record this on our church record; send a copy to the family, and a copy to the Signs of the Times for publication. Done by order of the church in regular conference October 31, 1953.

(Elder) W. W. Taylor, Moderator
John J. Beene, Clerk
Written by,
(Elder) C. B. Teague

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., MARCH, 1954

NO. 2

EXPERIENCE OF SISTER LUCY W. CRAIG

For many years I have had a desire to write what I hope and believe is an experience of grace.

It has been thirty-four years since I united with the church at Camp Branch (in Virginia). As early as I can remember I feared God, and felt his all seeing eye watching over me. I remember going with my parents to old Snow Creek Primitive Baptist church before services were discontinued there. The singing was so beautiful: it seemed then that I felt heaven near me. The preaching sounded like a far away voice, and I could not hear or understand. Then there were several years that I did not hear a Baptist preach. But when the elders and members visited in our home, I wanted to hear them discuss the Scriptures, for I had a love for them that I didn't have for other people.

As the years passed I attended the Christian church with my brothers and sisters, and at the age of sixteen I joined that church. I was persuaded to believe at that time that it was my duty to join the church if I wanted to be saved. I obeyed the rules of the church, but I was not happy about it and felt condemned, as I did not feel any change of heart. I went on several years, not giving any serious thought to my fears that I had not been good enough to join any church. I read the Bible but never read the Scripture that seemed to always be coming into my mind: "Marvel not that I say unto you ye must be born again." One day a voice come to me very forcibly: "Remember thy creator in the days of thy youth." A fear came over me, and I felt condemned as a heavy burden was laid on me.

I went to the family Bible and opened it. My eyes fell on the words I had just heard. I tried to pray for forgiveness, but my burden became heavier — I could find no comfort in reading the Bible. For a year I carried the burden, trying to hide it; and all the while praying for deliverance. When I had given up hope and was so distressed I felt I couldn't go on living with the burden, the same voice awoke me from sleep saying, "The wind bloweth where it listeth, you cannot tell from whence it comes or whither it goes; so is every one who is born of the Spirit." The burden was gone. My heart felt a joy I could never express: I felt as if everything was praising God with me.

A blessed sweetness flowed into my soul. He had put a new song in my mouth, even praise to his great and holy name. I thought I could keep this to myself, as I felt too young to join the Primitive Baptist church, and didn't feel worthy of a home with such good people as I felt they were. The next service I attended was at North Fork church. When the Elder took his text, "Come unto me all ye that labor and are heavy laden, and I will give you rest," I felt the words were spoken to me, for I was heavy laden. I believe the God of our salvation gave me an ear to hear and a heart to understand — it embraced me and the tears of sorrow were turned to joy.

Paul testifies: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6). And Isaiah says, "I will bring the blind by a way that they know not; I will lead them in paths they

have not known: I will make darkness light before them, and crooked things straight." (Isaiah 42:16).

I didn't offer to the church then. At times I would feel that I was mistaken in it all — I wanted more evidence. One day when I was exhausted from worry and the burden I was carrying, I laid down to rest and fell asleep. I was awakened by a voice as if reading from the Bible: "He who is ashamed to confess me before men, I will also be ashamed to confess before my Father in heaven."

"This people have I formed for myself; they shall shew forth my praise." Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be **after me.**" (Isaiah 43:10 a 21).

The fourth Sunday in April, 1919, I went to Leatherwood church to preaching. When the doors of the church were announced open, I was in front of the stand, shedding tears, before I realized what I had done. I couldn't tell one word of my experience, or any reason why I was there asking a home with the Lord's people. They received me, and I have enjoyed their fellowship and love all these years; for which I am truly thankful, but unworthy of. I was baptized the third Sunday in June, 1919.

I have passed through many trials and deep sorrows since then; but His grace has been sufficient. I hope I can say with the Apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17). I have felt His strong arm beneath me, and have had many seasons of rejoicings. The fruits of the Spirit are love, joy and peace. I have felt his presence near me many times when I thought I was facing death, and at other times when I felt my burdens were too heavy to bear. I can understand part of what Isaiah said in the forty-second chapter: "When thou passest through the waters, I will be with

thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

I hope I have been enabled to look to Him to direct my steps, and prepare me for the day when He is pleased to call me hence, to praise him through the countless ages of eternity.

In bonds of love,
Lucy W. Craig
1218 Bay Street,
Portsmouth, Virginia

2085 East Broadway,
Vancouver, B. C., Canada.

Dear Brother and Sister Risler:

In answer to your kind letter my thoughts reach out to your loneliness at Ebenezer Church and to Mrs. Dodson in her sorrow. I have longed to find words to tell her how the Comforter does come to fill the unbearable emptiness which closes in around one.

To glimpse the sweet spiritual beauty attending the death of a saint is sometimes given to one as his portion of comfort. This sweet unction lifted me up to the joy in Zion as each of my parents died. The perfection of Zion shines out and obliterates the dreadful grief down here in this low ground. I desire words to meditate about the peace of God which passeth all understanding and the Comforter. Christ promised to send the Comforter. He promised to come to us, He promised never to leave nor forsake us. I do know that we live to die at the appointed time. That sweet moment when He calls, is a moment when heaven opens with unspeakable perfection.

I wish I could have a long visit with you about something so spiritually sweet in a saint just before going home to glory. In our home was a presence invisible and undescribably sweet to take my saintly mother home immersed in a spiritual love which I cannot describe. The Bible shows me that in any experience it is indeed sweet when at-

tended by another like unto the Son of God. Our gentle Saviour has destroyed any terror of this second death for a child of grace. He hid the sadness away from me and showed my inner mind how perfect and altogether lovely the departed one was.

My deceased father, who might have preached if he had been well enough physically, ended his last letter to Bellingham church thus; "How blessed is the Lord to give us comfort even in sickness. I did not take into consideration the thought of being down sick up in the woods, yet I was brought to find out. I am so glad you still get together as a church. Do this all you can and you will be comforted by so doing. I think brother Davis Burch will be over as usual when able. If the Lord sees fit to give me back my former strength I may come up and visit for a few days. How little we thank the Lord for when we have health and strength. May we be more thankful for what we receive again. I received a letter from Elder Coleman. I am glad you meet as often as you can as a church. The meeting in December was a precious one to me and I think it was to all. It may not be long before we are taken from our earthly home to dwell in the heavenly one, and if we are so blessed it will be because of His infinite mercy and comfort. We cannot do anything to make the Lord do this, it is all of mercy, grace and peace from Him. May He comfort and keep you and so guide you into rest in Him. As ever yours in gospel love. J. R. Duffus."

My father preached and was ordained there near Bellingham, Wash. He did love brother Davis Burch so much and enjoyed brother Burch's preaching. These members have moved away from Bellingham, Wash.

I was reminded of other glimpses of this rest in Him. The deceased Elder Jeffreys wrote about a life of rest and peace to the saints of His holy calling. I have witnessed this sweet wisdom and rest in more than one saint before their departure from these shores of time.

This theme is so sweet to me — that of dying grace — when the inner man shines forth more brightly, and, oh, so sweetly.

Once my father rose to his feet and preached to cursing men in the woods. After they listened to him ascribe honor, glory and peace to his God, the listeners apologized for their conversation. Another time in a street car father explained to questioners that our physical eyes will never see that changed perfection in the resurrection. This brings me to a few sweet moments which I glimpsed with sister Rosa Coleman. After receiving a letter about the resurrection she dreamed that she was approaching a square dwelling with the door ajar towards the left. Inside that door was a heavenly beauty she could not convey to me, velvet lined with the most delicate sunset tint. That room was filled with this indescribable beauty not of this earth. Then a voice spoke saying, "This is what Elder Dodson believes." To the right she noticed a kind of projecting bar of metal perhaps iron. From that direction the thoughts without words printed an impression on her mind, "It is just asleep." Then sister Rosa told me of two sweet death bed scenes from out of her long nursing experience. One woman sat propped up and wanted them all to sing. She named several departed ones who were marching in a white robed heavenly host coming to take her into this joy. Another man was visited exactly 24 hours before he would die. He told friends they would come and take him with them in 24 hours, when he did die. There is shining joy above the sorrow and suffering.

This letter has been laid aside for a long time but I will post it anyway. I wish I could live in these letters and think and worship with my best friends who know the joyful sound. Humbly,

(Mrs.) Catherine McKenzie
(nee Duffus)

172 Emery Street,
London, Ontario, Canada.

Dear Elder Spangler:

It is time for me to send in my renewal for the Signs of the Times; and if the Lord will direct my mind, I would like to tell something of my travel of mind in this low ground of sin and sorrow.

Many years ago I feel I was made to "Wait patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also 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 unto our God." I was made to tell it to the church, and was received and baptized. What precious memories are brought to my mind that I was made to confess His name when but a young woman, and all through the years I have been kept by some wonderful and mysterious power until this time, ever looking unto Jesus. Sometimes I feel I cannot praise him enough.

"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!"

Sometimes we travel through the valley of despair; then on the mountain top, viewing the King in his glory afar off. Then he draws near and we feel his presence, and we are filled with wonder, love and praise.

We do all need to tread softly lest we wound a brother. We desire to be forgiving and to have charity in our hearts for one another. There is none righteous, no, not one; all our sufficiency is in Christ. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (James 1:5) "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:17-

18). Is the Lord not our peacemaker? And if we look to him, and if it is his purpose, we shall have peace, for in no other way can we attain unto righteousness.

How many times are we made to plead and pray that He would guide us in all things, for He knows the way we take; and he also knows how frail we are. Sometimes it is through the fire — the dross to consume, and our soul to cleanse from all sin. How unsearchable are his ways, and his wonders past finding out. He leadeth me and I want to be still and know that he is God.

Yesterday I received the December number of the Signs; and it contained so many precious truths which were sweet to my taste. It least, I trust I know something of the way of a sinner. Sometimes I feel that I am the chief of sinners. Yes, I know I am a great sinner, but it is my hope that I have a great Saviour. Your editorial "Doctrine — Order", was especially good. How needful it is to have our pure minds stirred up upon those things. It was needful when Jesus was here upon the earth; also in Paul's generation. To us, it seems even more needful in the present time. Nevertheless, we have to look to the Lord to guide and keep us in the narrow way that leadeth unto eternal life.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Amen.

If I have written anything I should not have written, do not put it in the Signs. I have quoted much scripture but it will not be edifying unless the Lord bless the reading of it. I feel He must increase and I must decrease. To him be honor and power and glory forever.

Kindly remember me to Sister Spangler. We certainly felt blessed in having you in our midst.

Yours in a precious hope,
(Miss) Lottie M. Campbell

Rives, Tennessee

Dear Editors:

I have been requested to send the enclosed Obituary to the Signs for publication when you have room. It is in memory of "Uncle Tom" (James Thomas Golden), as he was called by all who knew him. While he never united with the church, he was a strong believer in the doctrine of salvation by the grace of God; which was evidenced by his words and actions, manifesting a great love for the brethren and church.

Paul says that we know that we have passed from death unto life because we love the brethren. Love is the foundation upon which all things rest. Love is of God: We love him because he first loved us. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (John 3:1). There are none other than the sons that can behold that love, because John continues to say that the world knoweth us not because it knew him not. Christ says, "Greater love hath no man than this, that a man lay down his life for his friends." He spoke of this in reference to his laying his own life down for his friends: they being his Father's sons and joint-heirs with himself. God's love is prevailing now as it has ever prevailed, and will prevail and make known these things to his sons and hide them from others; and Jesus thanked his Father that it was so. Christ also says that no man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.

Paul says, "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." (Romans 11:33). And Jeremiah makes record of the fact that the Lord has loved his children with an everlasting love, therefore with loving kindness he

has drawn them.

This is just a glimpse of the manner of love he has bestowed upon his sons. We believe that God's love was wrought in Uncle Tom to the end that he loved the brethren. Services were conducted by Elder E. C. Lowry and myself; after which the remains were laid to rest in the church cemetery shrouded with a beautiful array of flowers — a token of the love of his many friends and relatives.

(Elder) R. L. Harrison.

WHO WAS THE CERTAIN MAN THAT FELL AMONG THIEVES?

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead." (Luke 10:30)

We believe that Jerusalem sets forth the city of God, of which Jerusalem that then was, was a type, being walled about, elevated at the top of the mountains, and having within its walls the Temple of God. Jericho also stands here as a type, it sets forth man and his fleshly righteousness, whose pride and vainglory, like walls and towers that brave the skies, will be laid low, even in the dust. It was here that one of the Israelites, named Achan, disobeyed God's word, lusting after and taking a Babylonish garment, two hundred shekels of silver and a wedge of gold of fifty shekels weight. This city's walls were thrown down at the blast of the rams' horns, and Rahab the harlot was miraculously saved when the city was destroyed. She was a lively type of Gentile believers, for she had faith in the God of Israel, a faith that can, and does, justify the ungodly. Not only was Jericho to be destroyed, but Joshua (a type of Jesus) adjured them at that time, saying, "Cursed be the man BEFORE THE LORD, that riseth up and buildeth this city of Jericho: (mark the language) he shall lay the foundation thereof in his first born son and in his youngest

son shall he set up the gates of it. (Joshua 6:26.) In the days of wicked Ahab and Jezebel, a man named Hiel laid the foundation in Abiram his first born, and set up the gates thereof in his youngest son Segub. (I Kings 16:34.) Hiel means the life of God, and a subject of grace has the life of God in his soul, but when he turns again after the flesh, which is dead to the life of God, he then builds again that which (in his right mind) he would destroy, and he is a transgressor. All the offspring of this man, from first to last, is built upon a false foundation. Often in the Scripture a name is full of meaning. Abiram, the first born, means "a father of fraud" showing a fatal error in turning and building on other foundations than that that is already laid, the foundation laid in Zion. Segub means fortified or raised, he set up the gates in his youngest son. This city that is thus established signifies the strange woman, Proverbs 5. who has established, almost universally, the Pagan practice of sprinkling water for burial in baptism, and instead of believer's baptism has ceased to wait for God's work to be manifest, bringing into her house the whole family from Abiram, the first born, unto Segub the youngest. Wisdom hath builded her house, which sets forth Jerusalem, but the product of fleshly pride, Jericho is the home of the strange woman. "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go DOWN to death; her steps take hold on hell." (Proverbs 5:2-5.)

This certain man had been in the city of the great King, and had enjoyed the freedom of that blessed city, the security of its walls of salvation, and had entered by the gate of praise. His very name was written in Heaven, even though he were only a babe in Christ, Jesus had rejoiced over him and had said "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and pru-

dent, and hast revealed them into babes." (Matthew II: 25.) Jerusalem sets forth the elect of God, a blessed people who know the joyful sound, and walk in the light of God's countenance, a people who have been delivered from the bondage of the Law, into the liberty of the Gospel. Now it has always been the thought of God's children in their first love, when their mountain seems strong, and their soul is full of comfort in believing, that such is their lot that they will never see trouble again. They have much to learn. One lesson they may have to learn, yea, all do, sooner or later, is, that the world, professing and profane, is no friend to grace. It is grace in the heart, and that only, which shows that such an one belongs to the City of God. Being still in a body of flesh, they learn that the flesh lusteth against the spirit, and the spirit against the flesh, the one contrary to the other, so that they cannot do the things that they would. Though they have evidence that God has begotten them again unto a lively hope, they must be kept by the power of God, yes, and they are kept by that power, but He has His own way of teaching them lessons, that they could not learn in any other way. Jonah, to preach the preaching God bid him, must go down into the deep, so that the weeds were wrapped about his head, till he felt the earth with her bars about him for ever. There he learned "Salvation is of the Lord." Peter too, learned, in a very strange way, but by the mercy of God, he learned it well.

This man, after he had felt the righteousness, peace and joy in the Holy Ghost, for some reason, best known unto God, leaves the city. No doubt his carnal mind began to show itself averse to the law of the city, through an evil heart of unbelief, which is the sin that so easily besets us, and losing sight of Jesus, who is the light of the city, in whose light we see light, he, trusting in himself, and his own strength, leaves Jerusalem behind him and goes down with his face TOWARDS JERICHO. Blessed be a covenant-keeping God, he never got

down that far. How very strange that one who had tried to go up to Jerusalem and had found it an impossible thing, until the Lord brought him there, opening to him the everlasting doors, that he might enter in, should be so beguiled as to leave, and go down towards such a place as Jericho. The foolish Galatians were here, they began well, but were later bewitched by false teachers, who, as thieves, robbed them of their raiment. Acting as taskmasters, they wounded them and left them half dead. We would like to state here that this certain man under consideration is not a person who is dead in trespasses and sins and who by the law is convicted of sin. The law is no thief, it demands what is its own, for he is a debtor. The law never leaves a man half dead, **IT KILLS HIM**, for it is the ministration of death. This certain man is a citizen of the city of God, and as the Galatians, he finds what it is to be stripped of all comfort, joy and peace in believing, being robbed and spoiled. He was wounded, sick and sore and left half dead. There was life enough left in him to feel his sad plight and to remember what blessedness was his to enjoy when first he saw the Lord, and what a soul-refreshing view he once had of Jesus and His word. This poor wanderer was dead enough to know the plight he was in, which we are sure resulted in a self-loathing, and it was here he learned what Jonah's vow really meant. He could not help himself, no matter how many thieves might say it was up to him to act out faith and get up and be doing. Such thieves always belittle the precious evidences of grace in which God's saints are established, but though they have stripped and wounded the poor soul, who sighs and groans and is ready to faint, he is still alive and blaming himself for his condition. The priest, by chance, came down that way, he saw him, but passed by on the other side. To the priest he might appear quite dead, as most of the saints do to the worldly priests to-day, for such teachers generally teach darkness for

light and light for darkness and call death in carnality, life, and how can such COME NEAR or comfort a soul in distress? The priest stands for the moral law and the Levite for the ceremonial law, therefore they could be no help to this man, rather they added to his discomfort, going by, as they did, **IN THEIR OWN STRENGTH**. They passed by on the other side. This man had been delivered from the law by the body of Christ. He journeyed from the city which is free from the curse towards Jericho, and here, we would not have you think that it was just Arminian preachers that robbed and wounded him, far from that. We are all Arminians in the flesh, and if a man is in the Spirit, all that Arminian preachers say cannot hurt him, rather, if he, at any time, has to listen to them, it may result in sharpening his spiritual wits to the preciousness of those things which he himself has been taught of God. There was a time in Israel, and we fear it is coming again, when God's servants, who divided between the precious and the vile, like the blacksmiths, who sharpened the share, coulter, axe and mattock, had disappeared, and as in I Samuel 13:20. The Israelites went down to the Philistines to sharpen every man his share, coulter, axe and mattock. May God pity us, and spare us from such a calamity.

But to come back to this certain man, we believe he is typical of every child of God, who suffers in the flesh, that he should cease from sin and live unto God. Oh, how very soon many of us, who had enjoyed the freedom God has wrought, turned from our steadfastness, and found ourselves glorifying in the flesh, beginning also to find fault and even to smite our brethren. (Matthew 24:49.) In this case, of course, we all carry the thieves with us wherever we go. To name a few of these loathsome thieves they are pride, vainglory, hypocrisy, malice, guile, envy, evil speaking, an evil heart of unbelief, and fleshly and worldly lusts; their number is legion. No one knows the vileness and filthiness of all these, until he gets

down where this poor man was, stripped and wounded. This is not just an incident once in a lifetime, it often occurs with the most gracious of men, look at David, a man after God's own heart. This was no "can't help it" religion with him, and it will not be in these days with God's humbled poor. He cried again and again unto the Lord with his voice, unto the Lord he made his supplication, he poured out his complaint before Him and showed Him his trouble. He took all the blame upon himself, "Against Thee, and Thee only have I sinned, and done this evil in Thy sight." What a prayer-book is David's Psalms for such as this man. The priest and the Levite passed by all this, but glory to God, there is One who will never pass by such a poor groaning soul. It is written "For the oppression of the poor, for the sighing of the needy, now will I arise, SAITH THE LORD. I will set him in safety from him that puffeth at him." Now our Lord was a Jew but could be called a Samaritan, and the Jews hated Him as they did the Samaritans, and said to Him, "Thou art a Samaritan and hast a devil." The Samaritans were of mixed blood, not pure Jewish stock. Jesus did have Gentile blood in His veins, as did many of the Jews, but took on Himself the seed of Abraham and was David's son. He is the certain Samaritan that journeyed that way, not to Jericho, for He can never come under the curse again. He went that way to rescue His sheep that was lost. He had compassion on him and bound up his wounds, pouring in oil and wine, the oil of the Spirit and the wine of His own precious blood. Oh, the comfort that is felt and the tears of gratitude that flow from Zion's poor when Jesus shows His lovely face. When He speaks, "love sits in His eyelids and scatters delight," and the stony heart is soft. Peter knew, and felt this, when Jesus looked on him WITH COMPASSION. Thomas did also, when from his heart he cried "My Lord and my God." The love, compassion and tenderness of the dear Redeemer is beyond words of

ours, it can only be known and felt, it beggars language to describe it. He applied the only remedy for such a case, which is His balmy blood, and poured into the wounds the oil of joy, so he rejoiced in the Spirit and had no confidence in the flesh. He took him up in His loving arms and put him on His own beast. Whatever this beast was it was His. He Himself rode into Jerusalem on an ass, whereon never man sat, and the disciples were told to answer any man who asked why they untied the colt, "The Lord hath need of him." Here then is one of God's humble servants, unclean in himself as the ass, but used by the Master, one who goes, and stops, at the word of God, who is content with a "Thus saith the Lord." The Lord used the ass as He may use whomsoever He pleases, as He used the angels to carry Lazarus to Abraham's bosom (the covenant of grace) The servant of Abraham used a camel, another unclean creature, to carry Rebekah until she saw Isaac, when she lighted off the camel, and Isaac brought her into mother Sarah's tent. He used one of His creatures. This ass could do nothing of himself, he is at the Master's bidding, and the word must come from this CERTAIN SAMARITAN. He sent His word and healed them, and delivered them from their destructions. (Psalms 107:20.)

"And He brought him to the inn." Now an inn is a place of refreshment and rest, where the wayfaring man, though a fool, is brought, and where brethren encourage one another in the way, and where they sing to the praise of the mercy they have found. This sets forth the Church of God while in this wilderness world, the place where His wayward sheep are brought again and again to the rest and peace of Zion, to be refreshed with dainties such as angels have, and with the children's bread. He took care of him as only He could, and on the morrow, which means another day has come, He departed, for it would not do for the child of God to always be blest with the pre-

sence of the Son of man, for we walk by faith and not by sight, but though He withdraw, yet goodness and mercy shall follow us all the days of our life. When He departed He took out two pence and gave them to the host and said unto him, "Take care of him and whatsoever thou spendest more, when I come again I will repay thee." This host is the pastor of the church, who has the watch-care of the flock, the two pence are equal in value to the half-shekel, and that was the price of the soul. In Exodus the rich could pay no more and the poor might pay no less. (Exodus 30:15.) Thus He who paid the price, to whom we owe all, has given to true pastors, faith to know and see that Jesus is the Lamb slain from the foundation of the world, and faith to see in the Old and the New Testaments who they were for whom He died. Faith being the currency of the Kingdom. His host knows that all Scripture is given by inspiration of God, and he desires to declare the whole counsel of God. There is also an embracing and attention to the two ordinances of the Gospel Church, Baptism and the Lord's Supper. The host, for the welfare of those committed to his care, must be of a ready mind, not for filthy lucre, he must dwell upon experience and doctrine, for his guests are very fond of honey in the honeycomb, not railing for railing, but contrariwise, blessing. He must reprove and rebuke with all long suffering and doctrine, he must beseech by the mercy of God and exhort with fidelity to the truth of God. He must not think of pleasing himself, he must bear the infirmities of the weak, he must weep with those that weep, and rejoice with those that do rejoice. To be faithful to his trust, he must do all these things and more. He must draw from the Old and New Testament as from the divine storehouse, not by the wisdom of this world which cometh to nought, but by these two pence, the faith of the operation of God. He must feed the sheep, not whip the goats. Feeding the sheep and the lambs and not disputing or de-

bating with Arminians, he must be an example to the flock. His daily walk and conversation among his fellow-men must be above reproach, he must not drink wine to excess but be filled with the Spirit. Much depends upon his testimony, he should therefore be grave, not flippant or light, he should strive to read the Word carefully and quote it correctly, and speak distinctly as before the Judge of all. If conscientious, he will want every word to be heard and understood. To be faithful, he must preach a full and complete salvation of body, soul and spirit, which are God's, through the precious blood of His only begotten Son, and whatever labour, suffering and reproach may be heaped upon him, in the good fight of faith. His Lord, when He comes again, will bestow a crown of righteousness upon him, and not only upon him, but upon all who love His appearing. He will be abundantly repaid.

"Go thou and do likewise" was spoken, shall we say, in derision, unto that lawyer who would be wiser than his Maker and tempted Jesus, and who, willing and desirous, like so many today, to justify himself, said, "And who is my neighbour?" We will leave him to the desolation and destruction that was soon to come upon them. A full and sufficient account of the latter end of all such is given in Proverbs 1:24-33. Could we take this sentence from its setting and address the people of God, we would ask if we are in any way doing likewise? Our complaint will be, we have left undone the things we ought to have done and done the very things we ought not to have done and we fear we are as guilty as this wise lawyer of tempting God, and often we show ignorance of who our neighbor is. But to return. Here then has our Lord set before us an example, that we should walk in His steps. He has shown who was his neighbour, and who the one was who journeyed that way and bound up his wounds and carried him to the inn. While he was here, He, as well as His apostles, showed us how we ought to behave, not to

please ourselves, but to please God. Oh, how unkind brethren in the ministry can be to brethren, and often a bad spirit rules which says, do unto him as he has done unto me, and if not prevented by God's mercy, the church becomes a den of thieves. Much of the distress in the church to-day comes through the pulpit. The host is unfaithful, the guests are not fully cared for, there is a sadness and discontent, and the ways of Zion mourn. May God cause us to lay it to heart and give us a zeal for His house, a sympathy for each other, a love for His cause and a sincere desire to love and minister unto every poor soul that has ever fallen among thieves. If the host is in his right mind, he will be clothed with humility and be at the feet of his brethren, and when he is by himself, he will be praying and crying to his God for help to enable him to make full proof of his ministry, looking unto and longing for that day when his Lord shall return and he shall hear him say "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

(Elder) George Ruston — (1949)

Star Route,
Northport, Alabama.

Dear Elder Sanders:

I don't feel worthy of taking up your valuable time to read my poor scribbling. I know it can't be of much value to anyone, for I feel to be cast down and in the dark so much of my time; though, if the Lord wills, and you will bear with me, I might try to tell just a little of my past life, and what took place with me in the year 1927. Prior to that time I went along for four long years not knowing what my troubles were all about. I couldn't be content at home or anywhere else. I wasn't thinking anything about the Lord and his goodness, and didn't even take time to try to call on Him for mercy. I was at that time trying to build great castles here, thinking I might have a big name among men in trying to get a school

house built — thinking that I might see myself as the Pharasee saw himself when he went to pray.

In October, about one week before the school was to start, one of our neighbors wanted to go down to the County Agent's office and see if I couldn't get her a job as one of the teachers in the school. So, I was getting my car ready to go, and, to my surprise, I was struck to the ground, and was carried into the house by my wife and children. They laid me on the bed, and there I was for three days — couldn't even turn myself in bed. I was in the most painful condition I had ever been in in all my life, and getting worse all the time. I never had before been made to see myself such a vile sinner as then, knowing that if I died in that hour Hell would be my doom. I was lying there looking right down into that bottomless pit, realizing that my own arm was too short to reach my case; yet feeling too unworthy to call on His great and good name. Through, Elder Sanders, I was made to realize that He was my only strength — not having any of my own, and I was made in my weak way to try to ask the Lord to have mercy on me a sinner, feeling as Saul did: the chiefest of sinners. And while trying to pray, there were a few moments of my life that was blank to me; when I came to myself it seemed brighter than the noon day sun, and I was made to feel so good I just can't start to tell my feelings. I realized that I was on the bed, but felt so light that I was almost floating in the air. There wasn't an ache or pain about me at that time, while just a few minutes before I had never been in such a restless condition. This happened about sun-down and I felt good until midnight.

I couldn't keep from telling my wife my feelings, though since that time I have had many doubts and fears, and many dark hours have come my way. If you could know my feelings at times, you would not want to read this.

I don't know if this means anything to anyone else to read, but when I get

so low down in my feelings and my mind drops back to when this took place with me, it's much brighter; and if I have ever had a hope in the Lord and Saviour Jesus Christ, it has been since this happened. I am not made to know that I am saved like some say they are. I find in Romans 8:24-24, "For we are saved by hope; but hope that is seen is not 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." Another thing that strengthens my hope is in hearing you and others preach, giving me much comfort. You preach Christ and him crucified: Christ the way, the truth and the life; him being all in all.

I hope this statement won't be out of line of what you believe: We know the truth because our experience teaches us the truth. And would you think me wrong in believing that every individual that has had a true experience of grace will believe the Primitive Baptist doctrine, whether their name is ever on a church book, or not. I have been among other people, but haven't gotten any food or comfort out of their preaching, and wonder if they do. I hope, if I have ever had a mind to worship, it is one that has all power: one that speaks and it is done, commands and it stands fast; one that doeth his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand. The one Paul was speaking about when he said, "Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained of God."

When we are brought to the end of our strength, we can't help but believe this is true. And when you are speaking of the Lord, we just can't place him high enough; and when speaking of man, we just can't place him low enough. This is my feeling at the present time. When you have a mind to pray, will you think of one so vile as I?

Will Waldrop

2007 Atherton Street,
Sweetwater, Texas.

Dear Editors:

My father was G. B. Williams, pastor of the Old School Baptist Predestinarian Church at Pleasant Valley for ten or twelve years; also Steels Creek Church for several years. He died in 1902. I was twenty-five years old, and remember all those old timers: old brother Ben Parker, Ben Young, Weeks, and a number of others.

I've heard those old brethren talk of the early times, (this brother Parker was one of the first Primitive Baptists, as a child, to enter the state). The Parkers organized their church in Illinois, and came to Texas. As they journeyed they observed every monthly meeting day on the road. They came to Texas before Texas became a free state; up to that time the Catholics were the only denomination allowed in Texas.

Texas was freed in 1836; and according to Texas history they were the first protestant church allowed in the state. I would like very much to know if you have any information, or history, of this Parker church. These old brethren I mentioned were members of some church in Navaurow (?) County, and I thought maybe someone would know about them. Would be glad to purchase history of this church if anyone has one. The Parkers were prominent in state affairs.

I enjoy very much reading the Signs. My folks took it when I was a child.

Very truly yours,
C. P. Williams

(Note: If anyone has the above information, please write Bro. Williams, Ed.)

1216 S. Brighton Ave.
Dallas, Texas
December 4, 1953

Greetings to the Dear Editors of the Signs,
and all the Household of Faith;

As I sit here alone in my little study room, meditating upon the fact that the wheel of time will soon roll up to the

station of 1954, it seems that I am given a mind to write you a few lines, knowing not what to say or how to say it. Yet, I feel that I would like to make an attempt to express my appreciation for being blessed to have the dear old Signs come into my humble home for the past year. Oh, how I do hope that it will so come for many years to come; though it be a blessing from God, which I am not worthy of.

As I look down the trail of life, I am short sighted and cannot see a far off. Therefore, I cannot tell what the future holds. And as I look back over the weary road of 1953, I can in my memory see many of the dark valleys and weary hills which I, by the God of Heaven, have been given grace to pass through and to climb over, and though it has been a trying year for this poor mortal, I feel that I should not complain; but, Oh, that I could praise the Lord for His goodness.

Though earthly objects have been removed and human ties been broken, what do we see in it all by an eye of faith? Surely, God has removed them, that he might make room to give us of Himself instead.

Yes, the cares of this life with its fleshly ties and foolish pride and vanity must be removed from our hearts before there is room for God therein. Yes, and God must remove them, for we are not able to remove them ourselves; yea, and would not remove them. Then He must implant himself in our very heart and soul, and give us to rejoice in him, if we are ever to know of the joy of the Lord, in having knowledge of him dwelling in our lives.

One year ago, as I was given to look down the trail of life into the grim dark chain of time for the year 1953, I seemed to shutter at the thoughts of what it might hold for me, a poor hell deserving wretch, all unholy, all unclean, vile and full of sin; and not feeling worthy to even ask God to be merciful unto me, yet hoping he would be, and feeling to have a sweet hope in Christ, and thereby trusting I was safe and

secure in Him; and that God for Christ's sake had cast my sins away and would remember them no more.

It was by that blessed hope, supported by God's love, mercy and power that I was given strength and courage to press on toward the mark of the prize of the high calling, trusting in God's word, promises and ever loving care for all things. Yet, many times I was made to tremble as the wheels of time rolled on, and as the train of life would approach a curve or a hill, I would wonder what would be on the other side for this poor worm of the dust to experience.

Well, on March the 2nd, my poor heart was saddened as the death angel came and took my earthly father away; but I feel that I should not complain, for we were blessed to have him for a long time, and he was blessed to have a life to exceed four score years. Elder E. J. Lambert was blessed to speak so comfortable to us all, from the text, "Be ye reconciled unto God." While his passing brought about the breaking of a fleshly tie and removing an earthy object, I have been given to feel that God broke it and removed to make room for Himself, to give us more of His precious gifts, which He has been pleased to so graciously bestow upon this unworthy sinner.

Then lo, the sad hours and sore trials, afflictions and bitter persecutions I have been given to face, along the way, and many times it seemed that my poor soul would sink within me as fiery darts of my enemies would be hurled.

Lo, the dark and trying hours, yea, as it were with fire, lo, through floods and flames; but may we all remember I Peter 1:7 "The trial of your faith is better than gold." etc.

Oh, God, give me strength and courage to say as the poet:

"Through floods and flames, if Jesus leads
I'll follow where He goes;
Hinder me not, shall be my cry,
Though earth and hell oppose."

Oh! now may I remember God's grace and not complain at my lot, for God has

so graciously carried me along. Yes, every trial, every affliction, every sorrow, etc., as well as every joy, is of His own design and working together for His chosen people's good and His own glory; but lo, how weak, sinful and rebellious my nature is. Yea, how often I do think of the language of the poet:

"But of all the foes we meet,
None so oft mislead our feet,
None betray us into sin,
Like the foes that dwell within."

Yes, many times along my way, vanity, pride and the foolishness of my ownself would darken my poor soul, and the evil cares of this life would make me stumble into the darkness, and my rebellious heart would rage within me; but God has been pleased from time to time, to visit me with His love, mercy and power, to deliver me and carry my mind away from the vain and passing things of this world; and thereby I am given to rejoice in Him.

Oh, if I could but express the sweet meditations, revelations and visions that the God of Heaven has been pleased to bless this poor mortal with in the past year and a half, but words fail me, as I try.

And "though" I have many times been cast low and made to feel as the apostle said, not wrestling against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6: 12.) Though it has been a hard struggle, I feel that I must say God has not forsaken me or left me alone, for I feel that He has carried me through the fiery trials to burn out more and more of the corruptness of nature and imperfections of the flesh, and thereby give room for Himself, to make us know more of Him.

Though men and devils may hate me for what I stand for, may God grace me to stand, as Paul said, "Having done all to stand; then stand, having your loins girt about with truth, your feet shod with the preparation of the gospel of peace, a breast plate of righteousness

and above all a shield of faith and a helmet of salvation and the sword of the spirit, which is the word of God." (See the sixth chapter of Ephesians) Now, may the dear Lord grace me with such equipment and enable me to so stand. Amen.

Now, I did not intend to write all these things concerning myself. I only meant to write you a few lines and let you know that I enjoyed the Signs for the past year and bid you God's speed as you go along the way with the work of truth, declaring it both with pen and speech.

And when cast down at the throne of God's mercy, may you remember me, dear brother. I also offer the same prayer and make the same request of all the household of faith. And as for my enemies I feel to say from the depths of my poor heart, Father forgive them for they know not what they do.

Farewell in love and sweet fellowship;
(Elder) W. W. Taylor

2713 White Oak Drive
Houston 7, Texas

Dear Editors:

The last copy of the paper was blessed to the comforting and refreshing of "the inner man", insomuch that I was made aware again, and to consider anew, that He is all and all, and there is none else. He opens and none can shut and shuts and none can open; and He doeth that that pleases him.

Could a child of God of himself bring forth the happy seasons that His lovely presence gives, none would go through the long nights of weeping that our souls must have when He hides his loving countenance. Can the children of the bride-chamber mourn as long as the bridegroom is with them? But, Oh, when He is taken way, who can know the mourning of that heart and soul that has tasted He is gracious, who has reclined on his bosom of love, and felt his left hand under his head and his right hand embracing him. None but He that searcheth the heart can know

the depth of it.

As the year draws to a close, with its unrest, turmoil and uncertainties; with destruction and evil so rampant in all the nations; with men's hearts failing them for fear, and for seeing those things which are coming on the earth, I desire to declare that it is of His mercy that I am not consumed, and to testify of his grace in his goodness and mercy to this unworthy worm of the dust. Many were the times in this past short year, I was made to say of a truth; If it had not been that the Lord was on our side, then the waters had overwhelmed us, the stream had gone over our soul. Our help is in the name of the Lord who made heaven and earth. It is of his mercies I am not consumed. (see Psalm 124)

"O praise the Lord, all ye nations: Praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." (Psalm 117). An unworthy sinner,

Hoping in the blood of Jesus,
Buena V. (Mrs. R. C.) Wright

Rt. 1, Box 268
Dothan, Alabama,

Dear Editors:

I am enclosing check for \$10.00 to renew my subscription, and to send the Signs to my daughter, Mrs. A. B. Craig, Mobile, Alabama.

I am often made to meditate on the assertion of the Apostle Paul in Ephesians 1:6, which reads as follows: "To the praise of the glory of his grace, wherein he has made us accepted in the beloved." And in the twelfth verse he says, "That we should be to the praise of his glory who first trusted in Christ."

We understand by reading the Scriptures that Paul (or Saul of Tarsus) was a proud, arrogant, assuming Pharasee until it pleased the almighty God to change him. After that he declared that being of the tribe of Benjamin, an Israelite of the seed of Abraham, gave

him no justification for glorying, but realized that it was only by the mercy of God, by grace through faith, that he had whereof to glory.

He begins his letter to the Ephesians by saying, "Paul, an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." When he said unto the faithful in Christ Jesus, that included every heir of promise. He continues by saying, "Grace unto you, and peace, from God our Father, and from the Lord Jesus Christ." He then extolls the blessedness of God and Father of our Lord Jesus Christ, and emphatically asserts that he has blessed (in the past tense) us with all spiritual blessings; and that it was done in heavenly places in Christ. Now, if all the faithful in Christ Jesus have already been blessed with all spiritual blessings, and that in heavenly places in Christ, I would like to know who can hold one more blessing, or take one away.

He further states that this was done according as he hath chosen us before the foundation of the world, that we should be holy and without blame before him in love, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

All these things: the blessing his people in Christ, the choosing them in Christ, and the adopting them in Christ, were all done to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. We know, dear people of God, that it was none other than the God in whom we trust, whose grace Paul is here speaking of, and the praise of the glory of it.

To keep this from getting too lengthy, I will just sketch at some other things I would like to bring out more fully. Paul mentions our redemption, forgiveness, the riches of his grace, his abounding toward us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself; in whom we have obtained

an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. All these were done that we (or all those that are embraced in that number who are referred to as the faithful in Christ Jesus) should be to the praise of his glory who first trusted in Christ.

He perfected his people in the Spirit, because Paul says in another place, that with the one offering he perfected forever them that were sanctified. They will all be to the praise of the glory of that grace which raises fallen man; that grace, the riches of which far exceeds the riches of this world, and is shown forth in his kindness toward us through Christ Jesus.

The glory of that grace is something that we can't see with these natural eyes of ours. It is something that is eternal. We will never be able to enjoy fully all the glory of that grace until we ascend with our blessed Redeemer to that blissful shore, where those who meet shall part no more.

I have penned in my weak way a few of my scattered thoughts. If you think there is anything in it that might be comforting to the household of faith, you may publish it in the Signs if you wish.

(Elder) J. A. Tew

Stewart, Mississippi

Dear Editors of the Signs:

I have had a great desire to let you know how proud I am of the dear old Signs — the only objection is that it doesn't come often enough. I read and reread my old copies and feast on them. I have read Elder Sikes and Elder Beebe on Predestination and I heartily endorse all they said. I heartily endorse the doctrine and practice the Signs of the Times was established on, and what the old London Confession of Faith stood for.

About seventy years ago I was six years old, and I well remember my grandfather reading the Signs, and the

cracks in the old log house where he would keep them. In those days the dear old Baptists believed and were grounded on what the Signs stood for. But, Oh, how it is now! Seeds of discord were sown; perverse things spoken: conditionalism preached with two separate salvations. This I abhor. I have been made by experience to know and believe what the blessed Saviour said: "Without me ye can do nothing." And what one of the ancient writers said, "O Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." And, "The steps of a good man are ordered of the Lord."

A falling away has come, and some will not endure sound doctrine. I have heard it said that if preaching predestination divides the Baptists, then it would be best not to preach it. I don't see how the gospel can be preached and leave it out. God's children cannot be established in grace and leave out predestination: you couldn't preach Jesus. If conditionalism is true, wouldn't we still be under the law. Then would Christ have been the end of the law? To preach conditionalism denies Christ being the end of the law. Certain fellows preached to the Galatian church that except they be circumcised and keep the law they could not be saved. Isn't this being done today? Those who oppose such as preach conditionalism are called by them absoluters. My answer is, No, we are not absolute, but God is in all his ways. He said, "I am the Lord and change not —". He declared the end from the beginning, and said his counsel should stand and he would do all his pleasure; and, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand". He is the same yesterday, today and forever.

I am glad there are some here yet who are not afraid to declare the whole counsel of God. A few words to the Editors, Associated Editors and many other writers, may the Lord continue to give you a mind and enable you to write for the Signs. Do not let this crowd out other things, I just wanted

to express my feelings.

An unworthy sinner saved by grace
alone,

J. F. Jacks

R. 1, Box 2440
Marysville, Calif.

Dear Brother Spangler:

In a recent issue you asked the readers to write their experiences for publication. Experiences of grace are food for the lambs. Peter was told to feed the lambs as well as the sheep. I have heard the publication of experiences criticized by a few, but they must have forgotten that the Lord had Paul's experience recorded twice in His Book.

Here lately I have been wondering if anyone could be a child of God and experience the coldness that seems to continue with me. I have never lost sight of the fact that there is a God — but is He mine? Is there any way that I can entice the Holy Spirit to visit me? My past experience teaches me we must wait upon the Lord. But in my foolish way, I find myself wondering if there is not something I can do to push aside worldly cares and think of nothing but spiritual things. I found myself just this week in going about my work asking the Lord to help my unbelief. I feel that is my trouble — lack of faith or belief.

"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." I have thought for some time that "the sin which doth so easily beset us" is the sin of unbelief. If we could at all times in the face of all trials keep uppermost in our minds and hearts that all things do work together for our good, wouldn't it be easy to run the race with patience? Can you do it? If so, I would love to know how. Perhaps I'm not even in the race.

Sincerely,

Mrs. T. R. Jefferson

EDITORIALS

Danville, Va.

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Danville, Va.

EDITORIAL

"As you have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

(Colossians 2:6-7.)

The apostle Paul admonished the brethren to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." He also said, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

It might behoove us all to take inventory of ourselves, to see if we can determine in what way we have received

ed Christ. Whether in the mind, by tradition, or in the heart by faith. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10-10. All the miracles that Jesus performed when on earth, did not cause the people, except one here and there, unto whom He revealed Himself, to believe and receive Him as the Messiah that was to come. John tells us that, "He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-12-13. Men tell us today, all we have to do is to believe and receive Christ into our hearts, and He will save us. How are we to receive Christ into our hearts? He can only be received by faith! No man can really say that Jesus is the Christ, but by the Holy Ghost.

To receive Christ is to receive and believe His word, not just in the letter, but by the revelation of this truth in the heart. A man may go all his life in a profession and find out at the end that he is destitute of that knowledge and faith that brings Christ into his soul.

Faith in the Lord Jesus Christ; to receive Him into our hearts as the gift of God, and to view Him with an eye of faith as the one who hath suffered, bled and died for us, but now who is raised and seated at God's right hand as our Mediator and Intercessor, is receiving Christ Jesus the Lord. He is not to be received by the hearing of the ear, but by the believing of the heart.

Paul tells us to "Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and professed a good profession before many witnesses."

The question might be asked, how are we to lay hold of eternal life? The answer is, by the hand of faith. That faith that cometh by hearing (understanding,) and is backed up by evidence. The natural mind of men, which is enmity against God and not subject to His law,

neither indeed can be, is sometimes persuaded by the logic and eloquence of the speaker to believe and receive the doctrine of men as the doctrine of God. But the heart of those who have been given to know the truth, is not given to receive flowers and eloquence as the truth.

After the army of Gideon had been reduced to ten thousand, "The Lord said unto Gideon, the people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, this shall go with thee, the same shall go with thee; and whomsoever I shall say unto thee, this shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed upon their knees to drink water." Only three hundred of the people conveyed the water from the stream by their hand to their mouth. This hand represents the hand of faith by which his children receive Him: their meat and drink.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." That is, as you have received this doctrine and faith as His gift to you, continue in it and be not led aside by Judaizing teachers. John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out unto the world." Yes, Paul would say to these brethren, let it not be once said unto you, as was said unto the Galatian brethren, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Paul gives these brethren to understand that they are complete in Him, which is the head of

all principality and power. The apostle would have them know that they were not subject to ordinances, because they were dead with Christ from the rudiments of the world.

“Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.” Now that they are immovable and firmly settled, praise and thanksgiving becometh them. The roots of their faith penetrate deeper than the natural mind, into the soil (heart) which God had prepared. No one who is versed in gardening would plant seed in ground that had not been prepared to receive it. These brethren were admonished to continue in the faith and doctrine which had been taught them. Good seed may be sown in unprepared ground or stony places, where they would never have any depth or root. In such a case, strong winds would soon blow them away. Likewise, the gospel preached may light upon the natural mind, or the stony heart, but would never produce any fruit of the Spirit. The fault would not be in the seed, but in that which received the seed.

To receive Christ, “We must believe that he is, and that he is a rewarder of them that diligently seek him.” This faith is the “gift of God, without which it is impossible to please God.” And we must receive Him by faith as our redemption, and the only “name given under heaven, or among men whereby we must be saved.”

To walk in Christ Jesus the Lord, is to walk in the path in which He leads us. To go forth to continue in the doctrine and order of His house as we have been taught, turn neither to the right nor to the left; listen not to the lo heres and lo theres, but, “Stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage.” (Galatians 5-1.) “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.” Yes, the children of God go many

many times, “not knowing that the goodness of God leadeth them.” He says, “I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” (Isaiah 42:16.) Again, “Thus saith the Lord, thy redeemer, the Holy one of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.” (Isaiah 48:17.)

In conclusion may I say, Lord, “Draw me, we will run after thee.” (S of S 1:4.) Again may we say, “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.” (Psalms 43:3.)

H. O. Nash

STATING THE MATTER CLEARLY

We have word from a brother that he was not quite certain as to our meaning when we wrote in the December, 1953, Signs (page 285) as follows:

“***** Those who may have become connected with these organizations before being brought into the knowledge of the truth in Christ very readily know the difference: and should as readily give up their affiliation, if they desire the fellowship and privileges of their brethren in Christ. We would not urge them to do this, but simply state the fact, and wait until they are of a ready mind to dis-associate themselves.”

Lest there be others who may not have understood our meaning, we quote from our reply to the brother:

“There is such a vast difference (between the organizations and the church) that it is not possible for the two to walk together. I hold it necessary before one can be received into the fellowship of the church that he must have already been made to renounce in his heart all association with the order. My meaning in the article was therefore, that if one had to be urged to dis-associate himself from the order, he was

not yet ready for the church; and that the church should not receive him until he has of a ready mind come out from among them."

J. D. W.

INDIGENT FUND

Indigent fund contributions to help send the Signs to the ones unable to pay. List includes contributions to Feb. 1st, 1954.

D. B. Thomas, La. \$1.00; Mrs. Verda Machesney, Kan. \$5.00; Mrs. A. T. Jones, Mich. \$2.00; Hubble Brothers, N. Y. \$7.00; Elder L. D. Rose, Texas, \$2.00; Mrs. G. L. Reaves, Fla. \$7.00; Mrs. Jean Weaver, Wash. \$3.75; Emma Parker, Md. \$3.00; Sadie E. Shortridge, Ill. \$5.00; Bertie Brown, N. C. \$2.00; Ben Parrish, Ark. \$2.50; C. M. Richardson, a. \$5.00; J. D. Hassell, Ala. \$1.00; Joseph A. Johnson, Tenn. \$5.00; Phemia Gray, Canada, \$3.00; Lola Campbell, Canada, \$1.00; Mrs. Luther Campbell, Tenn. \$1.00; Mrs. P. R. Froude, Mich. \$2.00; Harry T. Vories, Mich. \$10.00; New York Friends, \$100.00; J. H. Merrell, Texas, \$2.50; J. R. Davis, Kentucky, \$1.00; Mrs. Robert Watt, Canada, \$5.00; T. A. Stanaland, Texas, \$1.00; Dozier Deal, Mo. \$2.00; H. T. Earnheart, Tenn. \$5.00; Mrs. Frank Wyatt, Mo. \$1.00; Mary Harris, Arkansas, \$5.00; Ben Campbell, W-Va. \$1.00; R. K. Fennell, Texas, \$4.00;

STATEMENT CONCERNING THE PRIMITIVE BAPTIST HOME, INC.

At the annual meeting of the Board of Trustees of the **Primitive Baptist Home, Inc.**, held in Philadelphia, Pa., on January 9, 1954, a statement was authorized to be published to give our present status, and to call the attention of brethren and friends to the desire of the Trustees in regard to the future of the Home.

The Primitive Baptist Home was incorporated in 1928, and its object was to "provide a home or funds for members and believers of the Primitive Bap-

list faith." The Board of Trustees is composed of two members from each of the seven associations participating, who manage the affairs of the corporation through the officers elected, with a meeting of the Board once each year. These Trustees and Officers serve without pay, gladly giving their time and talents as needed. We are fortunate to have two attorneys as members of the Board who give their services in any matter necessary. For this reason all donations are used strictly for the benefit of the Home.

A building was purchased in Salisbury, Maryland, and operated as a home until 1945, when due to cost of operation, unsuitableness, etc., it was deemed advisable to dispose of the property. From that time the needy among us have been helped each month with cash payments.

It is to be seen, therefore, that the Primitive Baptist Home is active, and that, the Lord willing, will carry on to the limit of its ability in the aid of those among us who may need assistance; and is doing collectively what the individual churches, for the most part, are not able to do themselves.

The Trustees have the following four objectives in view:

First, To give financial assistance to those among our people who are in need.

Second, To maintain the Endowment Fund intact; and use only the income from the Fund for the aid to the needy — to which may be added such donations as may be contributed for this purpose.

Third, To plan for the acquiring either by erection, purchase or gift of a building where our needy, or those who desire a place to live, may reside and be taken care of.

Fourth, To extend the bounds of our assistance to brethren beyond our present limits.

Under the **First**, We are now assisting (1953) from eight to ten persons who were recommended by their pastor or deacon as being in need of assistance.

Note: During 1953 this required about \$200.00 more than the current income.

Under the **Second**, There is accumulated more than \$50,000.00 in the Endowment Fund in stocks, bonds, mortgages, etc., which pay interest or dividends; which income is used to supply the Needy Fund. The Endowment Fund has been given by brethren and friends over the years, and is growing each year by gifts from individuals or churches, and through legacies of stocks, bonds, real estate, cash, etc. The Trustees invite the brethren and friends to contribute to this fund.

Under the **Third**, A suitable location and building for a Home is desired; and will become a reality as soon as there are sufficient funds for the purpose. It is hoped that this may be acquired without using any of the present Endowment Funds.

Under the **Fourth**, It is hoped that sufficient interest may be shown by brethren and friends of other churches and associations of our faith who are not now participating, so that brethren who are in need, or who want a home, may be benefitted also.

It is easy to see, therefore, that the Primitive Baptist Home, Inc., is actively being carried on. If any have been wondering about the present status of the Home, or have been hesitating to send contributions or designate something for the Home in their wills, we hope this statement will resolve their minds on the matter.

Contributions should be addressed to: **The Primitive Baptist Home, Inc., P. O. Box 186, Manassas, Virginia. Contributions are deductible from Income Taxes.**

Anyone desiring to name the Home as beneficiary in their Will, or other legal document, may obtain free advice by writing either of the following officers; also any other information pertaining to the Home will gladly be furnished:

Quincy A. Gladding, President,
5 Hill Top Road, Catonsville 28, Md.
Charles B. Osborne, Secretary,
Quarryville, Pa.

Elder John D. Wood, Treasurer,
P. O. Box 186, Manassas, Va.

VOICES OF THE PAST
"He being dead yet speaketh"

LUKE XII. 15.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15)

Since the Lord said to Adam, "In the sweat of thy face shalt thou eat bread", the human race has, undoubtedly, been struggling for an existence and a competence. Every honest man should be willing to expend sufficient effort to earn his way through life, and "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So far as we know there can be no objection to one securing for himself, lawfully, and for those entrusted to his care, some of the comforts and even luxuries of life, but he can do all this and yet not be covetous. To be covetous is to have an inordinate desire, especially for money; to be immoderate or excessive.

What brought forth the words of the text was, one had said unto Jesus, "Master, speak to my brother, that he divide the inheritance with me." An inheritance is something which becomes ours by reason of our relationship to another, ordinarily that in which we had no part in creating, and since time immemorial there has been contention and strife as to how it shall be divided and who shall possess it. It may have been the law or custom at that time that the eldest should receive the inheritance. It is evident the one in question had not received what he felt to be his share, which might be said to be only natural, but the teaching of Jesus to those who have reason to hope they have a foretaste now and that some day they shall come into full possession of that inheritance which is "incorruptible, and un-

defiled, and that fadeth not away," is that they should crucify the flesh with its affections and lusts; that those who are heirs of God, and joint-heirs with his Son, and who have been partakers of his sufferings, death and resurrection and have risen with him should "seek those things which are above, where Christ sitteth on the right hand of God." "Set your affection on things above, not on things on the earth," is the inspired admonition. Jesus, therefore, said unto them, "Take heed, and beware of covetousness." They were not only to be careful, but to "beware," or regard covetousness as an enemy. Paul said, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," and he warned "the man of God" to flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.

Jesus went on to show that "a man's life consisteth not in the abundance of the things which he possesseth" by speaking unto them this parable, saying, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." "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 (his life)?" "For we brought nothing into this world, and it is certain we can carry nothing out," yet there is that insatiable desire to hoard up and build greater barns in which to store one's

goods, and he begins to lose sight of the finer and better things, "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

It is a great truth that no man can serve two masters; his heart cannot be divided, "for he will either hate the one, and love the other; or else he will hold to the one, and despise the other." The man after God's own heart, who declared, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," said, "Incline my heart unto thy testimonies, and not covetousness," and the wise man wrote, "He that hateth covetousness shall prolong his days." In other words, the man who is willing to lose his life, shall find it. How strange this seems. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." These things sound paradoxical. A man's life, then, does not consist in the abundance of things which he possesseth. We see this even in a natural sense. One may accumulate and pile up wealth, but if in attaining his coveted goal his health has been undermined and he loses his ability or capacity to enjoy that which he has gathered, of what account is it to him?

There is seen here and there a disposition on the part of some who have gained great possessions to distribute them where needed. There is a joy, or prolonging one's days, in giving, if done in the right spirit, and we are glad to observe a tendency in the right direction. Jesus said, "It is more blessed to give than to receive," and his words are ever true. Those who profess to be followers of him, above all others, should bear one another's burdens, and thus fulfill the law of Christ.

We too often see those who have been highly favored of the Lord shut up their bowels of mercy against their brother who is in need. How good it would be to lighten his burden a little, to show in some tangible way your love for him

for the truth's sake, to visit him while he is in prison and cannot extricate himself with such things and assistance as will release some of the chains which bind him, that he might be set free. We have no doubt but that many of the Lord's servants should receive more consideration at the hands of their brethren than they do. If he sends them forth to feed his flock, having received those things which are spiritual they should administer of their carnal things to the needs of those who serve them. They are commanded to provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. The gospel is to be preached without money, and without price, and among the qualifications for the office of a bishop, or true minister, are to be found these: He must be given to hospitality, not greedy or filthy lucre, not covetous. We know of no surer way for one to kill himself in the church of the true and living God than for the people whom he serves to discover that he is preaching for money. Nevertheless, the ox that treadeth out the corn is not to be muzzled. In our opinion, it is not true that one of God's ministers will preach better by reason of hardships forced upon him through the withholding of those things which his brethren are simply able to provide for his needs and sustenance. To the contrary, we firmly believe where there is unmistakable evidence of one's acceptance by those whom he goes among endeavoring to serve, in the realization by him of the appreciation on the part of his brethren of his gift, there will be a growth and development in things which are spiritual, and they will grow up together as calves in the stall, all realizing that all that they have and are comes from their heavenly Father, who is the great Shepherd of his sheep, and that it is his good pleasure to give them the kingdom. In the ministrations, one to another, love will abound, and they will feel it is a blessed tie that

binds their hearts in christian love, and that it is there their best friends and kindred dwell, and there God their Saviour reigns. They will have all things in common, and none shall possess more than another, equal heirs, and joint-heirs with Christ, the head over all things to the church; being in one place and of one accord and possessing the mind of him though rich became poor, that through his poverty they might be made rich.

We have observed for many years, in different parts of our country, some who appear to possess all of this world's goods that is necessary for their needs and comfort, and yet when it came to doing for the cause which they profess to love above everything else it was not convenient, or they were too thoughtless, or cold and indifferent, and sometimes too busy to even attend their meetings. The pastor needs the flock as much if not more, it seems to us, than the flock needs him. Oftentimes he feels to be wavering and tottering, ready to give up, when some old, reliable wheel-horse of a brother or sister, so to speak, one who can be depended upon on every occasion, comes to his rescue and his heart is strengthened and he is encouraged to press forward with the load. Personally, we are made, continually, to feel thankful to the Giver of every good and perfect gift for having cast our lot in such pleasant places and among such devoted and faithful brethren.

In conclusion, we would desire of our readers that they be thoughtful and considerate of one another and of them who serve you in a spiritual way. Do not let such things come at the bottom of your list of obligations. We are well aware that many of our people do not possess a great deal of this world's goods, and we would remind them that it is expected of a man according to that which he hath, and not according to that which he hath not. We would also remind others of Paul's epistle to the church at Corinth, concerning the collection for the saints, that every one is to lay by him in store, as God hath pros-

pered him. Of him that hath much, much is expected. The strong are to bear the burdens of the weak. Therefore, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

(Editorial August 15, 1923 by
Elder Dodson)

OBITUARY

CHARLES FORTUNATUS HATCHETT
MARY ELIZA (COGGINS) HATCHETT

It is with a sad heart that we attempt to write the obituaries of Brother and Sister Charles F. Hatchett, who were killed instantly in a head-on collision car accident early Sunday morning, October 25, 1953, on highway 283, near Mangum, Oklahoma. Four other members of the family were injured, and the driver of the other car, Mr. Ripley Harris, was fatally injured.

Brother Hatchett was born February 22, 1885, near Athens, Alabama. He was married to Miss Maggie Buckner in 1908; to whom were born two children; one, Mrs. Ava Stewart, Granite, Oklahoma, survives. Mrs. Hatchett died in 1912.

On December 17, 1916, Brother Hatchett was married to Mary Eliza Coggins; and to this union seven children were born. One died in infancy, and the others survive. Sister Hatchett was born at Pulaski, Tennessee, March 5, 1899. There are also surviving eighteen grandchildren and other relatives.

Brother Hatchett united with Hopewell Predestinarian Primitive Baptist Church, Mangum, Oklahoma, in 1939; and Sister Hatchett united with the same church in 1950, and she was baptized by the writer. Brother and Sister Hatchett will be greatly missed in the church; and especially for his leadership in our song service, but we feel that our loss will be their gain.

Funeral services were conducted in the First Baptist Church, Granite, Oklahoma, Wednesday, October 28, 1953, by the writer, who used for a text Revelation 14:13, desiring to speak to the comfort of the many relatives and friends who were assembled. A son and a daughter remained in the hospital, and were unable to attend the funeral. Brethren from the churches in Altus and Mangum, Oklahoma, and Amarillo, Texas, sang during the services.

Burial was in twin graves in the Reed Cemetery, near Granite, Oklahoma.

May God give comfort and show pity to us all, for Jesus sake, Amen.

"Now to the only wise God, our Saviour, be

glory, majesty, dominion and power, both now and forever. Amen."

(Elder) Clarence E. Turner

JAMES THOMAS GOLDEN

James Thomas Golden, son of David Allen and Emaline Golden, was born in Weakley County, Tennessee, December 9, 1864; and departed this life November 26, 1953, at the age of nearly eighty-nine years.

He is survived by eight nephews and four nieces, several great nieces and nephews, and a host of other relatives and friends.

Although "Uncle Tom", as he was known to everyone, did not unite with the church, he was a strong believer in the Primitive Baptist faith. He will be greatly missed by everyone: And precious memories of his kind words and deeds will live on in the hearts and lives of his many relatives and friends of the community where he lived so long.

Written by a friend.

MRS. CHATTIE HEAD

I desire to write a few lines in memory of our beloved and departed sister Chattie Head, who was born in Union County, Arkansas, in 1874; and who lived in Union County all of her life. She was the widow of T. J. Head who died some twelve or fifteen years ago as the result of an automobile accident.

Sister Head united with Rehobath Primitive Baptist Church in 1947, I believe, and was blessed to show great love and devotion to the Lord, his people and the doctrine of God our Saviour: which is evidence to us that she was one that was wrought upon by the Spirit of God, and that she was an heir of the matchless grace and abundant mercy of God through our Lord Jesus Christ. With this evidence we would say to the family and bereaved ones that she is much better off than we who remain in this sinful world. The storms of this sinful and troubled life are over for her, and we have Scriptural evidences that she shall rest henceforth. "Precious in the sight of the Lord is the death of his saints." Her spirit has taken its flight from this mournful veil to the glorious presence of the Lord, until the appointed day when the Lord with all his holy angels shall come and shall raise these vile bodies. Then all his saints shall be with him, and shall praise him forever in that beautiful home where there is no sorrow or trouble, sin or suffering, but where peace and joy shall be forever.

Sister Head is survived by three sons and three daughters: J. D. Head, Prescott, Arkansas; Leroy Head, Eldorado, Arkansas, and R. T. Head, Smackover, Arkansas; Mrs. Virginia

Whatley, Hope, Arkansas; Mrs. Josephene Langston, Greensboro, North Carolina, and Miss Geneva Head, Eldorado, Arkansas. She is survived also by three brothers and four sisters: O. H. Goodwin, Junction City, Arkansas; John L. and H. A. Goodwin, Eldorado, Arkansas; Mrs. Martha Head; Mrs. Sula Johnson; Mrs. Bettie Pickring and Miss Sadie Goodwin, of Eldorado, Arkansas. There are also six grand children and many other relatives and friends, as well as the brethren of the household of faith.

She died at the home of her daughter, Miss Geneva Head, in Eldorado, December 25, 1953, after loving and devoted hands had done all they knew to do for her. The funeral services were held at Rehobeth Church and burial was in the church cemetery, where a large congregation was gathered and where the many flowers testified of the love and respect in which she was held.

The writer, assisted by Elder W. W. Taylor, Dallas, Texas, made what we hope were appropriate remarks, and prayed for the comfort of the bereaved. May the Lord comfort all who mourn, and bless the sorrowing ones.

(Elder) R. W. Rhodes

MRS. RENA KING HARRIS

In memory of our precious sister:

God has seen fit to remove from our midst Sister Rena Harris, widow of the late Elder V. R. Harris, of Fordyce, Arkansas. She was born December 3, 1874, near Quachita, Arkansas, and was married to Elder Harris in early life. She passed away November 13, 1953.

Sister Harris is survived by the following sons and daughters: Charley, Lennie and Durrand, of Missouri; and Elvis, of Ft. Worth, Texas; Mrs. M. W. Shell, Pine Bluff, Arkansas, Mrs. J. T. Tackett, Lewisville, Arkansas, and Miss Mary Harris, Fordyce, who lived with her mother. Also one sister Mrs. Annie Vanlandingham, Quachita, Arkansas.

All was done for Sister Harris by her children that loving hands and hearts could do. Miss Mary had lived with her mother most of her life, and never tired nor failed to see that her mother had the very best of everything she needed day or night.

Funeral services were held at the Benton Funeral Home at Fordyce by the writer, her pastor, assisted by Elder W. A. Speer, of Eldorado. Burial was in Oakland Cemetery by her husband.

Written at the request of Miss Mary for publication in the Signs of the Times.

(Elder) J. T. Everitt

MRS. CALDONIA NAYLOR JACKSON

The church at Harnett, Sampson County, North Carolina, being assembled in regular

conference Saturday before the first Sunday in December, 1953, requested that these lines be written in memory of our departed sister, Mrs. Caldonia Naylor Jackson.

She was born January 24, 1880, and departed this life October 27, 1953; making her stay on earth seventy-three years and nine months. She was the daughter of the late Franklin and Betsy Ann Warren Naylor. On the first Sunday in August, 1909, she united with the Harnett Primitive Baptist church and was baptized by Elder J. A. Monsees, a visiting minister.

Sister Jackson was married to Martin Dixon Jackson, and to this union were born three sons and two daughters. Her husband preceded her to the grave by several years; the children all survive, viz: Graham, Fuller and Bynum, Mrs. Mila Faircloth and Mrs. Lima J. Honeycutt.

Sister Jackson was a faithful member of the Harnett church, was never absent unless providentially hindered, always taking an active part in the building up of the church and community. While she is missed by the church and mourned for by her relatives and friends, she is not mourned for as one without hope. She left behind evidence that there was planted within that living faith and hope which is the anchor of the soul both sure and steadfast. She was a lover of the doctrine of salvation by grace, trusting not in her own strength but in Him who has declared that, "All the Father has given me shall come unto me." Hence the Harnett church desires to bow in submission to our Father's will, knowing that he doeth all things well; and it seemed good in his sight to take this precious one to himself.

Her funeral was conducted by her pastor, Elder Luther W. Turner, assisted by Elder M. F. Westbrook and Elder Lester Lee, in the new Harnett church building, which was completed only a few days before her death. Her body was laid to rest in the family burial plot near the home, to await the coming of the Lord; at which time we hope to meet her and all our loved ones who have gone from this world of sorrow to that home who's maker and builder is God; and where sickness and death cannot enter, and parting will be no more.

These lines are ordered recorded on our church records, a copy to the family, and a copy to the Signs of the Times and Old Faith Contender for publication.

Done by order of Harnett church in conference Saturday before the first Sunday in December, 1953.

Elder Luther W. Turner, Moderator
 Brother Avery Gaggett, Clerk
 Brother Joe McLamb, Committee

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., APRIL, 1954

No. 4

PARADISE FOUND

Paradise was lost, but was found
By the Holy Child Jesus of Bethlehem;
Who fared desperately from there to Calvary,
And brought Heaven down to you, and to me.

Oh rugged cross, Oh bloody tree!
Wherewith He wrought his works in me:
A finished work, that wove my dress,
Of His imputed righteousness.

Now I am holy and most free,
Through the red blood of Calvary;
No other hope have I but Christ,
My risen Lord and Sacrifice.

Infinite wisdom! Covenant love!
Which gave me Christ, the Lord above;
Promised mercy: Surety — grace,
That gave my soul this hiding place.

This Hiding place is for the children of men,
Who are weary of self, and tired of sin;
For them its a safe and sweet retreat:
Its Heaven! Its Home! Its Christ most sweet!

I'll sing of His Blood, and freely relate
The story of my King and Advocate;
I'll maintain "good works" but prove by my
creed,
Its Heaven, its a Home — Its Christ we need.

I'll hope in mercy, and sing of the grace,
Of Heaven, my Home, my Hiding place.
This Hiding place is none other than Christ,
My Heaven, my Home, my Paradise.

Soon shall the trials of life be o'er
When I shall walk by faith no more.
Then shall I be what I've hoped to be:
A happy creature in Eternity.

To be with Christ in heaven above,
Is the promise in the Scriptures of love.
No other Heaven need I save Christ,
The greatest name in Paradise.

Refrain:

The shepherds heard the angels sing:
Peace on earth, good will to men

Milford Hall, Sr.,
McDowell, Kentucky

(Note: the above has been set to music; if interested write the author)

THE CRUCIFIED JESUS

In order to fully understand this subject we must be transported by the Spirit of God back to the place where it occurred. If the brethren will go along with me, I will try to tell how this picture was shown to this poor creature many years ago. This dream, or vision, is clear at times, and I see it again, and again; and sometimes it is so real that I can scarcely write for tears — for I was there. I do not mean in body but in spirit.

At the present time the title that was put on the cross seems to stand out prominently; and as I gaze at it, I feel as the prophet who had seen the Lord high and lifted up, and his train filled the temple: I am undone. How completely was prophesy being fulfilled concerning the Anointed One: there he hung upon the cross between two thieves, numbered with the transgressors. (Isaiah 53: 12). Pilate wrote a title and put it on the cross. The writing was, "JESUS OF NAZARETH, THE KING OF THE JEWS." And so that there could be no misunderstanding of the title, it was written in Hebrew, and Greek and Latin. The chief priest of the Jews murmured at the writing, and wanted Pilate to change it to read, "—that he saith, I am king of the Jews." But Pilate answered, "What I have written, I have written." (John 19:22). It is evident that the Jews did not believe — they hated him. And to this day Jesus is no more to them than just a man; and they still look for their Messiah to come.

I saw in my vision the difference between those who looked on: Some taunted and made fun; some said, come down

from the cross and we will believe; some said, He saved others, himself he cannot save. Jesus had told them in a parable, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31). But the scriptures must be fulfilled: He who was the truth was bruised for our iniquities and wounded for our transgressions, and by his stripes we are healed. (Isaiah 53:11).

But there were a few who were sad, and powerless to stop the proceedings; poor in spirit, mourning and weeping; showing that His spirit was in them. We watch as the soldiers divide his garments among themselves, and cast lot for his vesture. (Psalms 22:18) "And they shall look upon me whom they have pierced." (Zechariah 12:10) What suffering he must have endured. We hear him cry, "My God, My God why has thou forsaken me." He thirsted, and they gave him vinegar; a soldier pierced his side with a spear, and they looked upon him whom they had pierced; He said, it is finished, and gave up the ghost.

Joseph, who was also his disciple, begged the body of Jesus; and Pilate ordered it given him. He laid it in his new tomb and a great stone was rolled to the door. But the Jews were not satisfied, remembering that Jesus had said, "After three days I will rise again." — "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

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

worlds." etc. (Hebrews 1:1-2). "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!" (Romans 11:33). How thankful we poor, unworthy creatures are to be carried back in the spirit to review the scene; and then to remember, as John said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." (Revelation 1:18).

The prophets all looked ahead and saw the same, and told us about it by the same spirit that has stirred up our minds. The same God is still watching over his own; for he is the Almighty one that gave Israel manna, and brought them out of the land of Egypt (darkness). Likewise he brings every son from darkness into light, and feeds them that spiritual manna; and separates them from the world while in the world, since he has chosen them out of the world. His grace is sufficient for them: for Jesus finished the work the Father gave him to do; and the light of the knowledge of this God has shined in our hearts. His grace has humbled us, and we are troubled; but not in despair, persecuted but not forsaken, cast down but not destroyed — bearing about in our bodies the dying of the Lord Jesus.

Like Isaiah, we have seen the Lord; and we mourn not for him, but for ourselves. We know that of ourselves we can do nothing, but through him we can do all things, for he gave himself for us. In faith and hope, we are looking unto that day known unto God, when we shall see Him as he is and be like him, and be satisfied.

Brethren, have you experienced some of the things I have mentioned; do you believe that Jesus Christ is the Son of God; do you love him? If you love the brethren, you love him. We go into our closet and try to pray, and thank him for all he has done for us. O Lord, lead us beside the still waters, and not forsake us; for thine is the kingdom and

the glory for evermore. Amen.

(Elder) George L. Weaver

Memphis, Tenn.

Dear Elder Spangler:

You will find enclosed four dollars; three to renew our subscription to the Signs, and one to use in helping send to others. I appreciated what Elder Griffin said concerning it at Hopewell Association. I feel that the Lord has blessed its support all these years: many have been called from this life, but others have been qualified to carry on with the work. It was sad to learn of Elder Dodson's failing health, and then his passing: how quickly we feared for the Signs of the Times; and then, how thankful our hearts are to know that it was God's will to raise up others to stand for the same principles that dear Elder Dodson ably set forth. We had hoped we might hear him preach some day, but our hopes went down when we heard of his failing health.

I want to tell you that your sermon on Sunday at Hopewell association was wonderful to me; and also Elder Lambert's. It was a gracious favor from our God to number us with the assembly at that time and place, and to feel that he in his tender mercy removed all earthly cares from our minds while listening to such glorious things. Won't it be a wonderful thing to lay this body down, and awake in the likeness of Jesus: to be forever satisfied, and bask in his love forever.

But, Oh, my soul, I feel to be but a dead dog! When I glean all the sweetness and joy that is for me at the time, and then sink into the cares of this life again, then the beauties of heaven have vanished, and all feeling sense seems to be gone, which makes me fear that I am wrong. It is such a great change that I can feel no good, and I hate my natural life. It is a miserable feeling indeed. But somehow we are enabled to carry on with life's duties, though often poorly done. With burdened heart I find myself wondering why it is so with me; but

when blessed to meet with the Lord's people, and with ears to hear and a heart to understand, and feel such love flowing from the very fountain of love, then we loose sight of all earthly frames and view the wonderous works of God's hand: one who said my counsel shall stand and I will do all my pleasure. So grand and glorious are these things!

We also enjoyed the preaching on Saturday when Elders Pascal, Gafford, Huff and Reid preached; and we enjoyed our stay with Sister Lucas and husband. They spare nothing to make you feel welcome; but best of all they love to talk of the goodness and greatness of God: How he does his will in heaven and among the inhabitants of the earth and none can stay his hand.

May God bless you and Elder Wood and the associated editors with all you need to carry on with the Signs to His own name's honor and glory, and to the comfort of Zion; for many feast upon the truth that is set forth in its pages, and are made to lift up their bowed heads and to run with patience the race that is set before them.

Unworthily, your sister,
Mrs. Luther Campbell

DECLARING THE GLORY OF GOD

"The heavens declare the glory of God, and the firmament showeth his handiwork." (Psalms 19:1)

The word **Heavens** has various meanings in Scripture. Sometimes the word is applied to the **legal heavens**, at other times to the **gospel dispensation**, and again to the **heaven of eternal glory**. The word heavens has been applied to the clouds and the atmosphere above us; and again to the planets and the starry orbs that gleam and glitter in the night time. The sun and the moon belong to that interpretation of the natural heavens. And all these declare the glory of God. There is perfection stamped upon the universe according to things in nature, for the creation speaks the glory and power of the creator.

But the heavens as seen by the na-

tural eye suggest a spiritual interpretation that far excels in glory the natural heavens as understood by man. The glory of the natural heavens is temporary, but the glory of the spiritual heavens is eternal. The sun that shines in the visible natural heaven is the source of all heat, energy, light, power and life to things in a natural sense, for without the sun life would cease on the earth, and death would be sure and lasting. How beautifully the sun typifies the spiritual sun, Jesus, Lord of Heaven and Earth. Without the power of Jesus — who is the Sun of Righteousness — there would be no spiritual life or knowledge, and eternal death would be the inevitable result. All power in heaven and earth is vested in Him who brought all things into being. God the Father created and fore-ordained all things, and gave the church by covenant promise to His eternal Son before time began, or a single star illuminated the sky.

Christ the Son redeemed his bride, the church, by his sinless birth, his stainless life, his obedience even unto death; by his death on the cross; by his resurrection from the dead; by his ascension into Heaven; and by his continuing priesthood after the power of an endless life.

The Lord the Holy Ghost reveals unto the Church of God the condemnation of the law, and quickens the members of his body, the church, into spiritual life, and shows them the law fulfilled in Christ; instructs them in righteousness; guides them by his spirit and manifests to them the riches stored up in their heavenly husband; and reveals unto them such measure of his glory as suits their needs to understand.

Truly the spiritual heavens declare the glory of God. The moon is an apt figure of the law, for it shines in the night; and it was before the fulness of the gospel day was manifested that the law was a schoolmaster unto Christ, that every heir of grace and glory should be justified by faith. The moon shines in nature by the borrowed light

of the sun; and law is a reflection of the glory of God, as there could be no shadow without a substance, — and the law sets forth, by its just demands, the glory and honor and power of the great Lawgiver of the Universe. The law is holy, and therefore sets forth the ineffable holiness of God. The law is as strong as God himself; therefore it cannot be set aside or annulled; for a law is as strong as the power that makes it. A law is of no value or force without a penalty: therefore justice and judgment are the habitation of God's throne. The law must exact its awful penalty upon the transgressor before justice can terminate in mercy to the family of believers. As God cannot change, his law cannot be altered: the law demanded death in the flesh, banishment from the presence of God and the awful penalty of eternal conscious wrath upon those who transgressed it. A sinless man had violated a commandment of that law, and so became unholy in the person of Adam. His blood, in which was the life of his soul, became unholy; his progeny would therefore be unholy — dead in trespasses and sins. A dead man in nature is unable to give himself natural life, or even realize that he is dead. So with a child of God in nature: life must come from a higher power; and that life could not come until the penalty of the law was endured.

So far as the creature goes, he would be forever dead. But thanks be to God, there was a surety provided in the person of his eternal Son, who had his dwelling place in the bosom of the Father; and who, when the fulness of the time was come, assumed human holy flesh by the glory of the virgin birth when angels announced the advent of him who was both God and Man — Son of God and Son of Man, subject to death in the flesh, but because of the Godhead in him, had power over death and was able to rise from the tomb, having fulfilled the law, and rendered obedience to it in every jot and tittle and suffered the fulness of its curse and penalty. As

the church was chosen in Christ before the morning stars sang together, or the sons of God shouted for joy, the bride paid, in a mystical sense, the penalty in Him who was her surety: being spiritually bone of his bone and flesh of his flesh, — giving him the right of redemption because she belonged to him from eternity, and will dwell with him while the eternal ages roll in the mystery and fulness of the resurrection.

Surely if there had been no eternal punishment for the transgressor, God's eternal glory could not be manifested, or the perfect love of the Son of Righteousness demonstrated unto believers. The glory of salvation can be understood by what the children of God are saved from. Satan was necessary in the predestinated purpose of God, that he should tempt man and that man might fall under the curse of the law, that God's perfect love might be manifested; that the holiness of God should be vindicated; and that his mercy should be shown in the wonderful work of Him who is our great salvation.

The stars of heaven are referred to as the spiritual seed of Abraham — an uncounted number so far as man is concerned. Then the election of grace shall be glorified, and thereby bear testimony to the glory of the spiritual heavens.

(Elder) Arnold H. Bellows

Camden, Arkansas,
December 21, 1953.

Dear Brother Spangler:

Enclosed find obituary of Sister Harris, widow of the later Elder V. R. Harris who passed away in February, 1935. Elder Harris was an able minister of the gospel, if I ever heard one, and was highly esteemed by the Baptists in this country. He helped in the ordination of this writer to the ministry, and left me to take care of his home church, Pilgrims Rest, Fordyce; and now I have the care of four churches in the South Arkansas Association. Our little associ-

ation has been left with just a little bunch of the old Predestinarian faith. Our association is settled on the doctrine as set forth in one of the recent issues of the Signs of the Times by Elder Gilbert Beebe. We are few in number and in peace with each other and in order; and we are glad when any of our orderly ministers and brethren see fit to visit with us.

I believe in the predestination of all things, as taught in the Bible; but I know that this is a subject that can only be handled by inspiration of God. I do not have any desire to enter into any controversy on the subject, but desire to be plain in my little, simple way of expression on this and all points of doctrine. I would say right here that this world and all the things of this world are timely and must come to an end, and the God of the Bible knows now and has ever known the exact time of the end of all things. His purpose and his foreknowledge are in harmony to the end that all must redound to his honor and glory. To my mind this is the destination of them which God must have predetermined.

Dear reader, if I were as sure of my portion or lot in the heaven of bliss as I am sure of the great sovereignty and government of Almighty God over all things, I feel that I would never doubt any more. Now as to a reason for a hope of a home in heaven, I feel of a certainty that it cannot be because of any works of righteousness that I have done, or ever can do. If my poor soul is sent to Hell, it is because of my sins and transgressions, and God's righteous law approves it well. None of my sins or transgressions were authorized by this holy and righteous and sinless, sovereign God. And, dear reader, I feel that every blessing that I have had here in this world, either temporally or spiritually, was a blessing that was laid up in store for me; and also the afflictions and trials and griefs, as well as the comforts and consolations of the felt sense of the manifest presence of His blessed and holy and sweet Spirit.

And, dear reader, because of this God given hope, I how feel a longing and desire, if I know my poor heart, to spend every fleeting breath to His honor and praise. But I cannot frame language to sufficiently praise him as he is so richly due; however, "When I see thee as thou art, then I'll praise him as I ought."

Dear brother, I did not think of writing so much, and this is not for publication if your judgement is against it. I do not want to cause any confusion, or to darken counsel. If what I have written should be of any spiritual joy to anyone, may God be praised for it all is the prayer of this poor sinner — saved by the grace of God through faith in his dear name, if saved at all.

(Elder) J. T. Everitt

R. F. D. 3, Box 26C
Sulligent, Alabama.

Dear Elder Spangler:

I thank you so very much for sending the Signs of the Times on so long after my subscription had expired. I am enclosing \$5.00 to renew for two years.

I certainly enjoy reading the many good letters and the Editorials, and I hope I love the doctrine set forth. I have been a victim of arthritis for thirty-seven years, and a shut-in for twenty-one years. Yet with all my afflictions, I feel that the Lord has been good to me: he has blessed me in so many wonderful ways. I can't do any work, or even get outside my home unless someone carries me out, yet God has provided a way that I get to go to church most every first and third Sundays of each month; for which I hope I am thankful.

I am a member of New Prospect Church, of the Buttahatchee Association; and Elder H. M. Brock, of the Hopewell Association, is our wonderful pastor. We hope we are thankful for such a faithful pastor as Elder Brock has been for the past sixteen years. I get to go to the Macedonia Church the first Sunday of each month. Elder W. D. Griffin is their pastor, and we enjoy hearing him preach so much. I was

blessed to attend our association, and also Friday and Saturday of the Hopewell Association, which I enjoyed very much. I was sorry that I did not get to attend the Hopewell Association on Sunday and hear you preach. Yet I hope I have been made reconciled in my many disappointments along life's way, and made to see sometimes that all things do work together for good to them that love God and to them who are called according to his purpose. If I only knew I was one of "the called", I wouldn't have so many doubts and fears; yet all I have is a hope that I have been made to love God and his people. I have often been made to wonder if I am mistaken in it all, and have deceived the dear people of God by asking a home with them. I have no doubt about the church as to where it is, but am I one of them?

Yet with all my doubts and fears, if the dear people of God should turn me away, I have no other place to go. I know I am no help to them, and feel so little and unworthy of their sweet fellowship, yet I want to live with them, and die and be buried with them. I look forward from one church day to another; yet, if I am not mistaken, I have had some wonderful consolation given me from the Lord here in my little home, and I have been made to rejoice in the finished work of the blessed Saviour, and made me to sing praise to his name while here alone. That is, none of the family was here, yet I know I was not alone if the Lord was here.

I have been blessed to hear all three of the Associate Editors preach, and hope the Lord will provide a way that I may get to hear both you Editors preach. Please pardon me for writing so much, my fingers are so drawn that I can't write very well, as you can see.

May the Lord be pleased to give you health and strength to carry on your wonderful work for many years. When at a throne of grace, I ask an interest in your prayers.

A little sister in hope,
Miss Tennie Egger

THE BLACK BULL OR A NEW VERSION OF AN OLD CASE

For all whom it may concern:

PART ONE

Once on a time, date and place wanting in the chronicle, but once on a time a certain church got into great difficulty and commotion, as churches sometimes unhappily do. Brotherly love gave place to alienation and coldness, and harmony to contention and mutual crimination. As might well be supposed, Christian enjoyment was unknown. The spirit of prayer was silenced, and a spirit of unchristian bitterness and animosity resigned. The power of the church to do good was completely paralyzed. Their minister preached, and preached well, but he might as well have talked in the midst of a tempest. When he inculcated the duties of Christianity and spoke of its benign influence on its subjects, some graceless unbelievers in the gallery would dart a glance down upon some of the members below, and then with a malicious smile look the good man right in the face as much as to say, "Don't try to impose these fictions on us, yonder sit fifty staunch witnesses, all members of your church, who testify against the truth of every word you say."

Thus the word of divine truth fell powerless at the feet of these sinners like arrows striking the iron. Friendship became less known and enmity became more deeply seated. So that it became a common remark among the surrounding populations whose eyes and ears were wide open, "See how these Christians hate one another." If this is Christianity give us in preference to it the worst form of paganism, or the most naked system of infidelity itself. Things were rapidly approaching a crisis. Appearance portended the dissolution of the church as unavoidable and even desirable. And the pall of death seemed likely to rest on the murdered case of Christ and heaven. Many loudly exulted. The sons of Belial in their drunken orgies and nightly revels in-

dulged a fiend-like triumph over the bleeding body, pouring contempt and insult upon those who have troubled their heads by their piety and their prayers; yet there were a few names even in this Sardis whose garments were undefiled, who wept and sighed over the desolation of their beloved Zion, and who stood daily between the porch and the altar, crying: "Spare thy people, O Lord; and give not thy heritage to reproach. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."

The minister was deeply pained on learning the sad state, and with all forcible dispatch prepared a suitable answer to their request. We have no copy of the letter he intended for them, but the substance was probably something like the following; "I sincerely lament, brethren, the unchristian state into which you are fallen. How contrary is it to the letter and the spirit of that gospel you profess to believe! How opposite to your own covenanted obligation? How grievous to that Holy Spirit by which you are quickened! And how ruinous to the souls of men around you, many of whom know nothing of the gospel, but what they learn from your walk and conversation. I, therefore admonish you, first of all, and beseech you, that you walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you with all malice, and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. But if ye bite and devour one another take heed that ye be not consumed one of another. It is as ye thus love one another that all men shall know that ye are the disciples of Christ."

From this brief specimen the reader can easily imagine how the letter went

on; and so it concluded. Pity, we think, the church never got it! But not to anticipate.

Now this good man owned a good farm some distance from this residence, (obtained most probably by inheritance or marriage,) and it so happened that just as he had folded the above letter, and before he had directed it, word was brought that certain mischief was being done on his farm, and which required his advice. Whereupon he took up another sheet of paper and wrote the following laconic order for his overseer: **"Mend the fence and keep the black bull out."** This sheet he also folded up as the other, and by sheer mistake directed it to the church — and away it went; and the letter for the church went to the farm: at which we might well suppose the overseer marveled greatly. But before the mistake could be corrected the letter had gone past recall: which brings our story to

PART TWO

"Church met for business pursuant to adjournment. The Moderator took the chair and the Clerk his seat at the table with the afore said letter in his hand, sealed and duly directed to the church. He commenced breaking the seal with a gravity becoming the occasion and his office. A profound stillness reigned over the assembly, such as had not been witness for months before. All waited with breathless expectation the counsel of aged and the advice of experience and wisdom. The Clerk opened the letter. The first thing which struck his prying vision was its brevity. But without salutation or note he preceded — "Mend the fence, and—and—keep—the black bull out." He looked, but he was sure he had made no mistake. He turned over a leaf, but there was nothing there but a blank and it was manifest he had reached the end of the epistle. He colored and looked at the church, and the church looked at him. And then they looked about among themselves, and it was very evident they were all taken by surprise and thrown back.

After some time spent in silent musing, some of them began to move their feet, and one of the brethren recovered himself sufficiently to ask that the letter be read a gain. Where upon the Clerk read, "Mend the fence and keep the black bull out." On which the brother afore said rose and delivered himself much as follows: "Brother Moderator: I am astonished! utterly astonished! I don't know what to make of it; nor what to say or think about it. What does, what can the man mean? We wrote to him out of the depth of our affliction for counsel and advice; and we are here answered with this impertinent and vulgar trifling. The man, old and esteemed as he is, deserves our rebuke if not scorn. Having said the above with all resentment, he sat down. Another of the brethren then rose, one of the forty opposed to the last speaker: "I agree, perfectly," said he, to what the brother just up has said. It is indeed to bad. It is absolutely provoking. It is utterly unworthy of the character of the man and of the respectability of this church. Something spiritual ought to be done. He ended and gave place to a third brother, who through the course of the long difficulty had been esteemed a neutral. He remarked very calmly: "I am heartily glad to hear my brethren who have spoken for once express an agreement. For to my certain knowledge it is the first time they have been agreed on any thing for the last twelve months. I am also of opinion that something ought to be replied to that strange letter decidedly disapproving of it. Though as to the respectability of the church of which mention has been made, the less we say about that under our present circumstance the better. However, I move that a letter be prepared and sent to Elder Good, expressing our disappointment, and our disapprobation of the one he has sent to us. The motion was instantly seconded: but just as the Moderator was about to put it, a somewhat unobtrusive brother rose and asked the privilege of making a

few remarks.

Now, concerning this brother, we would just premise that he had a remarkable tact and turn at allegorizing and spiritualizing. And it was amazing, unpretending as he was, how he would sometimes make a great deal out of just nothing at all, greatly to his own edification, and the wonder of others. This peculiarity in the man's genius was accounted for, in part, by the fact, that in his younger days, when impressions are supposed to be the strongest and most durable, he attended the ministry of an Elder Wiseacre, a famous preacher, who also had great skill in allegorizing, and in which it was thought his main strength lay. Elder Wiseacre could prove the doctrine of the Trinity from the three white baskets on the head of Pharoah's Baker: the same doctrine together with "the decrees," from Solomon's: three-fold cord is not easily broken. Also he had a sermon which proved to his own satisfaction the universal history of the Church in all ages from the seven Apocalyptic letters.

Such were the early advantages of the brother now on the floor, who spoke and said, and I also am astonished; not so much at the letter in question, as at the views which the brethren have taken of it. Why, it is just the thing, a better letter could not have been written. You call it, "impertinent." I say it is quite appreciative. You say it is "trifling". I say it implies a solemn and just rebuke, and contains a most important piece of advice, to which we do well that we take heed. I can explain it according to the method of interpretation which I learned many years ago from our good minister. Here the recollection of past days and of Elder Wiseacre awakened his sensibilities, and his emotions produced the following reflection: Ah, we had preaching then. They knew how to explain the hardest parts of Leviticus and the Revelation. We have no such preaching now. But to the letter, "Mend the fence, and keep the black bull out". "Here," said he, "It

is plain, the fence means gospel discipline, manage it with Christian love." This fence was put up by Jesus Christ and his Apostles to keep the bad out and good in, and it ought never to be down. Then that black critter evidently means the wicked one, that old serpent, which is the devil; who goeth about like a roaring lion, as saith the Apostle, seeking whom he may devour. Now brethren, our fence is broken down and trampled underfoot. Gospel discipline is neglected, and brotherly love banished; and we are become hateful and hating one another. The devil has got in among us. He has set brother against brother, and husband against wife, and children against their parents. He has made sad work. He has caused the Holy Spirit to withdraw and leave us almost desolate. He has made us a reproach and a by-word among our neighbors, and our enemies rejoice among their selves, saying, Aha, so would we have it.

Now brethren, the letter means that we should banish this bad, unchristian spirit from our hearts, that we should make straight paths for our feet, that we should confess to God and each other our evil ways and forsake them; and that we should thus drive the devil out of our midst and let him no more gain advantage over us. Then brethren, all will be well; and God will again delight to bless us and to make us a blessing.

Here he ended. But the effects of his good speech founded on the allegorizing principles was wonderful. The eyes of the church were opened. The letter became light itself. It was excellent, oracular. They all saw it, and what was better, they felt it. They saw their evil state. There was the devil before them. They shuddered at their danger. Their hearts began to relent. The sluices of deep contrition were opened. Returning brotherly love began to glow in their bosoms. They began to mend the fence, each one his own length. They confessed to each other with weeping their unchristian conduct and spirit. They mutually asked and obtained forgive-

ness. They knelt together before God with weeping and supplication. They rose with renovated feeling, and soon it was like a little heaven on earthly ground and glory in the earth. After some further profitable exercises they all joined with heart and soul in singing the following hymn, which had not been heard among them before for many, many months:

"From whence doth this union arise,
That hatred is conquered by love?"

Here many voices faltered, overcome by deep feeling: and many eyes were dimmed by the gushing tears of mingled penitence and joy. But they recovered and went on.

"It fastened our souls in such ties,
That distance and time can't remove."

After this they all cordially shook hands and every man went to his home, wiser and better for the "strange letter," each resolving henceforth to look well to the fence and keep the Black Bull out.

Remark:

Brethren, think on the above and act as well.

Editor — (P. D. Gold)

(The above is reprinted from the Landmark of March 1, 1892, and sent to us by Brother O. Y. Clayton, Sr.)

7917 East Knox,

Spokane, Washington

Dear Editors of the Signs:

Enclosed please find money order for \$3.00 to renew my subscription to the Signs and to let you know I wish you all well.

I was reading an old copy of the Signs (of 1901) the other day that belonged to my mother; and, unless I am deceived, the ones today seem to be very much the same. Sometimes I think people don't take such a positive attitude now as they used to. I hope and pray that I am always made to stand on the sure foundation of the truth. I know that if we stand on our own works, we are on shifting sands. Only the foundation of God stands sure, having the seal that the Lord knoweth them that are his:

it has already been sealed and fixed. The foundation of God, to me, is his determinate counsel and foreknowledge in all things, and the working of all things after the counsel of his own will and good pleasure. He says, "My people shall be a willing people in the day of my power"; and I do not think that there are any days that are not in or of his power.

Jesus says, "Fear not little flock for it is your Father's good pleasure to give you the kingdom"; and also, "My counsel shall stand, and I will do all my pleasure." Can we then wander from a loving Father's care? No, a thousand times no! We may experience death's dark shadow here on this earth, and feel that surly we are forsaken, but it is for our good and His glory. He is just as much in our passing through Hell, as He is when we are on the mountain top. I hear many say the devil appointed Hitler, Stalin and Malenkov. Well, maybe he did; but I read in the book of Daniel, fourth chapter, where God cut down Nebuchadnezzar and bound him about and he ate grass as an oxen until seven times passed over him. Why? So he could see that God does his will in the army of heaven and among the inhabitants of the earth, and that none can stay His hand, or say unto him, What doest thou? And also that he, or "the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Is there any reason why, if He did that in Daniel's time, he would change now? "I am the Lord, I change not."

So, I believe that the salvation of his people is just as sure as there is a God — an almighty power, just and true, and all wise. "Fear not little flock." But we do fear sometimes; for we cannot see how such a one as we are could be in that blood-washed throng. There just isn't any reason I should be unless it is because He loved me and gave himself for me. That is the only reason I have a hope: not that I have chosen Him, but

that he has chosen me. Yet I am so fearful — sometimes I am sure I am only a deceiver.

“But though I have oft forgot,
His loving kindness changes not.”

A sinner saved by grace, if at all
Mrs. Mary L. Eckard

Cottage Grove, Tenn.

Dear Editors of the Signs:

I want to thank you for sending this good paper, which is always so full of the glorious doctrine of salvation by grace, and grace alone; and written by those who have been called out of darkness into the marvelous light and liberty of Jesus Christ our Lord.

I am nearing my eighty-eighth birthday, and my wife was eighty-two the first day of this year: so you can see that according to nature our days are swiftly drawing to a close. I am not able to work any more, and my wife has been an invalid for the last twenty-one years, caused by rheumatism; and I have had two operations on my throat in the last few years for cancer, which has handicapped me in my talking. Yet the Lord has been so good and merciful to both of us, and we are able to be up and around most of the time.

We both joined the Old School, or Predestinarian Baptist Church at Walnut Fork, which is about one mile from our home. This was in 1920. This church was organized in 1821, and the present building was built in 1921. We do not feel worthy to be numbered with the dear saints who belong to the church, yet we love them and desire to live with them. We have only ten members now, having lost three male members the last few years. There are only three churches in our association (Obion); one has three members and the other six. So you see we are weak as to numbers, but we are in peace with one another, and with our corresponding associations. This is a great blessing, and we feel to thank, and give praise and glory to our Lord. We do not have a minister in our association, and haven't had for the last twenty-three or twenty-

four years; but we have been blessed to have able and sound ministers to pastor our churches. Elder H. N. Oliver was the last minister to belong to our association, and he passed away several years ago.

Elder R. L. Biggs, of Nashville, Tennessee, is our pastor, and has been for the last seventeen years; and we hope to have him continue with us. Though we have only the three churches in our association, we have been blessed to continue holding our associations and Union Meetings every year, and the Lord has seen fit to send able ministers to us at these meetings. Elder Biggs is the moderator of our Union Meetings, and Elder Paul Poyner is the moderator of our Associations.

Soon after I joined the church in 1920, I was appointed clerk of the church and also of the association and union meeting. I have been trying to serve in this capacity, and as a deacon, for about thirty-two years, but I feel my unworthiness to fill either of the places. I have tried to do the best I could, and have prayed the Lord to guide me and uphold me that I might discharge the duties placed upon me in a way that would not cause a reproach to the cause.

We always look forward for the coming of the Signs, and we read and re-read it over and over. May the Lord continue his blessings upon you, and uphold you in his love, mercy, and grace and enable you to continue the paper, is our prayer. Your unworthy brother, in hope of eternal life beyond this vale of tears.

R. L. Veazey, Sr.

170 N. Filbert Ave.,
Exeter, California

To the Household of Faith:

The Redeemed of God:

It is you that I desire to be with and talk of the goodness of our blessed lord, who gave his life that we might live. I do not understand myself: if I can't be with the people who talk my language, it just seems that I can't resist the

desire to write. Yet, knowing my inability, I fear that I might write something that the scriptures do not teach, and that I am mistaken in their meaning. But, be that as it may, I trust that God will guide me into all truth.

I want to be plain, and I want to be understood. I read from some of our writers and it confuses me; and sometimes I wonder if it is not the cause of so much trouble in Zion. I believe the Bible teaches that some have to be fed on milk — they are not strong enough to eat strong meat. Now, I do not mean for the preacher to sugar-coat any part of the scripture.

The deliverance of the people of Israel was called a redemption. God promised to rid them of their bondage, and to redeem them with a stretched out arm; and when they were delivered, He is said to have led forth the people he had redeemed. (Exodus 6:6). The ransom of the people of Israel when numbered was typical of the ransom by Christ. The giving of half a shekel was called the atonement money for their souls; which was given alike by the rich and the poor, that there be no plague among them. (Exodus 30:12-16).

None but Israel was ransomed; and none but spiritual Israel is ransomed by Christ; those whom God has chosen, Christ has redeemed; and they shall be saved with an everlasting salvation — even the whole Israel of God, both Jew and Gentile. They were a numbered people for whom the ransom was paid, and so are they who are ransomed and redeemed by Christ; whose names are written in the Lamb's book of Life. They are the sheep for whom He has laid down his life — a special and peculiar people. The half shekel was paid alike for rich and poor: neither more nor less. Christ's people are all redeemed from all their sins, and with the same price — the price of his blood; which is, as the half shekel was, an atonement for their souls, by which peace and reconciliation, and full satisfaction was made for sin; so that no

plague shall come near them. They are delivered from going into the pit of destruction, and are saved from the second death.

“O matchless grace that gave my soul a hiding place;” how marvelous is his love, and how great and matchless are his ways. He stills the storms of the great oceans; he speaks and it is done, commands and it stands fast; he holds all of space in the palm of his hand. Yet some people say our eternal salvation depends on the creature's “do and live”; but, thanks be to God, if I am not deceived he has given me a better understanding — given me a sweet hope that some sweet day, when I have finished my course here below, I will bask in the sunlight of my blessed Lord. But it will be by the righteousness of Jesus, and not for anything good that I have done. I want to live at the foot of the cross, ever looking unto Jesus, the author and finisher of our faith.

I am past three score years and have lived through natural depressions; and can also say depressions in Zion. Brethren, these things ought not to be: why can't we get the beam out of our own eyes that we might see clearly how to get the mote out of our brother's eye. I can fellowship a brother or sister when they give evidence that they have tasted that the Lord is good. I can't bow down to some things that some teach. I believe that salvation is by grace and grace alone; and I believe that we are carried away in the spirit sometimes, for I have been to church when this natural me forgot my natural babe, and my cup ran over. “You hath he quickened who were dead in trespasses and sins.” I can't believe the spirit was ever dead in sins; I believe it was a natural man that God made and put in the garden of Eden. It was this same man that transgressed God's law, and it was this same man that Jesus shed his precious blood on Calvary's cross to redeem.

I wish I had the mind of a ready writer, but as I do not have, will say to the editors correct all mistakes and publish,

if you see fit.

A sinner saved by grace, if at all,
Mrs. G. W. Atkins

A SUBSCRIBER SIXTY-FIVE YEARS
Fairmont, W. Va.

Dear Editors:

I am sending you a check for three dollars to pay for the Signs of the Times for another year. I have subscribed for it for something like sixty-five years; and now I am old and feeble and do not want to miss getting it.

I am not able to travel any more and don't get to hear preaching very often. I don't expect to be here but a short time, and this may be my last time to send for the Signs. I hope you dear Editors and brethren and sisters well, and a happy New Year.

I bid you farewell in the Lord.

James W. Linn

ASSOCIATIONAL NOTICES

The Delaware River Old School Baptist Association will convene with the Hopewell Old School Baptist Church, Hopewell, N. J., Wednesday, Thursday and Friday, June 2, 3 and 4th, 1954. Services will begin at ten o'clock Wednesday morning (DST).

A cordial invitation is extended to all ministers and brethren of our faith who are in order and fellowship with us; and all friends of our faith are welcome.

Those arriving on Tuesday will go to the home of Mr. and Mrs. George Genter, 117 West Prospect Street, Hopewell, N. J., or Mrs. Letha A. Blackwell, 9 Princeton Avenue, Hopewell, N. J., and they will be cared for.

(Mrs.) Letha A. Blackwell, Church Clerk.

PLEASE NOTE

Elder W. W. Taylor, 1216 S. Brighton Avenue, Dallas, Texas, desires to obtain a copy of the Second Volume of Elder Gilbert Beebe's Editorials; also any other periodicals, minutes, etc. pertaining to Old School Baptists. Please write him direct.

Brother C. T. Echols, 802 Leroda Avenue, Corpus Christi, Texas, would be glad to have brethren in that vicinity call on him. He is past eighty and would be glad to see those who talk his language. — Ed.

PLEASE NOTE: We have now disposed of all our copies of the History of the Welsh Tract Church. The warm reception given this booklet is appreciated. Ed.

EDITORIALS

Danville, Va. April, 1954

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EDITORIAL

WHAT IS YOUR LIFE?

(James 4:14)

Your natural life is "a vapour that appeareth for a little time and then vanisheth away." You cannot say with assurance that you will be living tomorrow. As vapour only appears with certain circumstances and conditions upon which the vapour has no control; so is your life. When these circumstances and conditions are changed, your life vanishes as the vapour. The flowing of the blood, the functioning of the mind, and the movement of the muscles are evidences of natural life. This life is given upon the volition of the will of God, and it is taken at His appointed time. When the mind ceases to function, the muscles to move, and the blood to flow; a person is pronounced naturally dead. This natural life is

timely. It has its beginning and it has its ending.

It is a true biblical saying that "Life is in the blood". The expression in Leviticus 17:11 says, "the life of the flesh is in the blood". The flow of the blood stimulates the muscles and mind. When there is a change in the flow of the blood there is a change in the functioning of the mind and movement of the muscles. Heart stimulants affect mind and muscle. When one is under the influence of alcohol — which stimulates the flow of the blood — it is often truly said, "He is not himself." His actions and conversation are changed.

The Lord willing, we desire to meditate upon the functioning of the natural mind before comparing and contrasting natural and spiritual life. We want to say to the reader, who is wondering what our object is in this treatise, that we desire to prove a true and experienced state of life that exists in the regenerated child of God; why regeneration is necessary; how that Jesus is our life, and to define eternal life.

The nature of the natural mind is to function within a natural realm. This nature would have to be changed before it could act within the spiritual realm. We reason according to our understanding. When we have only natural understanding our reasoning is according to natural wisdom. Our affections by nature are carnal, earthly, and sensual — bent on gratifying self. The approval or dis-approval of the natural mind is based on a natural conscience which is forever changing with the changes of social customs and ideas. The will of the natural mind chooses that which is evil, indulges in the lusts of the flesh, and chooses to please self. This is the mind of natural life.

What is your life? Have you been elevated above that which is natural to such an extent that you are never bothered with this old nature, conscience, will, understanding, or affections? Have you been wrought upon in such a way that you are living a pure, holy, spiri-

tual life void of fleshly inclinations? Is your life so holy that you never have a doubt concerning your future abode? I must answer, "no" to all these questions. My experience proves that I possess a darkened understanding, an unregenerated will, and earthly affections. That which is born of the flesh is flesh and that which is born of the spirit is spirit. There is a natural life and there is a spiritual life. I maintain that God's children who have been born again and are yet living in this natural world are characters who possess dual characteristics. This conforms to the expression of the prophet (Isaiah 38:20) "—All the days of OUR LIFE." "Our life" is an expression that is inconsistent with the proper usage of language unless it could mean two characters in one person. There is the Spirit of God and there is the spirit of man. As long as we live in this natural tabernacle we will be beset at times with this old depraved nature, hardened conscience, darkened understanding, **UNREGENERATED WILL**, and earthly affections.

God infuses Eternal Life into one of His children by His Spirit in enacting the new birth. When this is done the one being born again is given a new nature, an enlightened understanding, a new conscience, a renewed will, and heavenly affections. This act of God does not do away with his natural birth nor his natural life. To the regenerated — born again — child of God may I ask, "What is your life?"

May I answer, as God will direct? God has **ADDED** his life to your life. You are not only born of the flesh but of the Spirit. Yes, you are given a new nature by which you are enabled to see the depravity of your old nature. Your understanding is enlightened that you may realize the darkness of your natural understanding. You are given a will toward God and godliness that proves to you that your natural will is to choose evil rather than good. These heavenly affections that God has implanted in you show how selfish and

earthly are your natural affections. Has your life been changed? Yes, as a person. You do not esteem yourself as highly as you once did. This experience has humbled you and caused you to realize your dependence. You find that whereas you were in peace with yourself there is now a warfare. The spirit is lusting against the flesh and the flesh is against the spirit. These are contrary one to the other so that **YOU CANNOT DO THE THINGS YOU WOULD**. Time nor space would not permit treating upon the extent of the change. May I ask another question?

Has your flesh been purified, renovated, refined, or made better? No. Your experience is as Paul wrote to the Romans concerning himself, even though he had been graced by this new life being added to him. He expresses in Romans 7:19, "For the good that I would, I do not; but the evil which I would not, that I do." If you read his experience you will find that when he would do good evil was present with him. You will find that sin was mixed with all he did. He realized that he served the law of sin with his flesh. He considered himself as chief of sinners, less than the least of saints, and a wretched man who needed and prayed for deliverance. He possessed the thorn in the flesh, which was a messenger of Satan to buffet him about, lest he be exalted above measure. He rejoiced in physical pains and personal persecutions, but the indwelling workings of sin in his carnal mind — the opposition of his depraved nature to the grace of God — caused him to cry out concerning his wretched condition. You will find that Peter possessed his old nature after being so wonderfully blessed with such special divine gifts. His regenerated will was to follow Jesus to the extent of death, but there was another characteristic abiding with him that resulted in his denying any knowledge of Christ — not just once but three times — confirming with an oath, cursing and swearing. Job abhorred himself. An old prophet considered himself as being a

man of unclean lips. Many wonderfully gifted characters, whose experience is recorded in the Book of Books, were affected with the same evil tendencies as you are. May I ask again, "What is your life?"

Your life is a mixture of joys and sorrows. Sometimes you are on the mountain top rejoicing in the grace and love of God, but so much of the time you are in the valley of woe. Sometimes your hope of eternal abode in heaven is so little that you wonder, "Do I have a hope?"; and sometimes it is an anchor to the soul both sure and steadfast that entereth within the veil. Sometimes you doubt you have grace; at other times you are convinced of His gracious care for you. Probably much of the time the Bible is a sealed book to you; but, sometimes it is as God speaking to you. Sometimes you want to talk of God's love for His people; but, much of the time you are shut up and have no desire to meet one who believes in God. Sometimes the minister preaches directly to you with comfort and edification; but much of the time — though you try to listen — you are cold and lifeless. Why am I thus tossed and have this cross?

You would depend upon the goodness of your own life were it not for this tossing to and fro that you experience. You must be given to know the vileness of your life, the weakness of your understanding, the deceit of your heart, the evil of your will, and the carnality of your affections, before you can obey the command of Jesus to **DENY YOURSELF**. You must possess this cross of flesh against the Spirit before you can obey the command of Jesus: "**TAKE UP YOUR CROSS**". You must realize the vileness of your own life before you can be made submissive to Jesus' command, "**FOLLOW ME**". You must realize these infirmities through the remaining part of your life, else you would not pray for salvation from sin, look to God for grace, depend upon Jesus for your merits, or hope to be finally delivered

from evil into the glorious liberty of the children of God. What is your life?

Your natural life is in evidence when the flow of the blood stimulates the activity of the natural mind and the movement of the muscles. Your spiritual life is in evidence when the flow of the Spirit of God stimulates the spiritual mind (or heart) resulting in a godly walk and conversation. When the blood flows and the mind functions there is action of the muscles. When the Spirit flows, and the godly mind functions there is action consisting of good works. These good works are done only by the stimulation of the Spirit of God. Thus it is by the grace of God that we are what we are.

What is your life? "For ye are dead and your life is hid with Christ in God; When Christ, WHO IS OUR LIFE, shall appear, then shall ye also appear with him in glory." (Col. 3:3-4) We have a foretaste of Christ appearing here in time, which is glorious. These experiences last only for fleeting moments; but the glory of them encourages us to press on with renewed hope and a strengthened faith. Christ is our life because we have been made to depend upon His righteousness. Christ is our life because He suffered the penalty of death — blotting out our sins by dying — that we might live. He is the author of our spiritual life; the fountain from whence flows the water of life; the root of our godly life; and He is our head which stimulates a godly walk and conversation. "Your life is HID with Christ in God".

Yes, your life is hid from the world. You cannot make known to the world the precious things of this life. You cannot cause the wise and the prudent to see it. It is HID from them. Jesus thanked God that He had hid these things from the wise and the prudent and revealed them unto babes. Your life is hid from the law in Christ. The law can have no dominion over you. Your sins are hid from God by the blood of Christ, for it is impossible for Him to see your sins through the blood

of His Son. Those who would destroy your hope and faith cannot, because your life is hid with Christ. Is it not true that your eternal life is hid from you much of the time? Two of the three things that abide NOW, according to Paul's letter to the church at Corinth, proves that your eternal life is hid from you. "NOW abideth faith, hope, and charity" (I Cor. 13:13). "Faith is the substance of things hoped for; the evidence of things NOT SEEN". If a thing is not seen it is hid. Paul said, "We are saved by HOPE: but hope that is SEEN is NOT HOPE: for what a man seeth, why doth he yet hope for? But if we hope for that WE SEE NOT, then do we with patience wait for it". (Rom. 8:24-5) If we SEE NOT that which is hoped for, it is HID. If, then, we are saved by hope, surely our life is hid with Christ. Take courage, brethren, and may God comfort you with the thought that, "Now we see through a glass DARKLY; but then face to face—" (I Cor. 13:12). Sometimes His smiles are hidden from us. We grope about in darkness. Our minds are taken up with the vain things of this world so that we are made to realize:

"I am a stranger here below,
And what I am 'tis hard to know,
I am so vile, so prone to sin,
I fear that I'm not born again,

What is your life? You are a stranger to yourself. Your life is so hid that you are fearful that you are not born again. When He "shall appear, then shall ye also appear with Him in Glory". These foretastes of His appearing here in time renews our hopes and strengthens our faith. We wonder so much of the time: is He coming again? Our faith and hope is that when He appears we shall appear with Him in Glory. We look forward to that grand appearing when He shall take us into that glorious home where we shall live and abide with him eternally. What is ETERNAL LIFE?

The word ETERNAL indicates that this life under consideration is endless. It shall never cease, but perserves without a break into an endless eternity.

Those who possess this life shall never perish. They shall live forever without any danger of dying. No power is able to destroy it, for this life is in Christ." He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:12) This eternal life is inter-linked in the golden chain of eternal life and includes therein all of God's chosen people; for we read "I in them, and thou in Me, that they may be made perfect in ONE." (John 17:23) The Father is in his Son, his Son is in his chosen. His chosen is in the Son and his Son is in the Father. This interlinking is why Jesus could say, "And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand." (John 10:28-29) The children of God are so inter-linked in the Father and Son that it would be just as possible for God to be dethroned as for one of them to perish or lose that life! It would be denying the power of God and blaspheming his Son, to proclaim that any who have this eternal life shall ever be severed from it, so that the second or eternal death shall have power over them! What is Eternal Life? "And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3)

If you know God and know his Son, you have eternal life. If he has seen fit to reveal himself to you, then you know Him. Peter has eternal life, as was manifested in his answer to Jesus, as recorded in Matthew 16:16, "Thou art the Christ, the Son of the living God." This answer of Peter was given not because he had learned it from flesh and blood, but because he had been divinely favored by a direct revelation from God, as you shall see in reading the statement of Jesus following this answer. It takes the life of God imputed to an individual by the direct operation of the Holy Spirit to enable one to know God or Jesus Christ. "He that heareth

my word, and believeth on him that sent me, hath everlasting life, AND SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life." (John 5:24) The revelation of God unto His people causes them to cease to believe in themselves and to place their trust in Him. This life of God imputed to you makes you lose confidence in yourself. This eternal life has saved the soul in regeneration and we are confident that the same spirit will save the body in the resurrection. The work of salvation that has been begun in us experimentally will surely be performed and perfected unto the deliverance of our bodies from sin and death. As this life immortalized the soul in regeneration, this life will immortalize the body in the resurrection. As we now have the first fruits — being a foretaste — we shall come into full fruition in Heaven. We shall be delivered from the bondage of corruption into the glorious liberties of the children of God. What will be your life then?

Your life will then be free from imperfections, wars, tribulations, doubts, fears, persecutions, thirst, hunger, and confusions. You shall have uninterrupted joy, peace and happiness forevermore. There will be no dying as experienced daily in this life, but you shall live! live! LIVE!!! What a wonderful and glorious life is ETERNAL LIFE!!!

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

THE CREATURE SUBJECT TO VANITY

Dear Brother Gold:

Thirty-one days ago, while on my way to the Pigg River Association at Town Creek, I was taken with sciatica in my left hip. At first I thought but little about it, as I thought it would probably be of short duration, but I have been taught otherwise. This vile body of

mine has been the seat of much pain and suffering; all of which teaches me that it is nothing but a body of vanity — an earthly tabernacle that is fast decaying and will soon be dissolved.

But while this is the case, there is a spirit or creature that, at the present, has to make its home in, and be subject to, this mass of vanity. Yet that spirit or creature is almost constantly groaning in hope to be delivered from the vanity of this old man which is corrupt in his deeds. While these two are made to dwell in the same house, yet they are by no means related to each other. Neither do they live on friendly terms with each other, for the one is contrary to the other. One is called "an earthly house of this tabernacle," (see 2 Corinthians 5:1) while the other is called the "new man which is created in righteousness and true holiness." (Ephesians 4:24). And this new man is not of the earth, consequently not earthly, but is born of God; and is, in my humble opinion, the creature that is made subject to vanity, as Paul affirms in Romans 8:20, saying, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." The Apostle says in the 19th verse, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

This verse convinces me that the Apostle was not speaking of the first man Adam as the creature that was made subject to vanity in the 20th verse, as I once thought. For I could not see how he, Adam, could be earnestly in expectation, or waiting, for the manifestation of the sons of God, when as yet he was in a state of innocence and his whole person undefiled — no sin that we read of to give him any concern about the matter. I reasoned thus: Did this upright man have any reason to look for condemnation; was he anticipating the result that would follow a transgression; was he meditating a transgression and hoping that if he did become vile that God would eventually

give him a manifestation of the sons of God? I could not see that inanimate matter could unwillingly be subject to that which it had no knowledge of. Hence the change in my thoughts. I thought, and yet think, that the apostle was not writing about the creation of man, Adam. For saith the apostle, "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. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Romans 8:1-3)

Now I think if Adam is the creature who is spoken of in the 20th verse, who in his creation was made subject to vanity, that it is wonderfully strange that at the time he was created he was not under the law, for it was after his creation that he was put under law; at least that is the way it looks to me. Hence, it is another creature that was made subject to vanity, not willingly. Vanity signifies emptiness, insanity, falsehood, arrogance, idle show, enmity, vain pride. Now it seems to me these things were far from Adam when he was made. For, "God hath made man upright; but they have sought out many inventions." (Ecclesiasties 7:29). In his making he was not subject to vanity. Then it appears to me that the vanity of the flesh was not in the first man when he first came from the hands of the Creator. After his transgression he was vanity itself. "Verily every man at his best state is altogether vanity." (Psalms 39:5). This being the case, the new man or the creature created in righteousness and true holiness is the creature that is made subject to vanity, for it has to dwell in this vain house until he who hath subjected it releases it from this body of death. God never intended that this world should be heaven, or that the saints should be free

from the shafts of the wicked one; if so, his children would be perfect in the flesh. But not so, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16: 33).

There is something about the child of God that they did not bring into this world when they were born of flesh. That which we bring with us into this world, or that which belongs to us as natural men and women, was conceived in sin. (see Psalms 51:5). Then, of course, it is flesh and not spirit; this flesh is simply vanity. That which is born of the spirit is spirit; and that which is spirit by God's wonderful and unfathomable and wise, deep and unsearchable purpose, has been made subject or has been sent into the heart of each of his redeemed children, and it is that which is called by the apostle, the creature. And this creature believes, and hopes, and trusts in God — in fact, it is Christ in you the hope of glory. (see Colossians 1:27). This creature hope is the living principle which lays hold of eternal life. This hope is an anchor of the soul, both sure and steadfast, and which entereth within the veil whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. (Hebrews 6:19, 20).

This hope is the product of grace reigning through righteousness unto eternal life by or through Jesus Christ. Now vanity is opposed to grace and hope, and is no friend of holiness; yet God hath thought it proper to make it — the new creature — subject to vanity, or to be annoyed by the outer or fleshly man; not willingly, but by reason of him — Christ, I understand — who hath subjected the same in hope. It is like one who is racked with pain, mourns, sighs and groans under it, not willing bearing it and would be free from it if he could, but is bound to be subject to it in hope that he will be delivered from it.

So, in a sense, the new man or new

creature, or the creature trusting in the Lord, would willingly be always basking in the sunshine of God's all abounding grace, and is not willing to be harrassed with doubts and fears while passing through this vale of sin and gloom; but God knows what is best for them, hence he subjects them in hope. This spirit, or creature, comes into the heart renewed by grace at the time of the new birth, or the time that the recipient of it finds evidence of pardon which fills the soul with ecstatic joy and praise. But, being of a holy and divine origin, it finds itself annoyed with the whims and vanity of this vain tenement of clay — being made subject to it not willingly but by reason of him who hath subjected the same in hope. This vain, sinful old man often resists the new man, or creature, and causes groaning which cannot be uttered; for the one is contrary to the other. But he who hath subjected it, hath done it in hope. Faith is given, and the creature lays hold of faith and hope, which, as an anchor, stays it on Christ; not withstanding we are often made to cry, "O my leanness, my leanness, woe is me." (see Isaiah 24:16). Yet hope comes to its relief, and we hear it saying, "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." (Psalms 23:4).

I have thought that the rod and staff are fitly representative of faith and hope. For even when in deep and sore afflictions, even in the darkest hours, when the waterspouts seem to be gone clear over our head, there is a remembrance — though it may be dim and small — of former joys; and the creature through faith and hope that it will be delivered from this bondage of corruption, begins thus to reason and enquire, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." (Psalms 42: 11).

Thus we see that, notwithstanding its subjection to the vanity spoken of, hope — glorious hope, blessed hope, soul comforting, living hope — never fails. The apostle declares that the creature shall be delivered. Faith says, Yes, God's promises are sure. Hope clings to the promises of its author, God. The assurance it has, says the apostle, is "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, (what they? It must be they, the new creation, the creature who is subjected in hope) but we ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. (Romans 8:21-23) How wonderfully experimental the apostle is in these expressions: They bring us into fellowship with him, for we are earnestly hoping for these wonderful changes.

The apostle continues, "For we are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do with patience wait for it." (24th and 25th verses). Now I think this glorious hope is that which the apostle refers to when he says by reason of him who has subjected the same in hope; that in the reign of grace it is foreordained or predestinated by the subjector that this corruptible, or this vanity, shall be overcome or destroyed; and the saints will no longer be annoyed by it. Hope looks to the dissolution of this vain body, when this corruption shall put on incorruption. "For this corruptible must put on incorruption and this mortal (old man, not the new creature, for the new creature never was corrupted by vanity but only made subject to it) must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality (not until then), then shall be

brought to pass the saying that is written, death is swallowed up in victory. (the creature completely delivered from vanity, for vanity will be destroyed) 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." (I Corinthians, 15th chapter).

I think that until then the creature will be subject to vanity — at least this is my view of the subject. The subjecting of the creature in vanity is for the glorifying of God through Christ, and is for the good of the saints. To be afflicted is grievous and trying, but these things, of whatsoever nature they be, serve to drive us to God, for in him we are blessed to have hope through Christ. Never shall our light afflictions, which are but for a moment, work for us anything but a far more exceeding and eternal weight of glory. The apostle says, "And he that searcheth the heart knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. (That insures the victory). "And we know that all things work together for good to them that love God, to them who are 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 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?" (Romans, 8th chapter).

These things being so, what a visible mark of our vanity for us to be quarreling and wrangling about who it is, or what it is that is made subject to vanity, or what it is that God has predesti-

nated. "We are but of yesterday and know nothing, because our days upon earth are a shadow." (Job 8:9). And we ought to know that if we quarrel and wrangle over these things all the days of our lives, we but show how vain and foolish we are; we cannot alter or frustrate one of the purposes of God. Therefore let us cease to dispute and cavil over these things. Preach as the apostle has enjoined the word; and what we find there preach, and stop where the word stops. Let us not try to apologize for God, but be content to be still, and know that he is God.

May the Lord bless Zion, and extend peace to her like a river, for Christ's sake. Your suffering brother in Christ, I hope.

(Elder) John C. Hall.

(Copied from *Zion's Landmark* of August 15, 1899)

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"Whatever our condition be, God the umpire of the world hath from everlasting decreed that condition for us, and by his providence ordered all appertinances thereunto. Let a Christian often think with himself, who hath placed me here, whether I am in a high sphere, or in a lower. Not chance or fortune, as the purblind heathens imagined; no, it is the wise God that hath by his providence fixed me in this orb. We must act that scene which God would have us; say not, such an one hath occasioned this to me; look not too much at the under wheel. We read in Ezekiel of, "a wheel within a wheel". God's decree is the cause of the turning of the wheels, and his providence is the inner wheels that move all the rest. God's providence is that helm which turns about the whole ship of the universe. Say then, as holy David, "I was dumb, I opened not my mouth, because thou, Lord, didst

it."

"God's providence — which is nothing else but the carrying on of his decree — should be a *supersedas* and counterpoise against discontent; God hath set us in our station, and he hath done it in wisdom. We fancy such a condition of life is good for us; whereas if we were our own carvers, we should often cut the worst piece. Lot, being put to his choice, did choose Sodom — which soon after was burned with fire. Rachel was very desirous of children, "Give me children, or I die." — and it cost her her life in bringing forth a child. Abraham was earnest for Ishmael, "O that Ishmael might live before thee!" — but he had but little comfort, either of him or his seed; he was born a son of strife, his hand was against every man, and every man's hand against him. The disciples wept for Christ's leaving the world, they chose his corporeal presence: whereas it was best for them that Christ should be gone, for else, "the Comforter would not come." David chose the life of his child, "he wept and fasted for it." — whereas if the child had lived, it would have been a perpetual monument of his shame.

"We stand oft in our own light; if we should sort or parcel out our own comforts, we should hit upon the wrong. Is it not well for the child that the parent doth choose for it? Were it left to itself, it would perhaps choose a knife to cut its own finger. A man in a paroxysm calls for wine, which if he had, it were little better than poison: it is well for the patient that he is at the physician's appointment. **The consideration of a decree determining, and a providence disposing of all things should work our hearts to holy contentment.** The wise God hath ordered our condition; if he sees it better for us to want, we shall want; if he sees it better for us to abound, we shall abound: Be content to be at God's disposal.

"God sees, in his infinite wisdom, the same condition is not convenient for all: that which is good for one may be bad

for another. One season of weather will not serve all men's occasions, — one needs sunshine, another rain; one condition of life will not fit every man, no more than one suit of apparel will fit everybody. Prosperity is not fit for all, nor yet adversity The wise God sees that condition to be bad for one, which is good for another; hence it is he that placeth men in different orbs and spheres: some higher, some lower. . . . Shall I be discontent at that which is enacted by a decree, and ordered by a providence?"

(From a sermon by THOMAS WATSON (died about 1689) on the text, "*I have learned, in whatever state I am, therewith to be content.*")

OBITUARIES

ELDER R. M. HAWKINS

Elder R. M. Hawkins was born in the year 1875, and departed this life December 18, 1953; making his stay on earth nearly seventy-eight years. He passed away suddenly at his home in Huntsville, Alabama.

In January, 1898, he was married to Miss Susie Simpson, who died in 1941. To this union were born one son and three daughters; the following daughters survive: Mrs. Pearl Solomon, Huntland, Tennessee, and Mrs. Taylor Solomon, South Pittsburg, Tennessee. Also surviving are seven grand children and six great grand-children. On June 23, 1943, he was again married to Miss Julia Hawkins, who also survives.

Brother Hawkins united with the Primitive Baptist Church at Mt. Fork, Madison County, Alabama, the third Sunday in August, 1910; and was ordained to the full work of the ministry the third Sunday in June, 1914. He served as moderator of the Flint River Association for many years.

Elder R. L. Biggs conducted the funeral at Mountain Fork Church in the presence of a large congregation of relatives, brethern and friends. He was wonderfully blessed to speak words of comfort to the bereaved, using Psalms 27:4, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." And Romans 8:31, "What shall we say then to these things? If God be for us, who can be against us."

Elder Hawkins will be greatly missed by his family, brethern and many friends. He was a faithful pastor of all four churches in the

Flint River Association. We are now without a pastor, but we believe in an all wise and powerful God who is able to raise one up at his own time, for He doeth all things well. Let us all say that our loss is his eternal gain. "The eternal Shepherd still survives, new comfort to impart: His eye still guides us, and his voice still animates our hearts." In humble submission we bow to thy will, O God.

The Flint River Association requests that a copy of this be sent to the widow, Mrs. R. M. Hawkins, R. F. D. 2, Toney, Alabama. Written by

R. A. Simmons, Plevna, Alabama

JOHN WESTLEY JARRELL

In sorrow we write of the death of our uncle John W. Jarrell, who passed away on February 17, 1952. He was born November 9, 1869; and was married to Miss Anna A. Stanley, daughter of Elder and Mrs. W. R. Stanley, who survived him about twelve months (see obituary). Surviving also are a son, Willie T. Jarrell and two daughters, Mrs. Ralph Briggs and Mrs. Frank Gammon; eight grandchildren and four great grandchildren.

He was a good neighbor and kind and devoted husband and father, and was loved by all who knew him. He was not a member of the church, but was a strong believer in the faith of the Primitive Baptist's, and attended with his wife as long as he was able to go. He did not complain of his afflictions but bore them with patience. We do not weep as those who have no hope, but rather say, Sleep on, dear one, and take your rest. We know he was tired of this pilgrimage, and desired to go home. We that are left behind are yet battling with the problems of life with sad hearts and troubled spirits, longing for the time when we too can leave this unhallowed ground and dwell in peace with Christ.

Before our eyes Uncle John faded,
Growing weaker day by day;

Patiently bearing his suffering
Until God took him away.

Human hands toiled hard to save him;
Prayers and tears seemed all in vain:
Happy angels came and took him
From this weary world of pain.

His many dear, unselfish traits,
He showed day after day,
Are in treasured memories
That will not pass away.

Dear Uncle, sleep thy last sleep,
Free from all care and sorrow;
Rest where none may weep,
'Till the eternal morrow.

Not always shall this parting be:
The time passes slow;
We too will claim eternity,
And find the way you go.

The funeral was conducted at Macedonia Church by Elder R. D. Bell and Elder Layton Wingfield, and others. His body was laid to rest in the church cemetery to await the resurrection morn, when his body will be fashioned like the Saviour's. We feel our loss is his eternal gain.

Written by his wife's niece,
Mrs. Jesse R. Somers.

MRS. ANNA A. JARRELL

God, in his wisdom saw fit to call from our midst our precious aunt, Mrs. Anna Jarrell, whom we loved so dearly. She was the widow of John Westley Jarrell, who passed away February 17, 1952. They were married forty-four years. She leaves a son, Willie T. Jarrell, and two step-daughters, Mrs. Frank Gammon and Mrs. Ralph Briggs, and eight grand children. She made her home with her son after her husband's death. She was a lonely pilgrim here from February 17, 1952, until January 29, 1953, when she passed away. She was seventy-one years old.

Aunt Anna was well loved and highly respected by her church, neighbors and friends — and all who knew her. Her life was an open and inspiring book, showing forth her faith and love in and for her dear Saviour. She joined the church when a young girl, and remained a faithful member; and was a firm believer in the doctrine of salvation by grace. She manifested her love for this doctrine and the fellowship and order of the church. She suffered many afflictions during the last years of her life, but always met her callers with a smile.

We realize that the family has lost a precious mother, and Saints Rest Church a faithful member, but as our sympathy goes out to them, we feel that our loss is her gain; and that she is resting peacefully, awaiting the glorious resurrection when she, together with all the saints, shall come forth in the glorious likeness of the dear Saviour to be with him forever, where sorrow, pain and death never, never come.

Funeral services were conducted by Elder R. D. Bell, assisted by Elders James Gardner and Layton Wingfield. The body was laid to rest in the Macedonia cemetery beside her husband.

"We shall sleep, but not forever;
There will be a glorious dawn.

We shall meet to part, no never,
On the resurrection morn."

Dearest aunt is gone but not forgotten,
Never will her memory fade;
Sweet thoughts will always linger
Around the grave where she is laid.

Written by her niece,
Mrs. Jesse R. Somers.

JOHN ARCHIE BARRON

The subject of this sketch, Mr. John Archie Barron, was born April 4, 1871, and died December 5, 1953, making his stay here more than eighty-two years and eight months. He was the son of the late James D. and Martha J. (Cherry) Barron. He passed away at his life long home in the vicinity of Spearsville, and near New Hope Primitive Baptist Church.

He married Miss Clara Denton early in life; and to this union were born eleven children. His wife preceeded him in death about fifteen years; and also one son, Floyd Westley, went down with his ship, the U.S.S. Houston, in battle February 28, 1942.

Mr. Barron is survived by the following children: James M. Barron, Mrs. Lillie Ogden, Mrs. E. D. Lee, Mrs. J. R. Powell, and Willie Barron, of Lillie, Louisiana; John L. Barron, Santa Rosa, Texas; George L. Barron, Mrs. W. C. Smith, Mrs. Bill Smith and Mrs. Ellene Coleman, El Dorado, Arkansas. There is also now surviving one sister, Mrs. Della Castleberry, Houston, Texas. One sister, Mrs. Lucy Farrar, died about two weeks after Mr. Barron's death. There are seventeen grand children and four great grand children.

Mr. Barron was seriously handicapped physically for many years, but was a good manager and provider for his family, and was well liked and respected in his community, which was much evidenced at his funeral by the large and sorrowing congregation and the great display of flowers.

Mr. Barron was a very plain, honest, conservative person, and outspoken in what he thought. He was very interesting to talk with, and though not a member of the church he was a Bible reader and gave evidence of a sweet hope through the grace and mercy of God. He attended the meetings as often as possible and loved the doctrine of God our Saviour.

The writer was at his bedside numerous times during his lingering illness, and though handicapped in his speech, Mr. Barron was heard to say, "Lord, thy will be done not mine." He also quoted much from the Bible; thus giving evidence that, "Where the treasure is there will the heart be also." The love of God had so inflamed his heart that even in the agony of suffering and death he seemed to be meditating on the gracious consolations which are written to the children of God.

I would admonish his dear children who loved him and did all they could for him, not to weep as those who have no hope; for there were many evidences that your father had been born of the Spirit, and that all is well with him, and when the blessed Lord comes again that welcome voice will be heard, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Elder J. L. Smith and I were called to conduct the funeral at New Hope Primitive Baptist church, after which he was laid to rest in the Spearsville Cemetery.

May the Lord graciously bless and comfort all the bereaved ones, for he is the source of all real and lasting comfort.

(Elder) R. W. Rhodes.

MRS. J. J. WHITLEY

"Sun set and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark."

In memory of our dear sister, Ruthie Honeycutt Whitley, born in Wake County, May 7, 1879. She was married to J. J. Whitley of Durham, N. C., and they happily celebrated, with their three children, their three grand children and many friends, their golden wedding anniversary on December 17, 1952.

Ruthie, as we all knew and affectionately called her, was a devoted and faithful wife and a gentle, helpful mother. To her neighbors she was kind, and she enjoyed sharing her home with her friends. To know her was to love her.

Patient in sickness as in health. loving hands of family, friends, and physicians were constant in their kindness and care of her. Our Heavenly Father in whom she trusted called her Home October 10, 1953; and in His love her husband, her children, and her friends find consolation and faith to sustain them in their loss and sorrow. She was united with the Durham Church in June, 1933, and lived actively with her husband in its fellowship until her death. Elder W. C. King and Mr. A. C. Lee conducted the funeral services on Sunday, October 11.

"Life! we've been long together
Through pleasant and cloudy weather;
'T is hard to part when friends are dear —
Perhaps 't will cost a sigh, a tear;
Then steal away, give little warning,

Choose thine own time;
Say not Good-Night — but in some brighter
clime
Bid me Good-Morning."

Her Sister-in-law,
Mrs. J. A. Herndon

SISTER R. L. KELLY

It is with sorrow and deep feeling of loss that we of Little Flock Church submit this Memorial of love and respect to our dear sister, R. L. Kelly, of Petersburg, Texas, who passed away November 15, 1953, in a Lubbock hospital after an illness of four days.

She is survived by her husband; R. L. Kelly; three sons, Raymond, H. G. and Billy Rex Kelly; five daughters, Mrs. Harmon Handley, Mrs. Ralph Weise, Mrs. Eloise Goebel, Mrs. Bill Dixon and Mrs. W. R. Sexton; eleven grand children; two brothers, T. C. and Glen Greer; three sisters, Mrs. Edna Hughes, Mrs. Henry Glitch and Mrs. Robert Freeman.

Sister Kelly was a long time member of the Primitive Baptist Church, having joined the fourth Sunday in July, 1910. She remained a faithful member, and although she lived for twenty-eight years at Petersburg, Texas, and could not attend her meetings regularly, she came as often as she could. Her sister, Edna Hughes (who was a cripple from a stroke of paralysis), visited her in late Summer; and Sister Kelly, not being willing to see her go alone, drove to Altus for her church meeting the second Saturday and Sunday in September. She afterwards carried Sister Edna to her home in Oklahoma City, and before going home she visited all of her brothers and sisters — which will always be remembered by them. Soon after reaching home she underwent surgery, from which she did not recover.

She was a firm believer in salvation by grace, and had a great love for Primitive Baptists. Little Flock Church extends deepest sympathy to her family, relatives and friends. She will be sadly missed by her church.

RESOLVED, That a copy of this memorial be made a part of our church record, a copy be sent to the sorrowing family, and a copy be sent to the Signs of the Times for publication.

Done by order of Little Flock Church while in conference December 12, 1953, at Altus, Oklahoma.

Elder W. W. Taylor, Moderator,
Mrs. Lou Kester, Church Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., MAY, 1954

No. 5

A SINNERS PRAYER

Oh, Lord I come to you so humble,
So unworthy, weak and worn;
Do help and save me, dear Lord,
In this troubled life of scorn.

To me you are the Sunshine,
Hope, Strength and Love.
I am only looking for that City
That I know is somewhere above.

I am only a tired sinner —
I hope I'm pure within;
I know you are Love, Power and Beauty,
But not the author of sin.

When I feel so burdened, Lord,
So humble — and have to pray;
I pray your glory be with me
Forever and ever to stay.

Lord, I'm so humble and thankful
For the things you have made me see:
And the glory to know your great power,
And that your will shall forever be.

It is so wonderful to believe in you, Lord,
And know the things you can do;
You say the death of saints is precious
When this life on earth is through.
Lord, I hope I'm one of your chosen,
And death will be sweet to me too;
That blessed hope is a comfort
When with this life I am through.

I don't feel worthy, dear Lord,
To ask this favor of you:
Please help and lead my children
To holy life that is true.

Dear Lord and loving Master,
It is to you I want to live;
Please give me strength and courage,
And my sins please forgive.

Don't let me break the commandments;
Lead me in the straight and narrow way;
And keep my heart so burdened
That I won't forget to pray.

Lord, you have blessed me many ways,
Though I have suffered much pain;
But earthly things don't count now,
So let it be Heaven I gain.

Again, dear Lord, do forgive me;
Do keep me pure and from sin.
When this lonely life is over,
Let me be grateful and thankful — Amen.

Velma Estelle,
Hamburg, Arkansas

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

Children, come a little closer,
You who've heard your Master's Call;
He, who wrote your names in heaven,
Saw you ruined in the fall.

Though the law He gave by Moses,
Better promises hath he made —
A new covenant with Israel;
Firm foundation there is laid.

In this covenant, dear children,
Grace — it is in measure given;
Treasured in our dear Redeemer
Carries us through earth to heaven.

You who've tasted God is gracious,
Know the gospel's joyful sound:
Little children love each other.
In you will this fruit abound.

For you made He this provision;
For you, suffering, He died:
All your sins were laid upon him;
All the law he satisfied.

Oh, what love for rebel sinners
When he shows His smiling face.
Little children, 'tis a wonder —
This, the Covenant of Grace.

Mrs. Fred Cobb

LETTER TO HER CHILDREN

To my Darling Children and your Companions (I love them, as they are part of you):

This is what I will say:

Don't grieve for me as you see my

body put into the grave; but think of me as being with you in spirit, as the Lord and Saviour is with us in Spirit. If He had not been with me through all my many years of trials and troubles, I could not have lived. O, how I pray that He will be with all as He has been with me — to help you over the rocky roads.

The Lord prayed when he knew his time had come, "O, Father, not my will but thine be done." O, the comfort that has come to me through prayer! I have laid on the bed and prayed until the wee hours of morn, when nothing else would help. I feel that everything that comes our way is for the best to those that love the Lord our God. I hope and pray that none will doubt that Jesus was the Son of the Living God. As He did speak, it was done. He sent his Son to this earth to suffer and to die for our sins; he grieved and shed tears over his people — he wept that we might weep. But in heaven there is no weeping. We will all be happy in that bright world over there — we are given faith to see this. I pray that this letter might have the power to soothe someone's troubled heart, if he is present when it is read. I will try in my weak way to tell my experience of grace.

When I was eight years old, I had a dream that the earth was burning: my step-mother and I were standing on a little plot of ground surrounded by fire. Of course, I was afraid. I looked toward the West; there stood three men. The one in the center was taller than the others. As I gazed at him, he spoke to me, saying, "Be not afraid." It seemed in the dream that I knew it was Christ.

As the years passed on from my childhood to young womanhood, I was ever thinking of that dream; but I did not forget that I was young and full of life. Somehow I had it in my mind that I was as good as anyone, and that when I had time, I would ask God to bless me. But before I got to that time, I was made to weep and mourn for my sins. For eighteen long months, I was made

to know God's power over me. He brought me to my knees, in prayer begging for mercy. Then one day I was standing by a window that faced a big tree; the tears were streaming down my cheeks, and I was wringing my hands, when a beautiful light shone in the tree, and a voice said, "My grace is sufficient for thee." Oh, how happy I have been since the Lord dried my tears! I have had deaths in my family since that time, but they did not hurt me like the ones I had before I was given a hope.

I was not given to pray in public, but to pray in secret; and my blessings were always openly. If I could count them one by one, there would be more than could be numbered. The Lord has always caused me to smile when my heart was sad. Oh, how happy I am in Him! Now I am waiting for his call, and don't feel that it will be long. I am thankful for my darling ones and for my many friends. Though I have walked through the valley of the shadow of death, I feared no evil, for I felt that God was near me. He has been my rod and staff. Oh! if it were possible, I would th a t everyone could know the same joy in the power of the saving grace of the blessed Lord and Saviour, Jesus Christ. May the Holy One of God be with all, is the prayer of one that feels unworthy to call upon his name. May God bless and keep all of you.

Your mother,
Minnie McCool.

P. S. Have this old body fixed anyway you want it. But I would like for this to be read at the funeral. Do as you like, anyway, I want each of you children to have a copy. I have loved you as the Lord has loved all. I would have given my life to keep you from suffering. God be praised. Amen. (see Obituary)

1631 — 18th Avenue
Columbus, Ga.,
March 10, 1954.

Dear Editors of the Signs,

This is a letter of experience written

to me by my daughter about twenty years ago. She is Zula Thetford O'Neal and was at this time a member of the Missionary Baptist Church. It tells of her being brought out from among them. The letter was very sweet to me and I have kept it.

She found a little church of Predestinarian Baptists soon after she wrote this to me and she joined with them. Later this little church had to disband because the pastor, Elder W. J. Chancellor, passed away. She and I then united with the East Atlanta Primitive Baptist Church, Atlanta, Ga. on confession of faith.

Elder H. O. Nash, of Atlanta, Georgia, is our beloved pastor. Elder Nash baptized me twenty-five years ago. If you think that this would interest the readers of the Signs of the Times you may publish it.

Your Sister in Faith,
Mrs. E. N. Thetford

"A SMALLER CHILD THAN THEN"
Columbus, Ga.,
Sept. 19, 1935.

Dear Mamma,

Your package came to us yesterday and all the family thank you for your gifts. You are so sweet to remember us with so many nice things. "Faith without works is dead," wrote one of old. Now there can be no dead faith, so then it must mean that any other kind (of faith) had never lived. Is it not the sweetest thing on earth to be given a living faith in a living Redeemer? For several years my prayer to God has been for grace to trust him more — Jesus, precious Jesus.

I thought of you yesterday while at the association; I wish I could have carried you with us but the car space was so soon taken. We had a "Feast of Fat Things" there. It was as though we were all in one accord and that we were just sitting down at the feet of Jesus listening to the words of life by those God honoring and fearing ministers of

this Association, and their visiting ministers. It was so good to be there. The meeting is over but this morning I feel so full of the sweet memories that my cup almost runneth over.

Now there is another something here and it must be named "pride," — the cost of discipleship I must pay to follow Jesus. Let me see if I can tell it, I am afraid I cannot. There has been a genuine desire in my heart (even in earliest childhood) to love and serve Jesus in sincerity and in truth. I can't think of any time in my past life that I didn't reverence Him. Let me say here that if He was in this childhood love and preservation of my life then, He is still the One I serve, for He is altogether Lovely; and I am even a smaller child than then. I have had a yearning for the deeper and the higher things of God for a season. During this time I have been a member with the Missionary Baptists. These do not manifest any experiences such as I: I trust mine are of the Lord. I desire a deeper fellowship with God and with his dear people — instead of simply being a good church member, etc. These people couldn't understand me. Now the spirit gave me and unto two others of this people, a manifestation that we were together in this thing, and together in mind: Brother Troy Barnett and his dear wife, Esther. One evening, as we reached my home from attending a prayer meeting, he asked me a simple question, — just a short one, but the words seemed lively. "Sister O'Neal, are you satisfied where you are?" Now we were knit together in a bond of true fellowship, and it was such comfort for we could not be happy or even be a good church-member. Now these two stood head and shoulders high there for he was a deacon. I will say that if Esther is not fully caught up with us, as Faithful caught up with Christian in John Bunyan's, *Pilgrim Progress*, she cannot be very far behind. Our footsteps seem to be in the same way as did theirs in this allegory, and we hope it is of the Lord. If it is, all

praise unto him.

Time and events never stand still; so here, too, they moved on quickly, and in the same direction. Surely the Holy Spirit has caught us away and we three have gone on steadfastly, having set our faces toward Jerusalem. I've waited on the Lord, for I know he is God and that he saves from the enemy from within and without, and I do seek to do His will. At intervals I've attended a little Primitive Baptist church not very far away, and I greatly enjoy each service; and often heaven itself seems to come down upon me. The evil one has been robbing me of many loaves and fishes from my Lord's table. Each time I return to the church to which I have belonged, things seems to be worse. Even now I seem to be almost a stranger in their midst. My friends are slipping away from me and this is a very hard thing for me to bear. They are almost a part of me, and we live very close together, as only good neighbors can. Howbeit, the Lord's will shall be done in this as in everything; His arm isn't short, and by faith I know that He does reign. Come unto me all ye who labor, my yoke is easy, my burden is light. I will give you eternal life and abundantly. **There's a friend that sticketh closer than a brother and that is Jesus, — He knows and understands.**

Today I have decided to withdraw from them. The Holy Spirit descended upon me while listening to a sweet sermon, a gospel full of good news. He was a lot higher than I, and I promised the Lord that I would carry myself away — as He had surely carried away my spirit and mind in this thing. Then again, I felt prone to leave the ugly thing alone, being tempted surely, but the good Lord thought otherwise. A business conference was in session. The moderator spoke my name, and I had to answer concerning the calling of a pastor. I arose to my feet and I tried to tell them what good things the Lord had done for me, that he had removed my spirit from them, and now I was asking them to

consider me not a member anymore. The words were not many for I couldn't talk much, but it's a strange thing, they couldn't understand much either. Oh, the sweet peace that I have had since I came out.

Now Mamma, what do you think of this? I hope I have not offended anyone because of this, but most of all, Jesus. I have counted the cost of this and I find that it surely does "take all that I have to buy The Great Pearl." It was a great price to pay, and yet with the poet, I can say,

"Since from Thy bounty, I receive,
Such proofs of Love divine,
Had I a thousand hearts to give,
Lord, they should all be thine."

The Lord is sweeter each day of my life and it is all of grace.

May the peace of God be multiplied now and forever,

Your prodigal daughter,
Zula Thetford O'Neal

Fayetteville, Tennessee
December 27, 1953

Elder A. T. Benson:

Your letter received and appreciated more than words can express. Many times have I thought of you since I heard from you last, for I so much enjoyed your letters in the little paper you published some years ago.

Dear brother, if one so unworthy should thus address you, you expressed a desire to be enabled to say something that would comfort me in the loss of my brother. In Isaiah we read, "Comfort ye, my people saith your God." Well, I can truthfully say, if I have any right to claim a little place with His people, you have fulfilled this command one time: when you said you believed my dear brother had been born again; for this means more to me than all the riches of this old world. I was overjoyed in the way the editor (in the **Signs**) spoke of his writings. Then when your letter came, it added to my joy; feeling you all knew better than I how to judge these things.

My brother was wonderful. After mother was taken from us, and my health was so poor, he was so good to me. He did everything he could to keep me from worrying. I have high blood pressure so bad that it keeps my head hurting; and when the way would seem so dark, as it did many times, he would say, "Don't worry, there will be a way for us. To worry will make your head worse." He was at the farm doing some work he wanted done, when he was stricken. He came to the house saying that he felt curious, and asked me to help him get his coat off so he could lie down. I looked at him and he was so pale, and tears came to my eyes. He said, "Now don't get excited; we have to face it, for it's coming." He was so calm and complained only with his head. When I got the doctor there, he gave him a shot and said he must get some rest. He raised his eyes and looked at me, and then gently went to sleep n e v e r to awake in this world.

I hope you will forgive me for writing at length about my brother. I just wanted you to know how he took this as long as he knew anything. In late years, he would sometimes get so full he would just sit down and talk to me. He wanted to go to the church, but felt too unworthy. I feel God's time never came for him to go, or he would have given him the strength to take up his cross and follow the dear Saviour.

The days, weeks and months have been so lonely for me; sometimes I can't sit up all day, and I can't read like I used to on account of my head hurting so much, and my eyes are weak; neither do I write a lot. But I have read your letter several times, and am sorry to hear about your wife's affliction. It is like the dear old hymn:

"Poor and afflicted Lord are thine;
Among the great unfit to shine.

Though the world may think it strange,
They would not with the world exchange."

This old world is filled with trials, troubles and tribulations; b u t we are told to be of good cheer, for Christ has overcome them all. He will be with them

in their sixth trouble, and in the seventh he will not forsake them. Sometimes it takes me several days to read through the Signs, for I can't read l o n g at a time. Yet I love its contents. I hope you have many blessings to enjoy during the New Year; and may the peace of God that passeth understanding be yours to enjoy, and may you live long to comfort those who hunger and thirst after righteousness; and when you have finished your earthly journey, may you be carried on the wings of love to that home not made with hands, but where they sing redeeming love and grace in a never ending world.

When at a throne of grace, if not asking too much, remember this poor, lonely sinner who hopes for mercy and protection from Him who doeth all things well. If you have a mind, and the time, I would love to hear from you again sometime.

Yours unworthily,
Willie Sisco.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

(Matthew 28:18-19-20.)

As we are given to journey through life, and if given a sweet taste of God's m e r c y, illuminating our benighted minds by taking up H i s abode in our hearts, we are thereby given the light to shine inwardly, giving the creature to view not necessarily what is on the outside but first of all the filth and sin that lays inwardly; given to see that the word of God is quick and powerful, and sharper than any two edge sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a d i s c e r n e r of the

thoughts and intents of the heart; giving them to see that all things are open unto the eyes of the Lord God of all power, not only in heaven but in earth.

If we teach or speak the truth, we must notice that Jesus said, "All power is given unto me in heaven and in earth". First, we must recognize the absolute sovereignty of God over His creation, Colossians 1:16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist." We must be given to see that the Lord God is the first cause of all causes, and all things are under His feet and in His keeping.

The creature must first be brought to realize his inability, and recognize the ability of God, since there is no power but of God: as all powers that be are ordained of God. If a man looks to and respects another man, when his every need must come from the giver of every good and perfect gift, he is looking to the way that seemeth right unto a man. But what says the Scriptures? "The end thereof are the ways of death".

This portion of God's word to believers has been misapplied, and has caused a great amount of persecution by the many religious organizations of this world. There are only two beliefs the world over: The believers and the non-believers. A believer believes in the spirit of wisdom and revelation in the knowledge of Him; those whose eyes of understanding have been enlightened to believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand. Thus we see that in order to believe one must see the manifestation of the resurrection of Jesus Christ from the dead by the working of His mighty power which is above principality and power and might and dominion and every name that is named, not only in this

world, but in that which is to come; and hath put all things under His feet, and given Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all.

"Go ye therefore". Equally, we notice another place, Matthew 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest". We readily see that the "Go" as well as the "Come" is not of man. Thus there is more than what man and the teachings of man could possibly put into words. The Bible being written by the inspiration of God, carries divine authority. It is written as a direct command, not as an invitation as man would have it. God having all power in heaven and in earth, His word carries divine authority. We can get an example from a natural father to his child; when he says to the child: "Go" or "Come", that does not mean an invitation, but is a command to the child; likewise, with God almighty when He says, "Go ye therefore". Could it possibly mean that God is speaking with authority? The Go was directed the same as the Come. To whom? All ye that labor and are heavy laden. Paul in Phillippians 2:12-13, says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure". The go, there, was directed to a certain people and they were loved of the Lord, as was David of old, when the Lord picked him up out of the miry clay and put his feet on a rock and established his going. Yes, they are directed of the Lord to go unto all that labor and are heavy laden, laboring under the law and laden down with sin.

First, we notice they are to teach. What? All things whatsoever God has commanded. Like Paul, the Lord gave him as well as yourself, the desire and a belief, and that before it was made manifest. Paul had it in his mind to see Rome, and when taken as a prisoner

for preaching Christ he appealed to Caesar and was taken to Rome as a prisoner. The Lord manifesting the desire that was given unto him, and that not of man. In Ephesians, third Chapter, we notice where Paul was a prisoner of Jesus Christ, and by revelation what the Lord had in store for him. God does not give man the responsibility of carrying his work to foreign lands as man commonly teaches. He makes it known unto His children at His appointed time. Should man have the responsibility the Lord would need the help of man. God does not need man's help but man is helpless and does need the Lord. Like David of old, "Lord be my help". Yes, all and all.

Mark 16:16: "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." We readily see that the many worldly religions are out of tune with the Scriptures as they teach that man is saved by baptism, but the Scriptures tells us he that **BELIEVETH** and is baptized. The believing precedes the baptizing. They must be born again, born of God and not of man. The first birth is of the flesh, of which we had nothing to do; equally, the birth which is of God from heaven needs not the help of man, but is bestowed by free grace through the operation of the Holy Spirit in the hearts of those the Lord chose in His Son, our Lord and Redeemer, Jesus Christ; and that long before the world began. It is not possible for man to see or visualize eternal things, except by faith which is a gift of God.

The Apostles baptized believers in water, and today God's servants baptize only professed believers in water. The Apostle Peter tells us, baptism does not save from sin, neither does it put away the filth of the flesh. It is the experienced answer of a good conscience toward God, by following the Lord and Saviour in obedience to His commandment. Baptism brings one into the privileges of the church and fellowship of the brethren. It is not a duty but a glorious privilege to those who have

been given to taste the merciful kindness of the Lord. The command rests only upon all who believeth in the Father and the Son and Holy Spirit. Often we hear the expression, "I am not worthy." It is not the privilege of the individual to sit in judgment, judging their own case.

Mark 16:17-18. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is true the disciples were given the power to heal the sick naturally. Equally today, many things are given by faith, but we feel this Scriptures like all other is given to the believer. "That the man of God may be perfect, thoroughly furnished unto all good works."

"In my name shall they cast out devils". Christ is the head over all things to the Church, which is His body. So the Church is submissive to the head; and when Christ was here on earth He cast out devils. Today the Old School Baptist are the only people that gives the Lord all glory. They only preach Election, Predestination and Justification; and that wholly and solely by the free grace of God. They preach salvation by Grace and Grace only, and the Resurrection of the dead. They are the only people who denounce the world, and will withdraw or declare non-fellowship from one who has not a God fearing walk.

"They shall speak with new tongues." Isn't it true that when one is given to believe in salvation by grace, they have entirely new belief which is not of this world? If it be not of this world, it must be as first Cor. 2:14 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." He looks not at the natural things which are seen and are temporal, but the things which are not seen and are eternal. They speak with a

new tongue. With what? Their tongues express praise unto their God.

"They shall take up serpents". In the 21st Chapter of Numbers we read where the Lord commanded Moses to make a fiery serpent, and set it upon a pole, and it should come to pass that every one that was bitten, when he looked upon it should live. Not every one that looked upon the fiery serpent lived, but only those that were bitten. Did Christ die for all; or as the Scriptures plainly declare in the seventeenth Chapter of John that; Christ giveth eternal life to as many as the Father giveth him. That evil serpent disbelief, that coils in the breast, is ready to strike and denounce Christ. Sinful man must be called out of nature's darkness into God's marvelous light and brought to put all his hope, faith and trust in the finished work of Christ. It is Christ that takes His abode in the heart; and where Christ is, the serpent has no power.

"And if they drink any deadly thing, it shall not hurt them". James 3:8, "But the tongue can no man tame; it is an unruly evil full of deadly poison." Again let us turn to Romans 10:9-10. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". Yes, no man can tame the tongue, but God can and does. One whom the Lord has given to believe, they can and do have to live in the world, listening to all the man-made doctrines; yet, with all the deadly doctrines it only makes them stronger in faith in Christ.

"They shall lay hands on the sick, and they shall recover". Again, as all the other, this is in the Church. In turning to Acts 8:17, "Then laid their hands on them, and they received the Holy Ghost". These were believers, who had been baptized, thus fulfilling what Christ had told them before He was crucified by the hands of wicked men.

Believers are continually seeking for more evidence like Gideon of old, where the fleece appeared each time as he desired it to be, still he was by no means satisfied. He went into the battle in the service of the Lord, and that against his natural will.

Jeremiah 20:9, "Then I said, I will not make mention of him, nor speak any more in his name. But this word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay". This prophet thought he had been deceived and said he would not speak; but the Lord, being a consuming fire, makes one willing in the day of His power. Paul tells us, "Woe is unto me, if I preach not the gospel". We know the gospel cannot be preached unless it comes from God.

We feel the laying on of hands are given to the Church. The Elders and Deacons are the only two offices in the Old School Baptist Church, and they are ordained by a presbytery of Elders and Deacons and the laying on of hands and prayer, which bestows the full work of a minister upon one called as a minister; and that wherever called by an orderly Church to serve, or wherever the Lord has seen fit to send him.

May the Lord, the possessor of all power give us a spiritual desire to worship God our heavenly Father in spirit and in truth through His Son Jesus Christ, and our delight be in spiritual conversations with our brethren and sisters in Christ our Savior. To Him belongs all glory, admiration and praise world without end.

A sinner asking for your prayers is my humbly hope.

(Elder) John F. Simpson
2430 Lincoln Avenue
Granite City, Illinois

Signs of The Times

Farmerville, Louisiana

Dear Editors:

Here is a piece I wrote about six months ago, and which I came across again

today:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." (John 3:16). I do not believe that this scripture pertains to this wicked, sinful world. It says, For God so loved the world; but this world spoken of is not the universal world. It is the world of God's little children; for the children of God are a world unto themselves. God's children are in this world, but they are not of the world. They are a peculiar people, and are called the children of light; they are hated by this wicked world. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14-16). "The world hath hated them." In this world that hates the children of God the same world that God loves?

"I pray for them - I pray not for the world." (a portion of John 17:9) Christ prayed for his children, but not for the world (Remember: "For God so loved the world." - "I pray not for the world.") Both scriptures were spoken by Christ, and they were referring to two different worlds; and are not contradictory.

He also said, "They are not of the world, even as I am not of the world." Therefore the children of God are a world of themselves - and this is the world that God loves. He does not love the world that hates his children. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19). God's people are still in the world, but they are not of the world. Christ chose them out of the wicked world into a world of themselves. **THEY DID NOT CHOOSE CHRIST!** God's children were called out of the darkness into his marvelous light: the darkness is this wicked world. Christ is the light of the world, and his children are called

children of light.

This wicked world loves darkness, because it is in the dark. "And this is the condemnation, the light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light." (John 3:19-20).

An unworthy one,
Woodrow W. Hudson, Jr.

WHY DO WE GRIEVE?

Topeka, Kansas.

Dear Sister Taylor:

... I know how lonely you feel. I have been through the ordeal. It was in 1947 that I went to North Carolina to nurse my baby sister who had cancer: I stayed with her to the bitter end. Then, knowing my daughter-in-law was in the hospital for her second baby, I took a plane to come home.

The morning was cold and gloomy, and I felt in harmony with the weather. This being my first flight, I was curious to see the city from above. Just as soon as I could, I looked out, and to my surprise there was no city. Instead, there unfolded to my view the most beautiful sight I have ever had the pleasure to see. The sun was just coming up and sending its rays against a world of soft, downy clouds: mountains and valleys, hills and vales and plains of those billowy, fluffy clouds. I think all the colors that God gave were represented there in that picture — words are inadequate to describe, and no artist could paint what I saw.

As I sat there gazing at God's handiwork, I seemed to forget the world below, with its sin and sorrow — and death beds. I thought of the promise, "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." Then I was made to wonder why, with a promise like this that dims the beauty of the clouds, do we grieve for our loved ones? Is it a

lack of faith, or is it selfishness? Surely we would not have our loved ones brought back here for their good. I am persuaded it is selfishness and not a lack of faith in the alwise God. This brings to my mind a verse of a song I knew in the long ago:

"All unto Christ that God hath given,
Redeemed in glory shall stand.

No power on earth, or hell, or heaven,
Can pluck them out of his hand."

At best it won't be long until we too shall answer the call: I would like to think that my loved ones, instead of weeping, would think of the precious promises God has given — and wish me **bon voyage**.

Give my love to the family; remember me to the Alumbaughes.

Sincerely,
Lottie Gardner

Ruffin, N. C.
R. F. D. 1,

Dearest Kindred in Christ:

Again my mind is arrested and stirred up to write something of the beauty of the way of salvation — the provision God made: the only way whereby man must be saved. This you so wonderfully preached at Reidsville Church yesterday, as it was given you from the giver of every good and perfect gift. Such preaching certainly praises God; and what praises Him, abases man. How thankful, yet how humble, should we feel who have been given a hope in the Lord. If I know myself at all, there is something in me that desires to live soberly, righteously and godly in this present world; but the Lord must work righteousness in me, or there will be none in me: to will is present, but how to perform that which is good I find not.

"When I pray, or hear, or read,
Sin is mixed with all I do;
You who love the Lord indeed,
Tell me is it thus with you."

This is my experience; yet whether it is an experience of grace or not, the Lord surely knows. I am made to believe that every one of the spiritual

house of Israel shall one day reign with their blessed Mediator, being heirs, and joint-heirs with him. "If so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8th Chapter)

Now an heir is one who shares equally in an inheritance; nor does he have to work or perform one thing in order to that inheritance. It rightfully belongs to him — he did not choose it thus, but it was given him freely. Likewise is the covenant of grace; likewise is measure of grace given every heir of that covenant — as thy days demand, so shall thy strength be; not that we have any strength of our own, for there is no power but of God, and all powers that be are ordained of him. In him we live, move and have our being, as he is all things pertaining to life and godliness to the church, his body — this spiritual Israel we speak of.

God is faithful, and has promised he will not suffer his children to be tempted above that which they are able to bear, but will with the temptation make a way of escape, that they may be able to bear it. I believe this surely covers every escape, or deliverance, ever given God's chosen. "The spirit is willing, but the flesh is weak." He that hath begun a good work in his children is able and does perform it until the day of Jesus Christ. Now the law that was given by Moses could not make the comers there unto perfect, there being no promise of life therein; so what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Yes, he sent his son to do that which we could never do: keep the law to a jot and a tittle; and to be a faithful and merciful High Priest in things pertaining to God, to make reconciliation for the sins of his people. In that he himself hath suffered, being tempted, he is able to succor them that

are tempted. Did not he tell us, — leaving us a written testimony of his words, “I am come not to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” This he did when he bowed his head on the cross, and said, “It is finished.”

What is finished? “Finished all the types and shadows of the ceremonial law; finished all that God had promised, death and hell no more shall awe. It is finished! Saints from hence your comforts draw.” Thus he paid it all for his people. “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.” This was the New Covenant made with the house of Israel: In Jesus shall God’s people stand, his righteousness being imputed to them. He has promised mercy to their unrighteousness, and their sins and iniquities to be remembered no more.

Here is the key that unlocks the door of entrance to the sheep fold: Jesus the way, the truth and the life — and love, as he left a written testimony by John 13:34-35: “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

All truth praises God. May we be kept humble. I desire your prayers.

Mrs. Fred Cobb

Lillie, Louisiana

Dear Brethren, Sisters and Friends,
Who are Readers, Writers and Editors
Of The Signs of the Times:

I feel very unworthy, helpless and dependent at this time to undertake to address you through the medium of this good family paper, but for some reason I feel inclined to do so; and with the hope that the Lord will lead and direct me, I will attempt it.

I desire to call your attention to St. John 10:11, which reads as follows, “I am the good shepherd; the good shep-

herd giveth his life for the sheep.” I feel that this passage, though short and seemingly simple as far as the letter is concerned, contains many phases of the doctrine of God our Saviour which are most beautifully presented; and I desire, the Lord willing, to set forth some of the comforting and consoling things which are presented.

This language was spoken by the Lord himself, who spoke as never man spoke — so testified his enemies; and I believe this testimony is true, even though his enemies gave it. For Jesus said on one occasion, “Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35). He meant that what he spoke was effective, and that it would not fail to be fulfilled, or come to pass as he says. He being, as he said in the text, THE GOOD SHEPHERD, he is just that; and I think it means in essence the same as if he had said: I am the perfect Shepherd. That is, he is not only perfect in himself, but that all he has purposed to do as the good Shepherd will be perfectly done; and that the results and accomplishments will be just as perfect as he is a GOOD or a PERFECT SHEPHERD.

Notice that he has said, “I am THE Good Shepherd,” meaning that he is the only one under consideration. The language also shows what kind of a flock he was shepherd of — no doubt about it, because he said, “The good shepherd giveth his life for the SHEEP.” There is no doubt about whom he is shepherd of, and there is no doubt about whom he gave himself for. Just one kind of animal is used here as a type, which is full of deep and emphatic doctrinal meaning. Jesus was expressing no uncertainty about whom he was giving himself for; for if the sheep in this passage means all of Adam’s race, or all humanity, why should he have used the term sheep? We know that in another place He mentions SHEEP AND GOATS — the one went into life eternal, and the other into everlasting punishment. (Matthew 25:41) We are bound to re-

cognize that the sheep in the text are the ones who go into everlasting life, for they are the ones he gives his life for.

Then consider this question: if he gave his life for the sheep, will he be successful in redeeming them? Certainly so! Otherwise he would not be the Good Shepherd — but not if he fails, not if he loses some of them. If he fails he is not the good shepherd. But he that is ever blessed, holy, good and perfect cannot fail. We hear the prophet say, "He shall not fail, nor be discouraged." (Isaiah 42:4). And the reason is, "All power is given unto me in heaven and in earth." (Matthew 28:18). If he had been weak, dependent, helpless and needy, then he would have been a poor shepherd indeed. But not so with our blessed Lord: he came travelling in the greatness of his strength, spoke in righteousness and was mighty to save; and his own arm brought salvation. (Isaiah 63:1-5).

Again, we question: What is a shepherd for? It is understood that the shepherd is able to care for, feed, keep and protect the flock that is not able to care for themselves. Surely, if the sheep could have taken care of themselves, Jesus would not have come — he would not have laid down his life for them. But they were helpless and there had to be a shepherd to care for them. What is more helpless than a sheep naturally? He is absolutely helpless and defenseless: when he is attacked, he will lie down and let the wild beast devour him. Jesus says in St. John 15:5, "For without me ye can do nothing."

The question might be asked, How did Jesus come to be their shepherd? Did the sheep choose him? No. We hear Jesus say in John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain . . ." So we can see how they came to be his sheep, and how he became their shepherd. This is plain language, spoken by the lips of the Lord

himself. Who can dare say that alien, dead sinners choose him, in contradiction to this language! This introduces and proves the peculiar doctrine of particular and individual Election, as well as salvation by the matchless grace and abundant mercy of God, which is freely and sovereignly and unchangeably bestowed upon those sheep who are sinners by nature, even as others; with no merit of their own to cause Him to become their Shepherd and give himself for them, to redeem them from their sins.

Then, dear brethren, is it not wonderful, and most merciful indeed, that the God of Heaven gave Jesus to be the unfailing shepherd and redeemer of poor, hell-deserving sinners — redeemed them from their sins, filth and slime; and take them up from that open field of darkness and shame, and wash them in his own blood; and clothe them in wonderful, acceptable and everlasting righteousness. And not only this, but the Good Shepherd furnishes his sheep green pastures — He maketh them to lie down in green pastures; he leadeth them beside the still waters. O, dear child of God! Have you ever been beside (and in) the turbulent, stormy and troublesome waters; have you ever been beside the rivers of Babylon, in captivity, as it were, when your harps were upon the willows, when this Good Shepherd would take you up out of the horrible pit of sorrow, and lead you beside the still, peaceful and pleasant waters; and into green pastures to rest, and to feast upon his loving kindness, as David so beautifully recorded in his twenty-third Psalm.

(Elder) R. W. Rhodes
(to be concluded)

ASSOCIATIONAL NOTICES

The Delaware River Old School Baptist Association will convene with the Hopewell Old School Baptist Church, Hopewell, N. J., Wednesday, Thursday and Friday, June 2, 3 and 4th, 1954. Services will begin at ten o'clock Wednesday morning (DST).

A cordial invitation is extended to all min-

isters and brethren of our faith who are in order and fellowship with us; and all friends of our faith are welcome.

Those arriving on Tuesday will go to the home of Mr. and Mrs. George Genter, 117 West Prospect Street, Hopewell, N. J., or Mrs. Letha A. Blackwell, 9 Princeton Avenue, Hopewell, N. J., and they will be cared for.

(Mrs.) Letha A. Blackwell, Church Clerk.

NOTICE OF UNION MEETING

A Union meeting will be held with Union Church in Pittsylvania County, Virginia, the 5th Sunday in May. This meeting house is located on Highway 605, six or eight miles West of Gretna on South side of Route 40.

All orderly brethren are invited to be with us, and especially glad to have our ministers.

H. M. Mattox

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Being urgently solicited to reproduce the foregoing work, we have decided to begin the task, which is no small undertaking.

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EDITORIALS

Danville, Va.

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EDITORIAL

FELLOWSHIP

For sometime I have felt to write a few of my thoughts about the different phases of fellowship. Strictly speaking there is no fellowship that comes outside the pale of the Holy Spirit. However, to understand better, we speak of Christian fellowship and church fellowship. Fault may be found with each wording, but since we know what is being sought an answer to, we will not expect any quibbling about the terms; or, if so, to know that it will be a striving about words to no profit. To begin with, I think that each may be strained and put to an extreme meaning.

Fellowship is not a cloak to be put on and off at will. We are either in fellowship with the church or we are not; we are in fellowship with any given indivi-

dual or we are not. It is like faith, it cannot be exercised in order to have it. Fellowship, like diamonds, cannot be genuinely simulated. A stone can be sold to the unwary as a genuine diamond, but when it is put to the test it will show beyond doubt that it is a clever imitation. Fellowship can be talked and published a lot, but when the test comes, it can always be ascertained that it did not exist at the beginning.

Before there can be fellowship among the people of God, there must be fellowship for God. Fellowship for God the Father must flow through fellowship for the Christ. No sinner has ever attained fellowship for the Father without first having had it for Christ. The Son of God, being with God, being God, was not begotten, but the dear Child given us, was begotten of God. Everything that has been done was done that in Christ all eminence and fulness dwell and exist. He is first in it all, being the first born among many brethren. He being first, there must have been a reason worthy of the divine Creator of all. It became him to be first among the family of God (Rom. 8:29; Col. 1:15, 18). This becoming the first was that the balance of the harvest or family be like unto him. His work was to bring sons unto glory (Heb. 2:10).

He, who is our fellowship, is not ashamed to call the sons of God as his brethren. Unless there is a conformity to him there cannot be any fellowship and harmony among them. 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 (Rom. 8:29). This is the thorough work of God and to talk of this predestination not coming to pass, shows most conclusively that the conformation to the image of the Son of God has not yet been made. If we have not been conformed to the image of God's dear Son, there is no fellowship for the Son, nor for his Father. The fellowship among the sons of God

is now felt and enjoyed according to the degree of conformation to the image of the Son of God. This predestination is as precious to one as to the other, the difference being in the carrying out of God's purpose in conforming us to the first born. This fellowship and unity and agreement, is felt only as worked in us. We do not work to it; we do not come to this perfection in order for it to become the predestination of God in full fruition; we do not get in fellowship with something that does not exist, in order to have it exist, or in order to become in fellowship with it.

I do not call this church fellowship. To me it is as far reaching as the children of God. They have this fellowship abounding in them according to their experience in grace. This abounding experience is just that, no more, no less, a gift of God sent forth from him to them. There is no rebounding of this experience of grace. No child of grace can ever have fellowship for grace that they can cause to rebound to God. It is from him to them, and as caused to abound to them and in them, there is a sweet counselling together, a lingering around the sanctuary, a sitting down in heavenly places in Christ, a walking together in agreement. This fellowship is as universal as the kingdom of heaven. God is a wise master builder and in every instance he has measured and counted all the cost and known and determined all the outcome. Before the precious grace abounds, there is a previous work of getting the field cleared of all obstructions and objections to this grace. God does not experiment in the work of fellowship. Every son and daughter is visited with power that produces a willingness to the abounding of grace.

The production of a willing mind is the work of God. There is fellowship wrought among the whole family according to the power of God in them. This is seen and felt and handled according to the gift of grace. This gift of grace means just as much to one as to the other, but it is by measure to one

and all. If the measure is small it means that the gift is small, but there are no inferior gifts. As the gifts of the measure that is in Christ is made precious to us, then fellowship flows from heart to heart. Every minister of God knows what I am writing since they have often been given to see a mixed multitude eating and drinking of the flowing fountain and broken bread. This gift of grace brings all to a common level in fellowship, in love, in oneness of spirit. It will bring the heady and high minded down to the plane on which the broken and contrite heart is dwelling, and it will bring up those little ones that are ready to perish in despair.

There is another conformation to Christ that I want to dwell on. I hope that my kindred in the Lord will be patient and charitable to my efforts. I may not be able to separate the being conformed to the image of Christ and being made conformable to his death. In fact there may not be any separation, but it does seem that the Holy Ghost spoke of it as though there was a difference. It does not say: being made conformable unto the image of his death, but unto his death. We see fellowship abroad in the land to the things that are gain for the creature, but how wide the difference between this fellowship and that that counts it all loss for Christ. Here is a wide and inaccessible gulf fixed between the two fellowships. There is no crossing either way. O, the depth of the riches of God, that he has brought us from the fellowship of things that are gain, to the fellowship of things that are loss. How wonderful! My soul leaps forward at the thought of such a manner of love manifested in our lives that turns us from fellowshipping the gain to fellowshipping the loss. How can such things be? They cannot be by human, natural efforts. What can remove doubt? Can a man? Can the earth? No, dear child of grace, but God conforms us unto the death of Christ, by the taking away from us all things. Have you ever felt that all things put

together were not worthy to be compared with one glimpse of your dear Redeemer's face? Well, did you know that you had to count them all as loss? It will strike a responsive chord in the experience of many of the little ones as they take a retrospective review of their precious travel in grace. How hard it was to give up some things! How excruciating to be compelled to count off some of the most treasured things of life as a total loss. Ah, I see, because I have felt, the poor and halting one as they come, having counted off as loss all that they had. Here is fellowship that the powers of flesh have never contributed anything to, for those very powers must all be counted off as loss. The counting must go on, the laying aside of this weight and that weight, must go on.

There is no fellowship for a volunteer in this being conformed unto death. If anything of Adam could be retained, surely, surely, it would be life. But no, not even that. We would, if we could, hold on to this life, but that must be counted off as loss. To count off as loss that rich and full and supreme life in Adam, is the conforming unto the death of Christ. And how full of pleasure it is to meet a poor fellow traveller that has had to count off, and even yet is counting off, as loss all things. Please do not try to induce me to think that this can be put on or off at will. No, no, it is given to you. This transition from the fellowship of that that was gain to you (as you thought) to a fellowship for it all being loss, is beautiful to behold. How could it ever be broken? Do you think that it is? Not I, no, not at all, but that as the conforming unto the death of Christ is made in us, that fellowship is cemented and knitted together and will never be broken.

The children of God are spoken of as walking. Now that means step by step. From one step to another, from one experience to another, from one deliverance to another. This walk is not of the earthly kind: it is not that the Lord

puts you to walking and then you quit; it is not that you start by the spirit and finish by the flesh. Whoever heard of a live creature volunteering and helping out in a conformation unto death? No, this counting of all things loss is that there may be a winning of Christ. And you may go from coast to coast and from shore to shore and when you find one who has and is counting all things as loss, you will find one that the things of this world are fading with, and the things of Christ will be increasing to them, and they may be among our people or among others, but fellowship will abound, for you will have found a brother or sister in the Lord.

In this walk, the first step is in becoming acquainted with the Lord. This introduction is initiated by the Lord. He comes to us and makes himself known, causing us to count off all we have that we might have him reign in our heart. Paul did not know him until all of his righteousness, which was by the law, was counted off as loss, and the righteousness of Christ, which is by faith, was given him. Knowledge does not begin until we enter this phase of experience, and we must enter here in order to have fellowship. Paul is moved to include himself with the household of faith and to declare that, "We know that we have passed from death unto life because we love the brethren." Often the writer has been censored for saying that we know things, but the Bible is my counsel, my guide, my evidence, and, coupled with my experience, I find sweet fellowship in the assembly of the brotherhood. This is knowledge in the spirit, and not in the flesh, and it always comes after the counting off as loss all things. And here is the most precious phase of fellowship; and it always follows the coming into a knowledge of Jesus. How do you know one another? By the love of the brethren, which is mutual to a child of God. What sweet fellowship this is in the Lord!

This fellowship of the saints is a priceless heritage. Fellowship is some-

thing that comes from God, and it only finds fellowship on the premises of God. There is no fellowship found where the Lord is not. This fellowship does not come in any degree whatsoever from the natural mind and works of men. Alone does it flow out from the gift of grace to us; alone is it made to abound; alone in the Lord is it perpetuated among his people. There is no fellowship with the works of darkness. Then again let me say that this fellowship is found only in the realm of the kingdom of God's grace. It is spread from faith to faith, from the bounds of the promises of God to places where that grace has further abounded. But never has there been fellowship to flow from the living vineyard of the Husband to the dead and uncultivated and infertile fields of natural talents.

This fellowship is prevalent among the redeemed of the Lord. It comes from the Redeemer to the redeemed, and they are among all peoples, countries, and denominations. If I find the characteristics of the Lord Jesus Christ in a poor sinner, I have fellowship in the Lord for that one. Sometimes the characteristics of Adam may be so prominent in one of these that the true worth in the Lord is oftentimes in a small way; but if so, the counting off of all of it is being made, and the count will be complete. As the counting goes on, the fellowship abounds, and no poor sinner has ever died without this complete rendering of account. This ends in reconciliation to God, to his dear people, and fellowship without degree.

W. D. G.

P. S. It becomes necessary for me to write a few words in regard to carrying on a private correspondence. I do not see how that I can do so. It gives me grief that I cannot do this, but time forbids me doing all that is asked of me. I hope that you understand why I am making this statement. It is not intended to keep you from writing (if you

misunderstand what I say), nor is it intended to keep you from sending me your requests that I write on certain subjects and texts. If I have anything given me, it belongs to the household of faith; and I am always glad to comply with your requests, if I am given a leading mind. However, I am as dependent as any of you when it comes to ability to write, and I hope that you may be patient. I beg an interest in your petitions at a throne of grace.

W. D. G.

“GIVE GOD A CHANCE”

We have often seen the above in connection with modern day religious propaganda, and we note that Elder Rhodes calls it blasphemy in his article; and with which we certainly agree.

Such a statement is enough to cause one to stop: and stare in amazement.

Is it possible that any one should have such a conception of God — such a base conception of God the Creator; and especially those who greatly profess to believe in him — and talk so much about his Son.

Is it because God has weakened, or is failing in his work? No! For those who would “Give God a Chance” have always been ready to give God a hand to accomplish the things they think he wants to accomplish.

The whole design of such an expression is to say that God cannot do anything for a sinner unless the sinner will co-operate: unless the sinner will stop resisting what God is trying to do, and let God come into his heart to convince him that what God has to OFFER is better than what he now has. Is not this the sum and substance of all the teachings of men; and the very thing that the true servants of God have ever cried against, as being contrary to the things which Jesus and his Apostles taught.

Such slogans as, “GIVE GOD A CHANCE” and “COME TO CHURCH TODAY, THE SOUL YOU SAVE MAY BE YOUR OWN,” should cause as much concern today to those who know the

Lord and his power, as did the things which Paul saw in Athens; for we feel that it is no worse to erect an idol to an unknown god, than it is to prescribe the one they pretend to worship, when professedly this one is the only true and living God.

But there are thousands who have never heard anything other than a dependent God, who needs the help of men. One generation has passed it on to the next; and it is received as the truth, simply because it is the thing that seems right to them. Traditions today — which came only from former traditions — are accepted as gospel truth, with little or no inclination to search the record for themselves. And thus we have a nominal Christian church, whose teachings are not the Gospel, but “another gospel.”

In the past there were many who lifted their voices against such contradictions. But today, what do we have! The modern Athenians, for the greater part, are permitted to continue in their superstitions (for that is what it is: blind acceptance and teaching things contrary to the gospel, or power, of God), with but few who boldly proclaim that God has all power both in heaven and in earth; and that, consequently, he works his sovereign will in all things — not only against, but in both men and devils.

THE MODERN PULPIT is far more concerned with superficials than with fundamentals; with science rather than with revealed religion; with so called potentialities of men rather than with their being dead in trespasses and sins; with merited salvation rather than by grace; and with helping God rather than proclaiming that all our help comes from Him.

From what pulpits can one hear: “Thy people shall be willing in the day of thy power.” — “This is the work of God that ye believe on him whom he hath sent.” — “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” — “No man can come to me except the

Father which hath sent me draw him." — "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." — "... I will put my laws in their mind, and write them in their hearts; and I will be unto them a God, and they shall be unto me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." — "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 pluck them out of my hand. My Father which gave them me, is greater than all..." — "All power is given unto me in heaven and in earth." etc.

And many, many other quotations which show the power of God, and that he works his will and none can hinder him; the helplessness of men; the working of the Spirit in the Lord's people bringing them to the knowledge of the truth; the necessity of a new birth in order to see the kingdom of God. Etc.

Such things we desire to proclaim and hear proclaimed, but it grieves us to hear men "teaching things which they ought not." We are persuaded that no person who experimentally knows the power of the Spirit of God will ever use the phrase, "Give God a Chance."

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

IMMUTABILITY OF GOD

"Will you give us an article on Jonah 3:10 and Genesis 6:6, and other places where it is said that God repented? Yours in love of the truth,
I. J. C."

Our dear brother who makes this request will not need to be told that the passages cited cannot be understood to conflict with any other portion of the inspired record. As the whole revelation of Scripture is given by the unerring Spirit of God, it is absolute truth; there-

fore every portion of it must harmonize perfectly with the whole. The least discrepancy would invalidate all the testimony and disprove the truth of the record. But the witness which the believer has within himself, attests that the record is true. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." — I John 5:10. The truth that God is immutable is clearly declared as the reason why his people are preserved. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." — Mal. 3:6. If this foundation were destroyed, the hope of every saint must perish with it, and the black pall of despair would cover the sinful race of man. That nothing in the Scriptures can teach such a terrible doctrine is therefore clear, and we shall not stop to consider that false theory. The passages to which our attention is called may be mysterious to finite minds, but in the light of divine truth they testify to the same great fact of the unchanging purpose of God, which is revealed in the whole record of the testimony of Jesus, whose name assures the salvation of his people from their sins. — Matthew 1:21.

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." The context shows that this declaration signifies the change in the manifest providence of God, which appeared in the sparing of that city of Nineveh against which Jonah had been directed to prophesy. So far is this text from indicating any change in the purpose of God, that it confirms the immutable declaration which is recorded by another prophet. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of

the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey my voice, then I will repent of the good, wherewith I said I would benefit them. — Jer. 18:7-10. This was exemplified in the case of Hezekiah, recorded in Isaiah 38:1-8. The messages sent by the prophets had the effect which the Lord designed in these cases, and then was manifested the gracious purpose of God in adding to the days of Hezekiah which he had already lived, fifteen years; and in the case of Nineveh, the effect of Jonah's preaching was just what God had designed it should be; and the mercy displayed in sparing that idolatrous city was the very purpose for which the message was sent to them. Truly it appeared to them that God had changed his design, since the destruction threatened was not visited upon them at that time; but when that denunciation of judgment had wrought the effect upon them which God had designed it to do, then he manifested his long-suffering mercy in sparing them according to his purpose, as declared in the words above quoted from Jeremiah. The message sent by Jonah denounced the sentence of justice against that wicked city; the forbearing pity afterward displayed in averting that awful calamity manifested the great mercy of our God even in the dispensation of his temporal providence toward the children of men, which is everlasting. — Psalm 100:5.

The inability of finite minds to understand how justice and mercy harmonize in the government of God, is no better ground for doubting that harmony than our inability to gaze upon the meridian sun is evidence that the sun does not exist. The deficiency is alike in either case in our own weakness, and not in any defect in the subject contemplated. Reason is too weak to grasp the wonderful truth that God is just in saving his people from their sins; but as this glorious revelation is made to his

saints by faith they are enabled to rejoice in it. In temporal dealings with the fallen race of man the mercy of God displays only absolute sovereignty; but in the revelation of salvation to the subjects of his "grace through the redemption that is in Christ Jesus" his justice and mercy are together manifested. Sin is condemned, and yet sinners are freely justified by his grace. Sovereign power spared the wicked city of Nineveh from temporal destruction; but a *mar*azing grace has saved his people from their sins, though they "were by nature the children of wrath, even as others." When that grace was manifested in our salvation we did not see that our sin was less sinful in the judgment of God, but we were made to rejoice that we were redeemed and saved by the blood of Jesus Christ, which cleanseth us from all sin. — I John 1:7. We did not see that the truth and justice of God were sacrificed in our salvation, but we rejoiced in the revelation of divine grace by which we were washed in the precious blood of Jesus Christ, "That being justified by his grace, we should be made heirs according to the hope of eternal life." — Titus 3:7. So, he is "a just God and a Savior." This is faintly typified in the sparing of Nineveh after the sentence of destruction had gone forth against it. So, it may be said of every ransomed sinner, as it was said of Jerusalem, "Is not this a brand plucked out of the fire?" The condemnation of the sinner is just, and yet God is just in justifying the ungodly. — Rom. 4:5. This marvelous work of our God is beyond the understanding of finite intelligence, hidden from the wise and prudent, and yet it is revealed unto babes. As Jonah fretted against the mercy which spared Nineveh, carnal reason may murmur against this more wonderful exhibition of the goodness and mercy of God; but as the prophet was instructed by severe reproofs, so the rebellion of the natural mind in the saints is silenced by the wise judgments of our Lord. As "he giveth not account of any

of his matters," it becomes us to heed his solemn command, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." — Psalm 46:10.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." In this text, as in that on which we have been writing, the words recorded are explained by the connection in which they are written. To understand them as teaching that God "repented" and was "grieved" as men might do under disappointment, is not only at variance with the whole inspired revelation which he has given of himself, but it represents him as destitute of foreknowledge and subject to failure in his designs. This is too preposterously blasphemous to be worthy of argument. The plain meaning of the text will be seen by reference to the command in the first chapter, where after blessing the man whom he had created, "God said unto them, Be fruitful, and multiply, and replenish the earth," &c. — Verse 28. Until the time referred to in the text, this blessing in his providential dealings with men had prospered them in this respect. In the execution of his righteous judgment against their great wickedness, now this blessing was withdrawn, and instead of multiplying them, God visited awful destruction upon them, saving only Noah and his family of all the inhabitants of the earth.

In the brief and comprehensive language of inspiration this almost universal extermination is **expressed in the record as it appeared to created minds**; not as authorizing the doctrine of a changeable God, but as showing the dreadful extent of that visitation. That God from the beginning not only knows but declares the end, is expressly stated by himself. "Remember the former things of old: for I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all

my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." — Isaiah 46:9-11. Then he cannot be subject to disappointment and grief, as finite creatures are. And on his immutability rests the hope of every saved sinner.

The important testimony of this text is the same great truth presented in the text from Jonah, that is, the sovereign grace of God in the salvation of his own chosen people from their sins. The judgment of God has already come upon all men to condemnation, for that all have sinned. There is no deliverance from that judgment by any efforts of the sinner, since all his works are defiled by the sin which reigns in him; nor is there any created power which can render any relief to his hopeless case. As the earth was then covered by the waters of the flood, so all earthly refuge is cut off from the condemned sinner. The special favor of God has provided salvation for his elect in Christ Jesus, the ark of the everlasting covenant of grace. Securely shut in that safe abiding place by the Lord himself, no storms of vengeance can overwhelm them. As there was nothing unforeseen to the omniscient God in the universal corruption of all flesh, by reason of which the flood was brought upon the ungodly world, while a safe refuge was prepared for the preservation of the chosen family of Noah, so, in the entrance of sin by the disobedience of the one man, Adam, the eternal purpose which in his manifold wisdom God purposed in Christ Jesus was by no means frustrated. On the contrary, the very wickedness of sin was overruled to the accomplishment of the purpose of God.

"Here Satan was baffled in what he had done,
For the fall wrought the channel where mercy
should run

In streams of salvation which never run dry;
And all for the lifting of Jesus on high."

Even Balaam was compelled to wit-

ness to the truth, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" — Numbers 23:19. And Samuel said to Saul, "The Strength of Israel will not lie nor repent; for he is not a man that he should repent." — I Samuel 15:29. This is conclusive evidence that no expression in the Scriptures can be rightly understood as teaching that God is subject to disappointment, grief or repentance, in the sense that these emotions are understood as applied to finite creatures.

While many expressions in the Scriptures, when detached from their connection, may seem to conflict with the great truth of the immutability of God, the disagreement is not real, but is the result of our own blindness to the infinite glory of God. So, Israel of old charged that the way of the Lord was not equal, but the Lord proved the fault to be in themselves. — See Ezekiel 18:25-30; 33:17-20. This charge is continually urged upon the tried subjects of grace by the tempter, and their carnal mind readily accepts the falsehood. But the saints cannot afford to lose the comfort of full assurance on this vitally important point. If it were possible that God could change, the hope of every sinner who trusts in sovereign grace must perish; for conscious vileness in themselves would at once sink each of them in despair, even as when the Lord announced that his betrayer was eating with him, every disciple asked, "Lord, is it I?" So every saint would at once feel that there was no possibility of salvation for him if sinfulness could alienate the everlasting love of God from the objects of his choice. But thanks be to his holy name for the sweet assurance given in the revelation that he changes not. Every redeemed sinner is included in the experience recorded by the prophet, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lov-

ing-kindness have I drawn thee." — Jere. 31:3. This is the abiding witness which he that believeth on the Son of God hath in himself. — I John 5:10. But there would be no comfort in that testimony without full confidence in the immutability of God, and therefore it is written that "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." — Hebrews 6:17, 18.

In these passages the truth of God is not controverted, but the apparent discrepancy results from the error of separating a single expression from the connection in which it is written. In this way any record may be falsified. The same principle of observing the context is necessary in rightly understanding any portion of Scripture. However obscure the true meaning may be, it is certain that no passage can be correctly construed when it seems to conflict with the clearly revealed truth of the whole inspired testimony. When any passage is not clear to us, it is always safe to wait for the light of that revelation which the Spirit shows to the saints, rather than attempt to search out by the dim light of depraved reason that knowledge which God has hidden. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." — James 1:5-6.

(Editorial by Elder Wm. L. Beebe
March 1, 1884)

We publish the above again, believing it will satisfy those who have inquired concerning the subject. J. D. W.

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"It is the purity of worship that God loves better than the pomp. It is a dishonouring of God's name, to bring anything into his worship which he hath not instituted; as if God were not wise enough to appoint the manner how he will be served. Men will go to prescribe him, and superadd their inventions: this God looks upon as offering strange fire, and is a high provocation." Thomas Watson in his, **Body of Divinity**.

"Among the disciples of Christ, a majority is not reckoned by simply counting heads in the fashion of this world, but according to the imitation of Christ on either side." — Wycliff. Quoted by Blackburn in his, **History of the Church**.

"To sanctify means primarily to separate, or set apart, for holy uses; thus dedicating and consecrating them to the special service of God. Thus Aaron and his sons were sanctified, or set apart, in a solemn manner for the service of the tabernacle; and so was the tabernacle, and the altar, and all the vessels of the sanctuary. In a similar way the church was sanctified, or set apart, in Christ when she was chosen in him, that she might be holy and without blame before God." J. C. Philpott in, **Meditations**.

OBITUARIES

ELDER B. V. HELMS

Elder B. V. Helms was born in Henry County, Virginia, November 25, 1894, and was married to Lavaine Hollandsworth April 20, 1916. To this union were born three children — two boys and one girl, who, together with his wife, survive him.

Brother Helms united with Basham Church August 13, 1939, and began speaking August 9, 1941; and was ordained October 13, 1943. His gift was profitable and he was held in

high esteem by his brethren. He was called to the care of Bellview and Little Creek Churches, which he served until his death. He was afflicted for some years before his death and suffered much, but his faith sustained him to the end, which came February 14, 1954.

He was laid away in the church yard at Basham, and a host of brethren and friends came to mingle their tears with the family and churches. We know that our loss is his gain.

(Elder) J. P. Helms.

To the above we would add: It was our pleasure to have known Brother Helms for many years, having lived next door as neighbor to him for some time. We had many long talks both before and after he united with the church. He was deeply experienced in the providential dealings of the Lord with him, and he was ever ready to ascribe all honor and praise to the one who had been so gracious to him.

As Elder J. P. Helms said above, we know that our loss is his gain. May the Lord give reconciling grace to all that mourn, and enable all to realize that the Lord doeth all things well.

J. D. W.

JACOB BENJAMIN MCGHEE

Brother Jacob Benjamin McGhee, of Bethel, Delaware, was born July 18, 1869, near Laurel, Delaware; and was taken out of this world November 6, 1953, at the age of eighty-four. He was ill only for a short time, and was active in his work of buying and selling wood, delivering it himself in his truck until he was stricken a few weeks before his passing.

He was the son of the late John William and Mary Elizabeth Gordy McGhee; one of a family of three children, of which only one is living: John Edwin McGhee, Millsboro, Delaware. Brother McGhee was married to Emma Galena Hastings, December 14, 1892; who passed away March 1, 1950. The first few years of their married life they lived in Millsboro, then moved to Jamica, Virginia, where he was engaged in the lumber business; after which they returned to Delaware, where they spent the rest of their time near Laurel and Bethel.

To them were born ten children. One daughter died in infancy and one son passed way March 10, 1949. Surviving are: Miss Mary Ellen McGhee and Mrs. Sarah West, Bethel, Delaware; Mrs. Theresa Roberts and Mrs. Martha Morris, Baltimore, Maryland; Mrs. Estella Gordy and Alfred McGhee, Laurel, Delaware; Mrs. Sallie Mae White, Delmar, Delaware and Mrs. Elsie Huston, Seaford,

Delaware. There are also twenty-six grandchildren and nineteen great grandchildren surviving.

Brother McGhee was baptized and united with the Broad Creek Old School Baptist Church the third Sunday in July, 1942. He was a very faithful member, and attended the sister churches almost as regularly as his own — and provided a way for others to go much of the time. He is greatly missed by many.

His funeral service was held in the Little Creek meeting house at Smith Mills, and was conducted by the writer. The body was laid away in the Smith Mills burying grounds.

(Elder) H. M. Bennett

CORNELIA ELEANOR WYATT

Cornelia Eleanor Wyatt was born April 3, 1883, at Delphi, Indiana, the eldest daughter of the later Elder Wm. M. and Cornelia (Brown) Startzman. When she was four years old, the family moved to Lafayette County, Missouri; and later to Jackson County, where she received her education, and taught school until her marriage September 28, 1904, to Frank E. Wyatt, of Oak Grove, Missouri. Here they lived until they retired.

To this union were born four children: Keith S. Wyatt, Vernon E. Wyatt, David W. Wyatt and Mrs. R. E. Moses, all living in Kansas City, and who, with their father, survive. She also leaves four grand children and three sisters. The sisters are: Mrs. J. W. Taylor, Pleasant Hill, Missouri; Mrs. T. O. Thornton, Kansas City, and Mrs. Dan G. Norvell, Kansas City.

Seven years ago they purchased a home at 3419 Benton Blvd., Kansas City, and here they resided at the time of her death January 30, 1954, after a short illness. She united with the Little Blue and Sniabar Old School Baptist Church on the fourth Sunday in May, 1926, and was baptized by the later Elder Wm. M. Hall. She was a devoted member, never missing a meeting unless illness prevented; and ever humbly giving praise to God for this unspeakable gift, enabling her to walk worthy of the vocation wherewith she was called; striving to raise her children in the nurture and admonition of the Lord.

Her funeral was preached February 3, 1954 at the Melody McGilley Eylar Funeral Home, by her pastor, Elder L. L. Schenk; who spoke words of comfort to the bereaved family and to a large assembly of her friends. Burial was in the family lot in Blue Springs Cemetery, there to await the resurrection morn. The many beautiful flowers paid silent tribute of the many who loved her; for, to know her was to love her.

May I add that I have not only lost a

sister, but a sister in the church — and how we shall miss her. But I do desire to be reconciled, knowing our loss is her gain. Her sister,

Mrs. J. W. Taylor.

MRS. VIRGINIA DUNCAN

With a very sad heart I will try to write for the Signs of the death of my mother, Mrs. Virginia Duncan. She was born at Turners Station, Kentucky, July 18, 1861, and passed away January 5, 1954, in Westlake, Ohio, at the age of ninety-two and one-half years.

She was married to my father, John K. Duncan, in 1882; and there were eight children. Her husband and two children preceded her in death; six survive: Oscar, Richmond Hill, New York; Charles, Louisville, Kentucky; myself, Mrs. Mary S. Sauer, Westlake, Ohio, (with whom she made her home); Mrs. Elizabeth Ormes, Louisville, Kentucky; Joseph, Sarasota, Florida; and Mrs. Lorena Hamilton, Louisville, Kentucky. There are twenty grandchildren; forty-seven great grand-children; and one great-great-grandson.

Mother was loved by all who knew her, and, though she was in a wheel chair for the past eight years, she always had a smile for everyone. My husband called her room: The Sunshine Room. Mother united with old Sulphur Fork Church, Campbellsburg, Kentucky, when a very young woman; and father followed her in the same faith later in life. She was a true Christian, and though there were none of her faith in our community, she never failed to rejoice in prayer, and did so enjoy her reading of the Signs. She also was blessed with letters, and, when possible, visits from Elder George Weaver. These she cherished.

I only pray that should I ever be handicapped as she was, may God let me be like her and accept my lot with a smile, as she did. Though her sufferings were severe the last few days, she quoted the following verse from one of her favorite hymns — after which she peacefully went to her eternal rest:

“Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out sweetly there.”

Funeral services were conducted by Mr. H. W. Freer, of the Dover Congregational Church of Westlake; after which she was laid to rest in Lakeview Cemetery, Cleveland, Ohio, where my father was buried in October, 1929. A wonderful mother and friend who is sadly missed.

Her daughter,
 Mrs. Mary S. Sauer

SARAH D. TOLER

Sarah D. Toler, who was born August 28, 1875, in Buchanan County, Virginia, passed away quietly at her home in Riffe, Washington, on November 23, 1953.

Surviving are her devoted companion, James S. Toler, and five daughters and two sons: Mrs. Pearl Christian, Vida, California; Mrs. Gladys Knowles, Fortuna, California; Mrs. Lena Brooks, Mayfield, Washington; Mrs. Inez Buesch, Riffe, Washington; Mrs. Ruth Birley, Mossy Rock, Washington; Fred Toler, Arcata, California, and Edward Toler, Alton, California. Also surviving are one sister, Mrs. Bessie Cowdell, Porteland, Oregon; One brother, Joseph Cook, Ira, Virginia; seventeen grand-children and seventeen great grand-children.

Sister Toler united with Bethel Baptist Church, Riffe, Washington, in 1934, and was baptized by Elder Peters. She was a strong believer in the doctrine that God rules all things after the counsel of his own will. She was outstanding in her walk and conversation, and was, indeed, a mother in Israel. Bethel church will miss her, as she was a constant attendant; but we know that our loss is her gain. She was devoted to her dear husband and family, and lived to see her large family take their places in society with honor.

The funeral was held in Bethel Church, conducted by the writer at her request. Her body was laid to rest in Greenwood Cemetery, Chehalis, Washington. May it please the dear Lord to comfort those that were near and dear to her. Grieve not as those without hope, for her sorrows are all over. Written at the request of the family.

(Elder) T. R. Jefferson.

MRS. MINNIE McCOOL

Signs of the Times,

Dear Editors:

Enclosed you will find a letter of Sister Minne McCool's, of Athens, Texas, which I have been requested to send to the Signs and to the Old Faith Contender for publication, in order that the beloved brethren and sisters in the Lord might read it. All who have read it feel that it is worthy of publication.

Her children knew about the letter, which was written some years ago, and that it was to be read to her family after her death; but they did not know about the post-script, which was written more recently. The family assembled in her room at her son's home after the funeral, and the letter was read to them. As it was not read at her funeral, as she requested, the members of the church obtained

permission of the children to have it published in the Baptist papers, along with this explanation and notice of her death.

Sister McCool had lived a fruitful, useful life, lacking but one month and five days of obtaining four score years. She loved people, old and young, and never seemed to grow old. She was left a widow many years ago, and endured many hardships in rearing her family, some of whom she laid away several years ago. She is survived by four daughters and two sons, and several grandchildren, who mourn her loss; but realize that their loss is her gain.

She spent most of her life in the same neighborhood and was known far and wide for her good deeds. In her younger days, she was recognized as the best nurse in the neighborhood — the night was never too cold or too dark for her to get up and leave her home to attend to the needs of a sick neighbor, when she was sent for. When age prevented her from managing her farm, she divided it among her children, and lived with them. Her health was bad during her last years — at times she was confined to her bed for several weeks, but would get up and be able to attend different meetings for several months at a time. Though sick last Spring and early Summer, she seemed to recover to attend two associations and several meetings last Fall, which she enjoyed so much. She loved to cook, and it was always her delight to help fix the church lunches, etc. Wherever she went she always managed to be in the home of a widow, or a sick sister, if any, at meeting time where she felt her services were most needed.

She united with Corinth Church of Regular Predestinarian Baptists, near Athens, Texas, in September 1922, and was a faithful member the rest of her days. She was baptized by Elder H. T. Pace. After an illness of three weeks duration she passed away on Sunday, January 3, 1954, and was buried the next afternoon. The funeral was held in her church home, conducted by her pastor, Elder W. T. Fugate, assisted by Elder P. E. Weisinger. The large crowd and beautiful floral offerings attested to the esteem in which she was held. A large number of people were unable to get into the church, as standing room was utilized. She chose the cemetery nearby as her resting place, so that her beloved brethren and sisters could visit her grave.

Your little "sister from Texas",
Velma J. (French) Fugate
Palestine, Texas

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., JUNE, 1954

NO. 6

WHEN HOPE IS TURNED INTO POSSESSION

How perplexed is the walk of a believer;
And so oft so little evidence to be found.
Though hope so precious — if left up to me,
I long ago would have laid it down.

The paths so rugged — and thorns by the
way,
And it seems that all comforts are gone:
That often I say as I travel along,
Where's the hope I have cherished so long.

For life at its best as we journey along,
Is like the leaves of a book that unfold:
When the pages are turned back what do we
see
But His mercies: and mercies unfold.

The trials and sorrows we daily pass
through,
Harass us from day unto day;
But when I look back down through the
years
There have been Bethels along the way.

Then we look away from the things which
perish,
And we loose sight of all of our foes;
And we walk in the garden of His grace,
Where the desert blossoms as the rose.

There we think of the wonders and beauties,
And the many glories we long to possess;
Where hope will be needed no longer,
When we enter the mansions of rest.

Where hope will be turned to possession,
When these glories our eyes will behold:
When we see the King in his beauty:
When we enter the mansions of gold.

Nora Powell,
Salisbury, Md.

SHARING WITH THOSE OF LIKE FAITH

When I was baptized many years ago,
a few of the household of faith (who
can view only the outside of the vessel)
asked that I write the dealings of the
Lord with me. I, who see the inside
clearly, wonder how this can be done;

not being at all sure that I've been in
His hands in an experimental way. Since
that time, others have asked the same
of me; so, after much and long soul
searching, and now in the evening of
life, I have decided to try to comply;
realizing, if indeed I was recognized in
that covenant that was ordered in all
things and sure (2 Samuel 23:5), I have
no right to withhold from my friends in
the faith anything I have experienced
that might comfort even one of His lit-
tle ones. **What we experience, I con-
clude, is to be shared with those of like
precious faith,** that we may have the
greater fellowship one for another.

I was born near what is now Gillham,
Arkansas, January 26, 1889; the fifth
in a family of eleven children of Louis
C. Johnston and Irene Simpson John-
ston: godly, god-fearing parents. Look-
ing backwards, I am unable to see that
they really had any faults; but alas, pa-
rents do not impart godliness to their
offspring.

I cannot remember my first serious
thoughts as to my eternal welfare — it
must have been very early in life. I sup-
pose I was about the same as other
normal children, except, at times for my
almost melancholy feeling, when I could
not enter fully into the joys of child-
hood because of the almost ever being
minful of sin and its consequences. Per-
haps it was high ideals which my pa-
rents tried hard to instill in us, that
just caused a desire for wholesome liv-
ing; but my failures in this direction
were legion. I must surely have failed
more often than others around me. Dur-
ing these young years, I seem to have
been much in a spirit of prayer, — at
least, ardent desire.

My father spent much time, when he could be at home, reading aloud to mother, while she cared for a child, sewed, or some other homely duty. When he was reading, I would almost invariably find some excuse to be near enough to hear, pretending to look at a book, play with my doll, or something to be in hearing distance. "Pride Humbled," by John Leland, was published in Zion's Landmark in 1898. If I had not since read it for myself, I could still tell much of its contents from hearing him read it. I was then nine. I often wonder if this listening to him reading from the Bible and the Landmark, etc., together with their Puritan like strictness in discipline, is not after all the cause of my belief, since I have never had an exciting deliverance from the bondage of sin. My grief has never been so piercing as most Christians — just a constant knowledge of sin abounding, and a desire to be rid of it. Neither have I experienced the ecstatic joy that others have — just a quiet satisfaction, and somehow an assurance, of abiding grace.

During these youthful years. I went a few times to Armenian mourner's benches. Each time I came away from them with a feeling of repulsion, condemnation and shame, that in seeking His favor, I was trying to depend on arms of flesh. This must have been the Lord teaching me that what I needed was the application of His blood to my case: and I could not find out how to give my heart to God, as people of Armenian belief told me to do.

In my fourteenth year, Elder J. H. Fisher came to preach at Vandervoort (we had moved there that Spring), and we attended, of course. He took Daniel 2:44, for a text; either his masterful sermon, his eloquence, or something, attracted me as I had not been before, (though to this day, I can recall texts and parts of sermons which I heard others use before him). Having for some time desired baptism, I was minded to wish I was a fit subject that he might baptize me sometime — and this

desire followed me till its consummation more than two years later; though I did not see or hear him during the interim.

At this meeting, my baby sister was taken seriously ill about noon, and before seven o'clock next morning, her lovely little spirit took its release for its home with the Giver; but all night I sat near my parents by her bedside: now and then stealing out into the darkness to try to beg the Master to spare her; but each time, in my childish way, would ask if he could not spare her, to reconcile us to His will. Her loss to us was an intense blow. Would I ever be good enough to go to her? His finished work I did not know: I did not know that not my obedience, but thy blood, O Lord, saves; and that alone through the efficacy of His blood do sinners reach the shores of felicity. I now pined much over the uncertainty of my mind, and often wished to be like the beast whose breath is in his nostrils, with no soul to face eternity. I even then seemed, in a way, to question the authority of my Maker to do as he pleased with his own. That Summer my parents united with the church, and this pleased me immensely. During the following two years my wanderings were much the same as previous ones. In my sixteenth year I took teacher's examination, and went about sixty miles and taught a little school near the home of my eldest sister.

This was 1905, the year of the Baptist division in this section. We had moved back to Gillham where few Primitive Baptists lived — no trouble there; but in this new community predestination was a mooted question, but I understood little of it. I attended church there twice a month, and the ministers were able and likeable. My mind was much agitated — a desire for baptism had become paramount, but because of my gradual deliverance (if indeed any), I was hesitant (and yet am) to believe I was a fit subject; but to a greater extent I had been made to see His finished work, and believe in the efficacy of His blood. All

this came so gradual, I am loth to claim deliverance. I hope though, I had come forth, not with this nature changed, but with a new spirit: not with my mortal powers made capable of discerning spiritual things, but with faith in that incorruptible and unfading inheritance.

School was nearing the close; there was much talk about the convening of Rich Mountain Association at Vandervoort. I drew the bow at a venture, and many times tried earnestly to pray that if I was a fit subject for baptism, that Brother Fisher would come to the association as a sign to me. During this time, I had a dream that Brother Fisher came to the association alright, but they would not let him preach. I didn't know why; but people asked him to preach at the spring, which he did.

When the day arrived, I walked into Ephesus Church, and there sat Elder Fisher. Instead of being elated at Elder Fisher's presence, I felt a sinking sensation; feeling sure it was not an answer to my asking, and that that had nothing to do with his coming: He surely was not sent as the sign I had begged for. Friday night until noon Saturday I pondered — could such a sign really be given me. But when church privileges were extended, and they began to sing, "In all my Lord's appointed ways, my journey I'll pursue," I was up and shaking hands with the preacher. I had little to tell, but requested that Elder Fisher baptize. Some others offered to the church, too. They received us, but after giving us the right hand of Christian fellowship, the pastor stated that it would be out of order for Elder Fisher to baptize me, as he was an Absoluter. I, as well as most others there, was shocked. (Elder Fisher had been invited, I understood later, but the Moderator at this time, was sick and unable to be at the association.) During the noon intermission someone asked my mother to see if I would consent to some other minister performing the rite, for the sake of peace and order. I told her not now — I want time to think: I was

not baptized at that time.

Back to my dream; they refused to let Elder Fisher preach in their stand, but he did preach at night at an elderly Sister Witherspoon's home. My parents invited Brother Fisher to our home for the latter part of the week following the association. In the meantime, they had decided to ask for their letters and to organize a church at Gillham.

During this time, my doubts increased as to my fitness: Was their refusal to let Brother Fisher baptize me a sign to me that I should not be baptized? I was deeply alarmed and grieved. Had I, like Judas, a part to play; had I just been there and offered to the church and asked baptism at Elder Fisher's hands to somewhat lessen the blow to one of God's humble servants, who had been prohibited from preaching in their house of worship? I was almost overwhelmed. So, on two different nights, I tried to earnestly pray for a sign: that I might follow my Saviour in the liquid grave, if it was right that I should be baptized. Strange as it seems, each of these nights I dreamed of being baptized, and was each time so satisfied with the baptism that I was temporarily comforted and fortified. But again, before Good Hope Church was organized, I was doubting (and still am). Was my young mind so agitated over the things that had happened that I just dreamed about it, or was it a sign? I didn't seem to be able to help these thoughts. If the dreams were answers and signs, I am ashamed that I doubted. But how do I know? I am still beset with human frailties. True, I have short seasons now and then when His spirit bears witness of a hope within, but, alas, not often these sweet evidences.

On October 28, 1905, Good Hope Church was organized. On October 29th, with three other dear ones, Brother Fisher immersed us. More than forty years have passed since that day: Little seasons of rejoicing — long seasons of gloom. Sometimes I am given to be thankful for even the short season; then

I am doubting, and trying to get some evidence of a work of grace within. And, kindred in Christ, you in whom I have evidence of His grace, I know it is so with you — by this my hope is renewed.

I have parted with many loved ones since that day; I now realize that when they depart, earthliness is done way. We shall know them as the children of the Master. Things of the flesh will not be in evidence there, but I do have a very little hope that someday I may be permitted to be with them, and sing praises to Him in that heavenly band, if of it we are a part.

We are not promised much joy here, but that "in the world ye shall have tribulation." I hope my desire is to live a life that will adorn my profession, though I am far from the goal; still I cannot sit with a placid mind, partake of or relish frivolity and lightness of worldly indulgence. This, together with my love for His children, constitute my most comforting assurance and evidence that I partake of that religion that is pure and undefiled. I cannot, however, measure myself up to the standard, and must cry again and again, "Lord save or I perish."

So often that discriminating light lays my heart bare, causing me to be abashed and agonized at the abundant hideous evil that is in my walk. Sometimes, like Paul, I would be a castaway I think, if in any way it would atone for those I love in the flesh. This is much to say, I realize, but if his law condemns me it is just; but in them I cannot quite comprehend their natures to be so vile as mine — I have more compassion for their infirmities.

I am sometimes given to be glad for the way I have been led, and even though I should miss that home of bliss, I've lost nothing. The way has been sweet, pleasant and undeniably refreshing, and more satisfying than any other way. It is more suitable to my natural inclination, all of which is His dispensing; for all of which I still am dependent on Him. If I was ever sorry for sin, it

was because I could not help it: I have never tried to be sad, or of a contrite spirit. If I have been, that too is of Him. It is impossible to enjoy the love of the world and of God at the same time; one must be denied, mortified and crucified, if the other survives.

With me there is still often great disturbance within; my mind is in tumult. Does Jesus walk on the water, and I unaware of his presence? Should I be disappointed? I often wait long for a morsel of assurance, but I waited long before I heard. So, sorrowing, I continue; desiring fellowship with the faithful; loving to be with them; sharing the same complaints of self and unfaithfulness; and then rejoicing when one is given to tell of the faithfulness of Christ; hoping that I shall not deceive his church, or walk in the way of Balam. If there is a difference between others and I, I did not put that difference there.

I have tried to abridge this article, but failed. Much more could be written, but have said perhaps now more than is comforting to any. If I have an experience, it did not end at baptism, but most of my sweetest evidences have transpired since then.

I hope I live "in hope of" that glorious immortality, but shall not know this till I've crossed Jordan.

Nancye Johnston McDaniel
Vandervoort, Arkansas

Dry Fork, Virginia

Dear Brother Wood:

Since reading your article in the March issue of the Signs to the brother who asked for more information on your article on Primitive Baptists being members of secret orders, I have had a mind to write you of my experiences and beliefs on the subject.

Your explanation teaches my early experience very forcibly. At the age of about thirty I became very much interested and dissatisfied with my condi-

tion — was made to feel that there was a home and people somewhere that were my people. At first I could not know who they were; later the Primitive Baptist Church and people were shown me. I loved them — but they were too good and separate from the things of the world. The many times they visited my mother's home when I was a boy, I loved their godly conversations so much that, as time passed, this love for God's people grew greater and greater; yet I could not feel fit and worthy of a home with them, and felt they could never take one like me into their fellowship. I felt to know I was a sinner, and they would not take me with them.

I loved Strawberry Church — my mother's church, and I was so lonely. My wife went to Strawberry meeting one Saturday, and could not tell me what she felt to do that day; however, the good Lord gave her to the church. When she told me, I was so glad, but felt that I was left out in the cold to starve; yet I felt that it was just and right with my blessed Saviour, for he adds to the church daily such as should be saved. However, the temptor came when two prominent doctors came to me and told me they had organized a secret order about ten miles away, and they wanted me to go with them and join. They also stated that the order was founded on the Bible, and they knew I believed the scriptures.

I knew they did not know what I believed; however, I felt that I might get some relief of mind and tired soul, so I fell for the offer and joined, and paid for a year. I attended the next meeting but did not get any comfort from that visit. I attended the third meeting: and in that visit I saw the greatest worship of idols that I had ever seen, and was made to promise my God, if he would let me get out of there, I would never be there again. The Lord has kept that promise for me until now. Brother Wood, this turning from this which is of the world, was not a turning from the church, for I was not a member, and

felt that I would never be; but I felt that the Lord had done something for me that no order established by men could ever do. My brother, I felt then that if I was ever given to join in fellowship with the people of God, I could not take Christ the Lord in one hand, and the orders and churches of men in the other. Yes, there is such a vast difference that it does not seem than anyone could travel this way of undergoing the change when God turns them, and says, "They shall be turned," and still desire to hold on to the unfruitful darkness of unbelief and practice.

I have seen in my time with the church that the rules of the church would need to be applied to cause some to give up their membership with secret orders. If we are what we hope to be, we feel that we are like Israel was: being called, "To come out from among them and be ye separate, sayeth the Lord."

Brother Wood, your article on the above subject did me much good: to know that you felt as I have felt for a long time regarding this subject. While I have no confidence in such orders, I still have my faults, which give me trouble. I find I am not my keeper, and the things that I would not do that I do; and I can't live as I would like. I hope to be your brother in faith and practice, to the honor of God the Father, who, I hope, will keep us that we may show forth that we love Him and the cause of Jesus Christ, by an orderly walk and godly conversation. Though the Lord be high, yet he has respect to the lowly.

Sister Dodd joins me in best regards to you and family.

Yours in bonds,
(Elder) W. R. Dodd.

604 Lexington Road,
Pleasant Hill, Missouri
March 29, 1954.

Dear Kindred in Christ:

If one so unworthy may address you.

I have a desire this morning to write you and tell you of the wonderful meeting we had this past week-end. Elder John F. Simpson and his dear wife, of Granite City, Illinois, arrived about eleven-thirty on Saturday, and our pastor, Elder L. L. Schenck, of Williams-town, Kansas, arrived on the two-twenty bus. Services began at three P. M., with a choice number of ones hungering for a crumb of mercy, and it seemed we were bountifully fed with the many crumbs which fell from the Master's table: Elder Simpson, followed by Elder Schenck. We met on Saturday in our home. After services our conversation was on heavenly things.

On Sunday we met in the Memorial Building, where again a lovely number gathered and we were fed again. Two wonderful sermons: Elder Simpson from 1 Peter 1:2, followed by Elder Schenck from 2 Corinthians 12:1-4. Through both discourses you could have heard a pin fall — the attention was wonderful. Sister Beatrice Haan, whose home is in Washington State, but who is attending the University of Denver, was returning from taking her mother to Kentucky, stopped over here for the meeting on Sunday. We were glad to meet her.

After services, we enjoyed a bountiful dinner, and then repaired to our home, where many stayed until five o'clock; with Elder Schenck spending the night and leaving on Monday morning.

I think each one felt it was good to be there; it was a wonderful blessing from the dear Lord. It was a time long to be remembered. How wonderful when the dear Lord gives the oil of joy for mourning, and we can again see and rejoice in His mercy, which indeed endures forever.

In hope of that mercy, and with love to all

Mrs. J. W. (Margaret S.) Taylor

Bowman, Georgia

Signs of the Times,

Dear Brethren:

You will find enclosed a money order for twelve dollars, for which you will please send the dear old Signs to the following names and addresses, who are my children, and renew my own.

One of my earliest recollections is hearing my mother read the Signs to my daddy, who did not know one letter or figure from another; but I have never heard anyone who could quote more of God's word (and tell you where it was) than he could. If his mind was stirred up on God's word, he would sound almost like someone reading. He had a keen, accurate memory, but for several months before he passed on his mind became weak; however, on the word of God his mind was clear and correct as is humanly possible.

I sometimes wonder if it is wrong to wish for something that God has decreed otherwise; but I do wish I could go down to the old home place, and sit and talk with my wonderful old, loving daddy. His understanding of the Holy Word, and what it meant to the weary pilgrims in this sinful world, is sweet to me yet.

Yours in hope a peace not to be understood by humans.

S. N. Moon

MY EXPERIENCE (IF I HAVE ONE)
RACHEL ELLEDGE TO MY
CHILDREN

Scroggins, Texas
June 16, 1945

I am alone this evening and have been reading the SIGNS OF THE TIMES. I read so many good letters that suited my experience that it made me want to send in my experience that I wrote May 21, 1929 as follows:

I have been reading the LONE PILGRIM and there are so many good letters I wanted to write a few things on "What I Hope the Lord Has Done for Me." Back when I was a child ten years old, I was walking through my father's pasture one day thinking what a bad child I was. The song came into my

mind —

"In seasons of grief to my God I'll repair,
When my heart is overwhelmed with sorrow
and care;

From the ends of the earth unto Thee will
I cry,

Lead me to the Rock that is higher than I."

(Wm. Hunter)

Then I began to think if I should die I would be lost, for I was so vile and full of sin. My father was then a believer in the Christian Church. He told me if a child died before it was twelve he thought it would be saved. I thought to myself: if I could die now I would be saved in infancy, but if I lived until I was twelve I would be lost." I felt like I could not live right. I felt like if I were saved it would have to be in infancy. My father told us he believed the Jews was a chosen generation and I would think, "if I could be one of those chosen ones." I felt like if it be by works I couldn't be saved.

I was about ten years old when my father and mother quit going to hear Old Primitive Baptists preach. I would hear them say that the Baptists believed God foreknew all things and He had a chosen people. I would think how good my dear old Grandmother Keith and Uncle Levy Keith looked to me. I could remember many others that believed in the Old Primitive Baptists at that time. I didn't know much about what they believed, but learned in later years that they believed just what I believed. I didn't know it at that time and I would try to do better, but it seemed I would do worse.

I would go to the Arminian meetings and went to the "Mourner's Bench" twice in my life, but that did not do any good. I went to dances, then go home thinking what a sinner I was. Oh! Could I but quit dancing, I would join the church. When I would see a black cloud rising I would think, "Now I am going to be killed in a storm and be lost." I did want to do right but could not! After my brother died, I did not want to dance any more. I believe God took the care for dancing away from me. I do not believe it was I that did it, for I did

try so hard to quit.

I went on this way for about a year. I was in trouble most all the time but no one knew it but me. One day I was made to rejoice and found myself shouting and praising God. Then everybody looked good to me. I went on trying to do what I thought was right but it seemed to me that I got worse all the time. I couldn't get good enough to join the church.

Dancing didn't bother me now there was something else yet in the way. I wanted to join the Primitive Baptist Church but I didn't think they would have me. I hadn't heard an old Primitive Baptist preach in seven years but I had love for them and believed that God foreknew all things and knew them that were His. I knew they were the only people who believed that way. I would read the tenth chapter of John where it said, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (St. John 10:27-28) I could see so much in that chapter. It seemed that if that were the only chapter it is enough to show everybody that God foreknew all things and knew them that were His. I loved to sing the sweet songs.

I would get my old song book down and sing for hours at a time, — and how I would rejoice to myself, for there were no Primitive Baptists close by. If there had been, there was no one who knew that I believed that way. I did not want anyone to know I believed that way. I hadn't told anyone.

After about six years of trials and troubles, there moved two old people close to us. They were Primitive Baptists. They got Father and Mother to go with them to their meeting up at Pisgah at a school house called Elm Ridge, where Brother Dickens was to preach. When I got there those old people looked good to me. I had not thought of joining the church that day, but when preaching was over Bro. Dickens

called for members, and they began to sing:

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

I got up, and offered myself to the church. I don't know what I said but they received me. I was not baptized until next meeting day. (I think it was in the year 1904). I was so glad, but when I got home, I began to study about what I had done. What if I get out of the notion of being baptized? This bothered me a lot for I did not want to deceive those good old people, and I thought, "what would I do now?" When I awoke one morning that was the first thing I thought of; and it bothered me so much until it seemed I heard a still voice say, "I have brought thee in; I will keep you." All at once I was relieved and I longed for the time to come to be baptized. When the time came it seemed I was willing and ready to go.

I often think of the scripture where it says, "Thy people shall be willing in the day of thy power." (Psalms 110:3) When I got to the water it was a beautiful place to me. The people all looked good. Singing began, and my mother and Sister Edwards came and joined and was baptized with me. After I was baptized, while coming out of the water, tongue cannot express the joy and happiness I received. I then felt my sins were all gone and I was a new creature and would never be bothered again. I went up to the church, and when I got there they were singing, "Amazing Grace How Sweet the Sound." Oh! How sweet it did sound to me! A good sermon was preached by Brother Dickens and we went home. I saw some of the happiest days of my life, but I soon saw that I would get mad and do things that I ought not to do.

This old trouble began to bother me again which I thought was gone forever. I found I was not yet perfect and this was a great trouble to me. Now, I thought of Communion, and I thought one so sorry and full of sin as I was not

fit to take the Sacrament, nor wash the Saints' feet! So, I thought I must have been mistaken about the whole thing. Then my mind would go back and think of what I felt the Lord had done for me. Oh! Has He forsaken me!

I went on this way for two years, and was married. After this I was not in an Old Baptist Church-house but once in five years but often thought of the dear people of God. I went through many trials and troubles during this time. I often thought of what I felt the Lord had done for me, but I felt so sorry I couldn't see anything I had ever done. I would think of Communion and would try so hard to do better so I could go and commune with these good people. But the more I tried to do better it seemed I got worse.

We moved to Franklin County, Texas in the year 1910 close to Good Hope Church. There I was blessed to hear Brother Jones and others preach. I still felt I was not worthy to commune — and I didn't until one day I heard that still voice again say to me: "It is not what YOU have done but what I have done for you." I felt so happy — now I could think of so much I felt the Lord had done for me. He had wonderfully blessed me in mercy.

After this I saw Brother Tatum and asked him if he thought I could get my letter from Pisgah Church, and he said he thought we could. So now I longed for my letter and went to Pisgah next meeting. I heard Bro. Tatum preach a good sermon. It seemed like now I could enjoy preaching better than I ever could. I got my letter and put it in here at Good Hope, and have been wonderfully blessed in hearing Brother Jones and others.

Since that time I have gone through many trials but I hope the Lord has been my deliverer, who I hope, will yet deliver. In the fall of 1917, I was greatly troubled. I felt I had done wrong and had enemies all around me. Then one night I dreamed that there was a great white stone that stood beside our porch.

It was about fifteen feet high and four feet through. There was a bench around it about seven feet above the ground. I dreamed that my enemies were after me and were going to burn me. I got on the first bench and saw them coming. I then got on top of that stone. I could see them striking matches and putting them to the stone. As soon as they touched the stone the matches went out. I was so afraid that I was trying to get off the stone onto the top of the house; but I could not get off that stone! (I can almost see it now.) I awoke and began to think of my dream. To my mind that Stone is Christ. As long as we are on that stone, no one can harm us.

I am a poor weak saint, if one at all; but I hope the Lord has brought me up out of that horrible pit, placed my feet upon the rock, and established my goings. I hope the Lord has shown me some of the beautiful things He has in store for His children. I am made to believe He has all power in Heaven and earth and none can stay His hand, or say, "What doeth Thou?" "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10) For He says "Thy people shall be willing in the day of thy power." (Psalms 110:3) And He works in them the will and the do of His good pleasure. I AM SO GLAD HE IS ABLE TO SEE AFTER HIS CHILDREN.

(The above experience of Sister Rachel Elledge was written by her own hand while living, in hope it would be preserved by her children after her death. The words: "MY EXPERIENCE — IF I HAVE ONE — RACHEL ELLEDGE, TO MY CHILDREN" is written on the back of the tablet that contains this experience.

TO THE CHILDREN OF RACHEL ELLEDGE: May you be inspired to

treasure this highly. Your mother was blessed to speak many words of comfort to the weary and to administer good deeds to those who were in need. Her interest in the things pertaining to God and godliness proved very inspiring to me. May God bless you with that same faith that so wonderfully possessed your mother. (see Resolutions of Respect, this issue)

Her Pastor,
(Elder) E. J. Lambert

ELDER RHODES' ARTICLE CONCLUDED

Dear humble, hungering and thirsting one, is he not a good shepherd indeed? Is he not that Friend that sticketh closer than a brother: to redeem his poor, helpless, dependent sheep, who are sinners poor and wretched. Yet he was such a Good Shepherd, and so full of love for his sheep, that he laid down his life for them, and saved them from their miserable state; and cleansed them as white as snow, and made them joint-heirs of heaven and immortal glory. He gave them a heart of flesh, taking away the hard and stony heart; and clothed them with his own perfect robe of righteousness. What a good shepherd he is! How can a poor sinner ever praise him enough for all his goodness and mercy toward them. No wonder David said, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O, my soul, and forget not all his benefits."

He is such a good shepherd that he declared concerning these sheep, "Other sheep I have which are not of this fold, them also I must bring." Will he bring them? He is the good shepherd — and he will bring them. They can't come of themselves, but he must bring them. What could be more assuring than this, "I MUST BRING THEM"! What a difference is this language from: Begging them to give God a chance to save them.

I saw a picture of a church house with these words, "Give God a chance

now." To me this is blasphemy. But the Good Shepherd said I MUST BRING THEM.

In Hebrews 13:20, Paul calls our Lord Jesus, the Great Shepherd of the sheep, and says that God brought him again from the dead. This evidence that he is not only the Good Shepherd, but he is the Great and Good Shepherd of the sheep who gave himself for them; and is brought from the dead and is alive forevermore; and is at the right hand of the Father making intercession for the saints according to the will of God. Then, dear brethren, he is the good shepherd; indeed he is. He secured their eternal welfare: He died for them, suffered for them, bled and groaned for them, was buried, and rose for their justification; and ascended into Heaven for them, having obtained eternal redemption for them. (Hebrews 9:12). He says in John 10:27-28, "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 . . ." In Luke 12:32, he said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

He is called many wonderful and gracious names: he is called the Shepherd and Bishop of the souls of his people — which, to me, makes sure that he is and always will be that Shepherd, that Priest, that Offering, that Sacrifice, that Daysman, that Lamb that taketh away all the sins of his people; that Prince, that King, yea not only that king, but that glorious King of Kings, and Lord of Lords. The prophet says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace." etc. (Isaiah 9:6).

This, dear child of God, is your good and great Shepherd; this is your Saviour; this is He that died for you; this is He that has done great things for you, whereof you are glad. He has loved

you with an everlasting love. This is He that has promised to keep you, and to present you faultless before the throne of God's glory. He is still your Shepherd, and he has promised never to leave nor forsake you — he has promised to be with you even unto the end of the world. In Matthew 25:32, he said, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So, he says he is the good Shepherd; he said he gave his life for the sheep — and he must have done that exactly, as the sheep were the only ones who were on the right hand: they were the only ones who inherited the kingdom prepared for them from the foundation of the world. They receive that kingdom — no one else does. They felt unworthy — they felt that they had never done anything good. The sheep felt this way; but the goats felt that they had done all these good things, and asked when they failed to do them. (see Matthew 25th chapter). But all their profession of good works failed to entitle them to that kingdom which is prepared for the sheep only; and the sheep have it as the result of what this good Shepherd has done for them.

Dear ones, let us praise him — he has done it all; and soon he will come again without sin unto salvation. May God bless you all.

Yours in hope,
(Elder) R. W. Rhodes

TITHING

Dutton, Ontario.

Dear Catherine and Charles,
(Mr. and Mrs. Charles S. Reynolds)

In answer to your question dated September 1st, on Tithing, I will consider

the Scripture found in Malachi 3:10.

Tithing was appointed of God under the law, to support the priests and Levites, who did not have any inheritance of their own, but dwelt among the various tribes. There were also tithes to be sent up to the temple at Jerusalem, where the Lord recorded His name. The tithes of corn and wine and oil and cattle, or their value in coin, were looked upon as a sign of homage and gratitude to God, who had given them this good land, a land flowing with milk and honey.

This people and its land were typical of the Lord's people and their possessions in the Gospel dispensation. Their High Priest was a type of Jesus Christ, as all the offerings were in various ways a type of His one offering. The land was given them by Joshua by lot, and it was the declared will of God that the land should not be sold forever, for, said the Lord, "The land is mine; for ye are strangers and sojourners with me." (Leviticus 25:23.) In the Gospel, that which Jesus (Joshua) gives us, "cannot be wasted nor mortgaged nor sold." He, today, brings His children from Egypt to the promised land, and this world is the house of bondage; and, as He leads us, He feeds us with bread from Heaven and water from the Rock (Jesus) that Moses (the Law) smote. He it is who gives us a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled that fadeth not away. They sowed earthly crops, we sow to the spirit. As we are led by the Spirit, we get an increase, for "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."

Malachi, who came about 397 B. C. is the last, but one, prophet of the old dispensation. He truthfully charges the Jews with shamefully robbing God in their tithes and offerings. Those under the law were a disobedient and gain-

saying people; they offered polluted bread upon His altar; they offered cattle that were blind, lame and sick. (Malachi 1:8-9) God was soon coming to judge that nation as chapter three shows, and when this terrible day of the Lord came, one born under the law, Jesus, had come, to whom the land belonged. He was born King of the Jews, and He it is who brought all the tithes into the storehouse. That land and its people existed in the purpose of God, to show forth in types and shadows things yet to come. The spreading fields, its mountains, hills and streams, all were typical. Its priests, blowing the silver trumpets, directing the people to the temple of God: a type of Jesus where all sacrifice acceptable to God must be offered. The lamb without blemish and the flocks and the herds, the corn, the wine and the oil, the milk and the honey, with innumerable things besides, are but imperfect shadows of better things to come. Jesus came to do GOD'S WILL. He brought all the tithes into the storehouse of the Gospel. Moses had prayed, "Establish thou the work of our hands upon us." (Psalm 90:17) Jesus established the law, for the law pointed to Christ. Jacob (not Rachel) made a coat of many colors for Joseph. God made a coat that fitted the back of Jesus only. None but Jesus could bring all the tithes into the storehouse. He is the seed of the woman that bruised the serpent's head. He is the Lamb, the firstling of the flock, a child born of a virgin; yet a Son given from Heaven, whose going forth had been of old from everlasting. In God's own way He made a coat that would fit only Jesus, for holy men of old were moved by the Holy Ghost and they testified of Jesus, His sufferings and the glory that should follow. Did Jacob feel but a worm? He testified of Jesus. Did David say "They parted my garments and cast lots upon my vesture?" It fitted Jesus. "My God, my God, why hast thou forsaken me?" "They pierced my hands and my feet." "Awake, O sword against my shepherd, and against the

man that is my fellow."

These, and many, many more Scriptures, fit Jesus; and the testimony from first to last, of those who were strangers and sojourners, would have sunk, like the ax that was borrowed, into the deep forever, had not Jesus come and brought all the tithes into the storehouse, — the Church of the living God, spoken of in the text as "mine house." (Read Ephesians 2:19-22) Thus Jesus fulfilled all that God commanded under the law, He has brought all the tithes into the storehouse and proved God to be true. He has proved that God did speak by Moses and all the prophets the things concerning himself. (Luke 24:27) Jesus said, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things NEW and OLD." This He said of God's true servants, whom He feeds that they may feed others. When Malachi spake, there was no New Testament, but when Jesus came there were those who spake often one to another. There have always been a few: there were of old, a few who searched diligently, "what or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow." (I Peter 1:11) "They that feared the Lord spake often one to another and a book of remembrance was written." The New Testament is truly a book of remembrance written by inspiration as surely as the Old Testament was, and Jesus owned them as His own when He came in that day, (the gospel day) when He made up His jewels. Many refer this portion to hereafter, but we feel that verse eighteen proves it was here, while He was treading the wine-press alone, that He perfected forever them that are sanctified.

The tithe, to be acceptable to God, must be a free-will offering. Jesus willingly gave himself. He said to His disciples, "Freely ye have received, freely

give." The fact that Abraham paid tithes unto Melchisedec, (Hebrews 7:1-2) and that Jacob, after he had seen the ladder from earth to heaven, (Genesis 28:12) promised that a tenth of all that God had given him should be given unto God, does not at all establish tithing of money in the gospel church, but it does bring before us the needs-be of giving of what God has given us spiritually. David said, "Accept, I beseech thee, the free-will offerings of my mouth, O Lord." (Psalm 119:108) Abraham paid tithes of the spoil taken in battle with the five great kings. As the flesh, which is ruled by the five senses, is brought into subjection to the new man of the heart, it becomes us to speak of these things to one another. None should live to themselves, we need one another; and the command is, bring your increase and tell it to the church. A candle is not set under a bushel but on a candlestick, "AND IT GIVETH LIGHT UNTO ALL THAT ARE IN THE HOUSE." "Let your light so shine before men (in the house) that they may see your good works, and glorify your Father which is in heaven."

The world will turn again and rend you, but those who love the truth will glorify God; and your testimony of the way the Lord has brought you and of what He has given you in the sight of Jesus, as the ladder from earth to heaven, will be food to them in the house. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven." In Genesis 7:11, He opened the windows of heaven to pour destruction upon men; but Jesus, the Lord of Hosts, who ascended into heaven with authority, opened the windows of heaven and poured out His Holy Spirit upon all flesh. (Joel 2:28) The blessing of God's Holy Spirit was essential for men to believe that Jesus is the Christ, for no man can say that Jesus is the Christ but by the Holy Ghost sent down from heaven; nor can any man preach the gospel but by the Holy Ghost. How true it was and is that there

was not room enough to receive such a blessing; for when, by the Spirit, one perceives that tribulations and afflictions are blessings, — that the flames and floods can only do just what our Heavenly Father pleases, we can say "My cup runneth over." The disciples in the upper room, tarrying until they were endued with power from on high, after the outpouring of this blessing, which filled the HOUSE, spake as they were moved by the Holy Ghost. They went forth boldly, fearing not what man could do unto them.

Thus, my dear friends, when by the Spirit one is able to present his or her body a living sacrifice, they are paying tithes of the spoil as Abraham did. Abraham, the father of the faithful, paid tithes to Jesus, for Jesus declares that Abraham saw my day and was glad. Melchisedec met him as he returned victor over the five kings, and fed him bread and wine, a type of the body and of the blood of Christ, which only those who are victors over themselves, (their five senses) through the Spirit's outpouring of God's love in their hearts, ought to partake. "'Tis his love his people raises over self to reign as kings, and as priests his solemn praises, each for a thank-offering brings.'" In I Chronicles 26:27, we read, "Out of the spoils won in battles did they dedicate to maintain the house of the Lord."

Here then, to our understanding, is the true place for tithes and what they really mean, of what the Lord has given us; for grace is the gift of God, and it becomes us to take of what we have received, to his house, where our real friends are, as Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee." To them (thy friends) it is food of the best kind, it stimulates and strengthens, it refreshes and encourages, it is like good news from a far country. The Church, in every age, has been a little flock, a chosen few. Many are called, but few are chosen. There were ten lepers healed, but only one returned, a tenth, to

give glory unto God. How favoured those are, who, by the Spirit, offer unto God the sacrifice of thanksgiving and declare His works with rejoicing. The Jews failed, they fell in the wilderness, under the condemnation of a broken law, through unbelief. Jesus and His disciples never commanded tithes of money, seldom was money mentioned, and Jesus put a thief to carry the bag. The disciples worried about money, but Jesus multiplied the bread, and sent Peter to cast in a hook, and the first fish that he pulled out had the money for their taxes, — teaching dependence upon divine Providence. The demand of worldly organizations today for tithes shows very clearly where they are looking and what they are after. The twice that Jesus referred to tithes were in reference to the Pharisee's boastful prayer, (Luke 18:12) and when He said "Woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." (Luke 11:42)

God grant that His people today shall trust in the Lord and leave all their cares in His hand. Let those who have a humble hope, desire an increase in the corn and wine and oil that comes from above; let them see the fellowship of those who in themselves have confessed themselves to be but as beasts before Him, that they may grow as calves in the stall. Let them go forward without the camp, bearing His reproach, offering themselves willingly, as Ruth did of old. These, and such of like precious faith, do pay that they have vowed, they pay the tithes unto the Lord and not to man. Has not the One who is King of Kings and Lord of Lords said, "I will give you the good of the land?" Trials of various sorts may come: are they not to keep us from settling on our lees? He has said "All things work together for good to them that love God, to them who are called according to His purpose." Let us arm ourselves with the same mind as Christ had, — be willing to suffer with Him and bring the tithe

of homage and gratitude into His house, "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

In writing the above, we do not intend to impress upon brethren that they are not under obligation to give of their earthly substance. If they have been blessed with spiritual increase, they will want to give of the natural, and will labour with their hands, if need be, to supply the needy among them. When they do so, they will not blow a trumpet to proclaim their kindness, they will do it as unto Him. Paul tells the Corinthian brethren in relieving afflicted saints, "Everyone of you lay by him in store, as God hath prospered him." He certainly did not tell them to tithe, which he would have done, if tithing were to be literally continued under the Gospel.

Written in love,
(Elder) George Rustin

Box 312,
Golden, Texas.

Dead Editors:

I received the Signs of the Times, and enjoyed reading it very much. I am almost eighteen years old, and was baptized about three years ago by Elder W. W. Taylor into the fellowship of Mt. Zion church.

Elder Taylor is our pastor, and I receive many wonderful and encouraging letters from him. I am enclosing one, and if it meets with your approval, I will appreciate it very much if you will publish it. I feel it will help many sinners as myself and encourage them in their fight. Remember me in your prayers. I remain,

An unworthy sister in hope,
Mary Hukill

1216 S. Brighton
Dallas, Texas
Oct. 20, 1953

Miss Mary Hukill
Golden, Texas

Dear Sister Mary,

Your comforting and encouraging let-

ter received and was very glad to hear from you and to learn of your welfare, both spiritual and temporal; was also glad to see you dear ones at church last Sunday; but was very sorry that your father was not feeling well, surely hope he is much improved by now.

My dear child, you spoke of the comfort that my letters have been to you. It is very encouraging to me to know that you have been comforted through my efforts to write, as I feel so unprofitable and so often cast down; but I do hope that neither of us forget where all goodness comes from. For we only do good as we are graced to do so by the God of Heaven. (James 1:17.)

If I am not deceived, I feel the responsibility of my officeship, as pastor of the little church which you are a member. I seem to think of it like the tender care of the shepherd; as the Elder of a church is a watchman to feed the church of God which He has purchased with his own blood. (Act 20:28.) But I want it clearly understood that if it be so that the tender care of the shepherd be manifested in the services which the servant of the Church renders, it is because the tender care of the chief shepherd, Christ Jesus, is working in the heart of the little servant.

The above scripture shows that God purchased the church with His own blood. Therefore, it is most surely the church of God that is under consideration.

Now I would like to draw your attention to Isaiah 40:10, 11: "Behold, the Lord God will come with strong hands, and his arms shall rule for him. He shall feed his flock like a shepherd, he shall gather the lambs in his arms and carry them in his bosom and shall gently lead those that are with young." We would also like to have Jeremiah 3:15 in the foundation of our subject. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Now we see the work of a pastor is to feed the church of God with know-

ledge and understanding; and the prophet, when prophesying of the coming of the Lord Jesus, said that he shall feed his flock like a shepherd. Yes, the flock which he purchased with His own blood.

We have a great subject before us. One that is too great for me to go into the depths of and make an exposition to the children of God; but it is not too great for the shepherd, the Lord Jesus. Behold the shepherd's tender care! "And he is made unto us wisdom, righteous, redemption and sanctification." (I Cor. 1:30).

So now, as we feel the responsibility of our office, may we also feel the necessity of the grace of God to qualify us to fulfill the duties of it.

If one be called to watch over the flock for the purpose of feeding them he must also be graced with the love of Christ in his heart, and thereby be given the desire to walk as He walked, so as Christ may shine in his very life. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven. (Matt. 5:16.) Yes, he must be graced to feed them with knowledge and understanding, having Christ implanted in his very soul and be given to speak of him with knowledge and understanding, so as to comfort and edify the flock.

To be concluded

PLEASE NOTE

We are always glad to publish Obituaries, but we find it necessary to request that they be made as brief as possible — yet giving all necessary particulars.

If you use typewriter, please double space the lines in articles for publication. This will often save us considerable time and work.

Editors

MEETING AT SLATE HILL

The yearly meeting of the Old School Baptist Church of Slate Hill, Orange County, New York, will be held the first Saturday in June. This is June 5th. The meeting will begin at 10:30 A. M., DST.

Members and friends are invited to attend at this historic meeting house.

William D. Chapman, Clerk

EDITORIALS

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EDITORIAL

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts — 20:28)

This admonition is similar to the one with which Paul charged Timothy, when he said, "I charge thee therefore 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, exort with all long suffering and doctrine." (2 Timothy 4:1)

The apostle admonished the elders, whom he had called from Ephesus, to meet with him at Miletus, as it was his mind to bypass the church at Ephesus so as to be at Jerusalem the day of Pen-

tecost. When they were assembled, he called upon them as witnesses of his conduct from the first day that he came into Asia at all seasons, and that he had kept back nothing that was profitable unto them. "Wherefore," he said, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

To these elders, with whom he was assembled, he said, "Take heed unto yourselves." Paul knew if they continued in the doctrine, order and ordinances of the church, as established at Ephesus, that the same tears and temptations which had befallen him would befall them if they continued to serve the Lord. I am satisfied that there are many today who are as the Romans were, to whom Paul wrote, and said, "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is necessary, therefore, that those who have been made overseers of the flock take heed to themselves, first.

While I was in school I learned to add, subtract, multiply and divide. When these fundamental principles of mathematics were acquired, then I could work out examples and get the right answer. So, if we understand that the Almighty God, the ruler of the Universe, is omnipotent, omnipresent, omniscient and a Sovereign over all, then the overseer can do as he is supposed to do; rightly instruct them that are under him. Long before I began to speak in public, I was much wiser in my own opinion than I am now. When I was asked about this or that Scripture, I would offer some kind of an explanation without taking heed to myself. As the years come and go, I find it much more serious, and wonder if I darken counsel with words without knowledge. May all the ministers of the gospel take heed to the

gift that is within them. May we take heed to ourselves when out of the pulpit, as well as when in the pulpit, doing all for the comfort and edifying of the flock: all the flock — rich and poor, high and low-over, which the Holy Ghost has made us overseers. May the doctrine we proclaim be according to the teaching of God's word, that our enemies may have nothing to gainsay. Paul said, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." I have felt to question the motive of some, whether their desire was for the work or for their own personal profit, and therefore, feed themselves and not the sheep. The desire of the pastor should be the prosperity and edification of the flock.

"How beauteous are their feet,
Who stand on Zion's hill!
Who bring salvation on their tongues,
And words of peace reveal!"

In my early ministry, I remember using as a text the 13th and 14th verses of the 14th chapter of ST. LUKE, "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just." The next week after I spoke from this scripture, a deacon in the church gave a supper, but didn't invite any that was in the position to recompence him, or reciprocate in any way, just the poor of the flock. This deacon was wealthy and could have had those of culture and high finance. I fear that all of us are a little neglectful at times of those who are not as fortunate as others. Jesus said, "For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." I've heard some complaints of pastors not visiting those of the flock who were not blessed with the things of this life, as many others are; but they were rich in faith. Pastors should not prefer one above another in the line of duty. I know that they have their preference and perhaps the right to choose those

with whom they prefer to associate in a social way, but when it comes to the service to be rendered to the flock of God, there should be no preference. The shepherd should look after the weak of the flock as well as the strong; the lean as well as the fat.

The shepherd is not only to take heed to all the flock, but to feed the church of God which He hath purchased with His own blood. The church is composed of the same flock over which the Holy Ghost hath made them overseers. The food or bread with which the sheep of God's pasture are to be fed, is not made of edible grain such as corn and wheat. This, of course, is necessary to sustain the physical body, but the church of God has learned that they live not by this kind of bread only, "But by every word that proceedeth out of the mouth of God doth man live." The bread, called manna, with which the Lord fed the children of Israel in the wilderness came from above. So, Jesus is the incarnate word of which the spiritual family of God by faith eat, and are satisfied. The overseers of the flock are commanded by one of authority to feed, not themselves, as the shepherds did in the days of Ezekiel, but the church of God. "I will feed my flock, and I will cause them to lie down, saith the Lord God." By the gift that hath been given to men, called bishops, overseers and elders to expound the word of God in such a way that it will become food, comfort and strength to the household of faith. This will strengthen the weak hands, and confirm the feeble knees. Not the hand by which we take hold of visible things, but the hand of faith, by which we lay hold of invisible and eternal things. Not something that we feel that would be pleasing to the flesh, but with the pure and unmitigated truth, which will feed and build up the church in her most holy faith.

The overseer or shepherds are not to rule the flock by force, but by ever instructing them in doctrine and order, and always looking for false teachers

who seek to destroy the unity of the flock, and feed themselves instead of the church. I am persuaded that there is nothing that does the true minister more good, than to see the sheep eating of that food which the Lord hath prepared, and enabling them to dispense and to impart to them that which has been infused and revealed to their soul. Some times I think one of the best evidences I have of my call to the work, is when I see them feasting and rejoicing in the proclamation of the gospel. It is hard to feed a sheep that is full, and has plenty of green grass around it all the time upon which it may nibble. Sometimes I fear that the hungry are not always careful enough about their food, and take in something that afterwards they find they can't digest. Therefore, the minister should make sure the food he hands out to the flock, is specially prepared and seasoned with the grace of God.

The salvation of the church has been procured by the blood of Christ. And this blood cleanseth from all sin, past, present and future. Peter said, "For as ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." To redeem is to procure the liberty of a captive. Death and the grave held us as lawful captives, and the blood of bulls and goats could not redeem or take away sin. Therefore, the righteousness of God required that a lamb without blemish and without spot make the sacrificial offering. Such things as silver and gold could not redeem, because they are corruptible and must perish. The blood of Christ was not contaminated because His conception was not of man,

but of the Holy Ghost. Therefore, He could make an offering acceptable to God. If silver and gold, the most valuable medium of exchange, could have redeemed from sin, death and the grave, then God would not have sent His Son into the world to shed His blood. If then, the church is bought with a price, and that price is the blood of Christ, may we ask what is the church? Is the church the whole of all the orders of the earth which are denominated churches, or is it all those for whom this blood was shed? I am persuaded that many of those composing the church are not members of any denomination, but are members of the church which has been redeemed with the blood of Christ. These buildings in which we meet to worship, are not churches, but meeting places where we are permitted by the laws of the land, to worship under our own vine and fig tree. Wisdom hath builded her house, and every piece of material composing it, is placed in it by the great architect. The church is a congregation of believers called out of the kingdom of the world, into the kingdom of Christ. Paul said to the church at Corinth, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"; and then the apostle pronounced upon these saints a wonderful benediction, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." All the elect of God, of every nation from the beginning to the end of time, will be called because they are sanctified in Christ. How good it is for the church to assemble at its meeting place in peace and tranquility. May we hear again the proclamation of the angel, "Glory to God in the highest, and on earth peace, good will toward men."

H. O. Nash

Dear Brother Spangler:

I have my January Signs. I am always glad to get each issue for each is like a sermon from a far country. I am all alone in my home with no one to talk to, so I have lots of time to meditate on the things of the present day.

I want to tell you what I believe by quoting from the eighth chapter of Romans:

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

But if we hope for what we seen not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are 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 firstborn 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?"

This is some of my belief. I am a sinner, and I hope some day to see my Saviour — Bless his dear name. It is mail time, so I will say farewell.

Mrs. Jennie Clifford

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"Ask almost any man, "Whether he

hopes to be saved eternally?" He will answer in the affirmative. But inquire again, "On what foundation he rests his hope?" Here too many are sadly divided. The Pelegian hopes to get to heaven by a moral life, and a good use of his natural powers. The Armenian, by a jumble of grace and free-will: human works, and the merits of Christ. The Deist, by an interested observance of the social virtues.

"Thus merit-mongers, of every denomination, agree in making anything the basis of their hope, rather than that foundation which God's own hand hath laid in Zion. But what saith scripture? It avers, again and again, that Jesus alone is our hope: to the exclusion of all others, and to the utter annihilation of human deservings. Beware, therefore, of resting your dependence partly on Christ, and partly on some other basis. As surely as you bottom your reliance partly on the rock, and partly on the sand; so certainly — unless God gives you repentance to the acknowledging of the truth — will your supposed house of defence fall and bury you in its ruins, no less that if you had raised it on the sand alone." TOPLADY'S "WORKS"

VOICES OF THE PAST
"He being dead yet speaketh"

**KEYS OF THE KINGDOM OF
HEAVEN**

(Matthew 16:19)

As we are not informed of the number of keys, we will not attempt to speculate on that question; but let it suffice that our Lord has spoken of them in the plural number, and to our mind the figure seems to imply all the gifts of the Spirit which Jesus gave to Peter, and to all his inspired apostles, to qualify them to lock or unlock authoritatively, to the saints in all ages, the things of the kingdom which, at the time these words were spoken, was soon to be set up in gospel order; all the laws, ordinances, doctrine, rules and regula-

tions that should be binding on the churches and the saints throughout all time.

We are aware that on this, as on many other figures which are used by our Lord, many good brethren have honestly differed in their understanding of its precise application. While we feel bound to respect the judgment of brethren, we do not feel at liberty to withhold our own views, especially when called for; but we give our views, with our reasons for entertaining them, with due deference to the superior judgment of others, and sincerely desire that the Spirit may so open the scriptures to us all, that we may be of one mind, and all be led by the one Spirit into all the truth.

The promise made in our text to Peter, related to the future qualifications he should receive of the Lord for the apostleship. Neither Peter nor any of the apostles had yet received the keys which are spoken of, nor could they ever receive them only from Christ, their Lord and Master. No earthly thrones or governments could qualify them for the important positions which they were to occupy in the kingdom which was about to be set up; and even after the resurrection of Christ, he and they were still to tarry in Jerusalem, until these keys of the kingdom should be given them, whereby they should be endued with power (authority) from on high, whereby they should, in the regeneration, or resurrection life of the kingdom, sit upon twelve thrones, judging the twelve tribes of Israel. It is true, that although the other disciples were present, and Jesus asked them, saying, Whom do men say that I the Son of Man am? and Peter answered, and said, Thou art the Christ, (Anointed,) the Son of the living God, Jesus replied to him personally, saying, "I say also unto thee, that thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom," &c. But still we find that

all the other eleven, in this regeneration, did also and still do sit upon thrones of judgment, having the same power to bind and loose all that is bound by the laws of Christ, and release the saints from all that the laws of Christ do not require of them: and from their decisions in judgment, officially given in the Acts of the Apostles, and in their several epistles, there is no appeal. All that they have expressed in judgment is bound in both heaven and earth, and can never be revoked or rescinded. And in them do we find fulfilled the prophecy, "Behold, a King shall reign in righteousness, and princes shall rule in judgment," &c.—Isa. xxxii. 1.

Let us notice as we pass, that even the enthroned apostles were not to reign in legislation, or to make any laws for the church of God; but they were to sit on thrones of judgment, to judge and decide conclusively, finally, authoritatively and irrevocably of the ordinances, doctrine, faith, practice, and everything required by the laws of the great King of saints, and by their decisions in judgment bind all that Christ enjoins, and loose the saints from all the laws, usages, rites, ceremonies and traditions from which Christ has made his people free. All, therefore, which Christ by his laws, as adjudged and expounded by his apostles, has not bound upon the saints, he has virtually forbidden; and we are commanded to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

Brethren, bear with us, if we call your special attention to this admonition. Does it not become us, as churches and as individual christians, to examine carefully and diligently, and see if we are holding anything as religiously binding on us that Christ our King has not by his laws, as interpreted to us by his apostles, enjoined; or neglecting anything which he has by the same inspiration enjoined? Is it not to be feared that some of our churches or brethren have from expedience, convenience, or con-

formity to the rules, creeds or usages of others, adopted, accepted, sanctioned, or at least tolerated, rules or traditions which have not been made binding by the recorded decisions of the apostles of Christ? Is it right for us to be wise above what is written, or, in other words, to be governed by our own judgment, instead of the judgments and decisions rendered in the New Testament by enthroned apostles of our Lord Jesus Christ? Let us beware how we attempt to amend or improve upon his laws, lest we, like the ancient Pharisees, subject ourselves to the charge of making void his laws by our traditions. Why were his laws given to us, and apostles clothed with authority to expound them to us, if we, after all, are to judge for ourselves, without regard to what they have written? The first Baptist Church which was established at Jerusalem on the day of pentecost, continued steadfastly in the apostles' doctrine and fellowship; and we, without regard to any departure of the professed church throughout the intervening ages from that to the present time, are to regard that as the model gospel church, and steadfastly abide in the same doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. 42.

But to return to the promise made to Peter. "And I will give unto thee the keys of the kingdom of heaven," &c. This investment of the apostolic gift fully recognizes Christ as the "blessed and only Potentate," the reigning King, who alone has either the right or the power to give gifts unto men; for he has led captivity captive, ascended up on high, and received for and given to his church all the gifts requisite for her perfection, edification, and final triumph. He gave some apostles; but he has appointed none to succeed them in the apostolic office. So long as the Son of Man in his Mediatorial office shall fill the throne of his glory as the King of saints, his princes, the apostles, shall rule in judgment; and although they are not with us in the flesh, yet they are with us in

the spirit, and their judgments and decisions and all the laws of the kingdom are just as accessible to the saints now as though they were still with us in the flesh. Our blessed Lord is not with us in the flesh, for he has ascended up where he was before he came in the flesh; but he says, "It is the Spirit that quickeneth: the flesh profiteth nothing." A long succession of popes, who claim to be successors of Peter, and to hold the keys of the kingdom, are but impostors; they hold only the keys of Mystery, Babylon the Great. They are strangers to, and utterly ignorant of, the kingdom of heaven.

If we are correct in understanding the keys of the kingdom of heaven to be the apostolic gifts of infallible inspiration and apostolic authority to set all things in order in the church of God, then not only Peter, but all the other apostles were also, and equally endued with that power from above. The end or design of their investment of authority was that what they officially bound on earth, when speaking and writing as they were inspired by the Holy Ghost, in all cases were the decisions of God himself; God spake by them to the gospel church, as he had at sundry times and in divers manners spoken to the patriarchs of the former dispensation by the prophets. And although Peter was the first, after the induement of power on the day of Pentecost, to proclaim the gospel with power, and with the Holy Ghost which was poured upon him and them at that time, yet we are told that Peter, with the eleven, lifted up his voice, and addressed the multitude on whom the Spirit was poured out; and the doctrine advanced, and the order and ordinances proclaimed by him, were and are called the apostles' doctrine, which was gladly heard and received by, and steadfastly continued in by, those who were pricked in their hearts. And Peter was the first to open the gates of the New Jerusalem to the Gentiles, when he preached Christ at the house of Cornelius; but this did not imply that he only had the

keys of the kingdom, for all the other apostles of Christ were baptized with the same Spirit, spake with the same other tongues, performed the same miracles, and were indued with the same infallible inspiration of the Holy Ghost, and occupied their several thrones of judgment with him.

The fitness of this figure is worthy of especial consideration; as keys are used to unlock things which are hidden, shut up and inaccessible, until unlocked and made manifest.

One of the apostles, who, although as one born out of due time, was not a whit behind the chiefest of them, and who was more prominent as an apostle to the Gentiles, and who labored more abundantly than they all, says, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God: even the mystery which hath been hid (or locked up) from ages and from generations, but now is made manifest (or unlocked) to his saints; to whom God would make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you the hope of glory."—Col. i. 25-27. The only keys that can unlock the mysteries of the kingdom of heaven, and reveal to us poor Gentile sinners the wonderful mystery of salvation through our Lord Jesus Christ, is the inspiration of the Holy Ghost, by which the inspired apostles declared among the Gentiles the unsearchable riches of Jesus Christ.

Not only by these keys, or gifts of the Holy Ghost, is the way of life and salvation unlocked and opened to the understanding of those who are born of God, but the precepts and ordinances of the kingdom, by which the gates of Zion are opened for their entrance.

The voice of God in prophecy has foretold of the day when the song of salvation shall be sung in the land of Judah, and the command be heard and obeyed by the apostles, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isaiah xx

vi. 1, 2. And under the gospel day and dispensation the exalted Savior, from his high, imperial throne in Zion, has proclaimed, "I, Jesus, have sent mine angel (or Spirit) to testify these things in the churches. I am the root and the offspring of David, and the bright and morning star." "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. The gates which were once locked and barred against us, and the way of the tree of life which was kept by cherubim and a flaming sword, are now unlocked and thrown open for the nation which keepeth the truth, and these gates shall never be shut by day; for there shall be no night there. And the nations of them which are saved shall walk in the light of this city, whose appointed and supplied walls are salvation, and whose gates are praise, shall never be closed or locked, so as to hinder the entrance of the redeemed whom God has blessed, and who, by virtue of his blessing, do his commandments. By the keys of the kingdom the way into the holy place is opened, and life and immortality are brought to light through the gospel.

But in the immediate sense of our text, the keys seem more especially to set forth the power of immediate inspiration of the Holy Ghost given to the apostles, to bind and to loose, to lock and to unlock those things which should be enjoined upon the kingdom of heaven, as being irrevocably established as the order and doctrine of the church of God; and to unlock, unfetter, and forever liberate the saints from every yoke of bondage, and from the observance of everything in doctrine or practice that Christ has not commanded. The Spirit of truth, which the world cannot receive, is the blessed Comforter which Jesus promised to send in his name, who should bring all things to the remembrance of the apostles, whatsoever he

had commanded them; and they were commanded, as apostles, to teach all nations, baptizing them in the name (not names) of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them; that is, all things which Christ had commanded the apostles, they were commanded to teach the baptized nations to observe. Nothing more, nothing less. And lest they might forget or neglect anything that he has commanded them, he promised to send the Spirit of truth, that should bring everything that he had commanded to their remembrance; and to crown the whole with infallibility, he added, And lo, I am with you always, even to the end of the world. Therefore, all that they have bound on earth is bound in heaven, and all that they have loosed on earth is loosed in heaven. Woe to him who shall add to, diminish from, alter, change or pervert what God our Savior has said by the mouth of his holy apostles.

(Editorial by Elder Gilbert Beebe,
October 1, 1878)

We were glad when we read the above, for we found that Elder Beebe expressed what we have been contending for concerning the Keys of the Kingdom of Heaven.

— J. D. W.

OBITUARIES

MRS. BULAH STRUBE

With a sad heart I shall endeavor to fill the request to write the obituary of Sister Bulah Strube, who was born June 28, 1878, in Ouachita County, Arkansas; the daughter of Mr. and Mrs. W. F. Kennedy. She was married to Mr. O. E. Burke December 12, 1896, and to this union one son was born, who died in infancy.

Sister Strube received a hope in Christ in the year 1898, and was baptized by Elder J. H. Danel, near Honey Grove, Texas. She moved to Dallas, Texas, in 1908, and her husband having died, she married Mr. H. A. Strube June 13, 1934, and made her home on Melbe Street until her death November 3,

1953, in a Dallas hospital. She was over seventy-five years of age.

Sister Strube was a beloved sister in Christ; she was sound and well established in the doctrine of God our Saviour, and was faithful to see after the needs of the church and those who were in need. She was a wonderful singer, and is greatly missed by all at Saints Rest Church. She was not well for the last few years, but remained strong in the faith; and when she was able to go, the writer would go by for her and carry her to church, which she did enjoy so much. Her seat is now empty and her sweet treble voice will be heard no more in our little band, which makes us very sad; but may we be given to submit humbly to the will of the Heavenly Master, and to realize that she is better off than we. Her spirit has returned to God who gave it, and her body lies sleeping in hope of the glorious resurrection; at which time we all hope to be gathered around the throne of God to part no more.

Surviving are her husband, Mr. H. A. Strube; one step-son, Herman Strube and one step-daughter, Mrs. Eva Quarrel, both of Dallas. Also two sisters, Mrs. J. L. Allison, Stamps, Arkansas, and Mrs. W. E. Perkins, Texarcana, Arkansas; and a number of other relatives and friends.

Funeral service was conducted by the writer at Stamps, Arkansas; after which the body was laid to rest in the Shilo Cemetery by the side of her father, to await the coming of her Lord and Master, and to be with him where all will be peace and joy.

Her unworthy pastor,
(Elder) W. W. Taylor

W. T. HICKS

W. T. Hicks was born February 3, 1792, and departed this life November 15, 1953; making his stay on earth nearly eighty-two years. He was married to Nettie Jane Luther in 1892, and to this union were born eight children: Mrs. Betty Taylor, Mrs. Fred Wray, Jack Hicks, Mrs. Guy Vincents, Mrs. Jess Goodwin, Cay Hicks, Mrs. Lubie Breedlove and Arthur T. Hicks. His first wife preceeded him in death (1915), and he was then married to Nancy Ann Mathis, who survives.

Brother Hicks united with the Primitive Baptist Church at South Mount Zion, in South Graves County, Kentucky, in 1914, and lived a faithful member until death. He was a true believer in the doctrine of salvation by grace and grace alone. He raised a noble family, and lived to see them all married and have homes of their own. Brother Hicks was well known among the people of his county, and was held in the highest esteem by all the Old

Baptist for his being sound and unwavering in what he believed. I knew Brother Hicks for several years, and I loved him, and loved to be with him and talk with him on the doctrine of God our Saviour. He will be greatly missed by all who knew him.

The funeral was conducted from South Mount Zion church at his request (which was the only funeral ever held there) by Elders R. L. Harrison, who offered prayer; Elder E. C. Lowery, who read the obituary and part of the eighth chapter of Romans and made appropriate remarks; and the writer spoke, using for a thought: He became us, that we might become him. There was a large congregation present. Burial was in Dodson Cemetery by the side of his first wife, to await the call from on high.

May God comfort and reconcile his wife and children, and save them, is the prayer of one who loved Brother Hicks and his family.

(Elder) O. W. Perkins

A. J. (JOBE) CHILCUTTE

A. J. (Jobe) Chilcutte was born January 22, 1877, and departed this life February 21, 1954; making his stay on earth a little more than seventy-seven years.

He was married to Ester Chilcutte, who preceeded him in death thirty-two years; to this union were born twelve children: John (deceased), May, Ruth, Cora, Woodard, Bessie, Andrew, Verner, Porter, Fred, Myrtle and Finis. He was married to Mrs. Ollie Oliver, December 8, 1934, who survives; also one brother Bob and two sisters, Mrs. Hilda Mabre and Mrs. Gertrude Sturdevent; and forty-two grandchildren and forty-two great grandchildren.

Brother Chilcutte will be greatly missed in his neighborhood. He was known all over West Kentucky and Tennessee among the Old Baptists, and was greatly loved by the brethren. He was always on hand for the meetings when possible, and I loved to be with him. He was a lovely man, and Oh, so sound in the doctrine, if I am a judge. He enjoyed talking of the things that he hoped for when this life was over. Last fall, when the Soldier Creek Association was held in Mayfield, Kentucky, he came home with me; and while I was busy with my evening chores he came out to the barn where I was and asked me to preach his funeral when he should go. So, when he passed away in February, his daughter came after me, and I tried in my weak way to comfort his wife and children and friends, using John 6:37-39. Then he was laid to rest on a Pleasant Hill overlooking the Tennessee River in Henry County, Tennessee, there to sleep until Jesus comes the second time without sin

unto salvation, to gather his children home to be with him, and to be like him in his image, to praise him forever.

May the mercy and blessings of God be upon and with all those who mourn, is the prayer of one who loved Brother Chilcutte.

(Elder) O. W. Perkins

DEACON W. M. PILGREEN

On motion and unanimous vote, Union Primitive Baptist Church of Christ adopted a resolution of respect for Brother Bill Pilgreen, Marion, Louisiana, who died March 11, 1954. Brother Pilgreen was born February 7, 1885, and was married to Miss Ada Booth, January 31, 1909. He was reared in the vicinity where he resided.

Brother Pilgreen united with the church in September, 1935, after showing much interest before that time. He was much devoted to the church and its welfare; and was firm and unwavering, yet very kind, in the affairs of the church, and the doctrine and order of the Lord's house. He was loved and held in high esteem by all brethren and friends who knew him, for they observed his sincerity and devotion in the things which make for peace, order and sound doctrine.

Dear brethren, we will greatly miss him in these things; and were it not that we feel that our loss is his eternal gain, then I am sure it would be much harder to give him up. But the abundant evidence that he left us causes us to feel that he is far better off than we; for he is beyond the trials, sorrows and heart aches of this stormy life. We are admonished not to sorrow as those who have no hope, but to look forward to that glorious day when the Lord shall come in the clouds of heaven with power and great glory, to call the saints from their sleeping dust and set them on his right hand in his eternal kingdom, there to praise the Lord forever.

Brother Pilgreen is survived by his wife; two sons: G. W. Pilgreen, Fairbanks, Louisiana, and Marvis, Ruston, Louisiana; five daughters: Mrs. Bertie Henry, Mrs. Gertie Shadic, Mrs. Ida McKinnie, and Mrs. Marie McKinnie, Marion, Louisiana, and Mrs. Peggis Feazel, Farmerville, Louisiana. He is survived also by four sisters: Mrs. Donie Roberson, Monroe, La., Mrs. Mary Tucker, Farmerville, La., Mrs. Annie Love, Marion, La., and Mrs. Susie Henderson, Lillie, La. There are also sixteen grand-children, and a host of other relatives.

I would say to his lonely companion, may the Lord sweetly and graciously verify his promise, that he would be a husband to the widow; and to the children, where he says,

that he would be a father to the fatherless. May the Lord bless, comfort and sustain each of you, and give you great peace which none but he can give. You will miss him but God is able to lead and direct you that you be reconciled to his holy will.

Funeral services were conducted in the Liberty Baptist Church in the presence of a very large congregation, by the writer and Elder J. L. Smith. He was then laid to rest in Liberty Cemetery.

Yours in hope,
(Elder) R. W. Rhodes

RESOLUTION OF RESPECT

WHEREAS, Almighty God, in His infinite wisdom, has taken from Good Hope Primitive Baptist Church of Christ, one of its highly esteemed members, Sister Rachel Elledge; and

WHEREAS, She was blessed to be a faithful member of the church for fifty years, rendering a spiritual service as God graced her. Now, therefore, be it

RESOLVED, That we express thanks to God for having blessed us with the gift of grace manifested in her walk and conversation; and, be it further

RESOLVED, That we express our deep felt sense of loss in her passing, and pray that God reconcile us to his will; and, be it further

RESOLVED, That we include this brief obituary in this resolution: Sister Rachel Rhoades Elledge was born February 19, 1886, and became a member of the church in 1904. She was married to H. F. Elledge, of Scroggins, Texas, October 18, 1906. She died at her home there December 29, 1953; and is survived by her husband and two sons, George W. and Cleburne H., Scroggins, Texas; and also by four grand-children, and numerous other relatives and friends. The funeral was conducted by her pastor, Elder E. J. Lambert, at Good Hope Church, and her body was laid in Good Hope Cemetery, awaiting the resurrection; and, be it further

RESOLVED, That a copy of this be given her husband; a copy filed with Good Hope Church records; and a copy be mailed to the *Signs of the Times* for publication.

The above read and adopted by Good Hope Church, Scroggins, Texas, while in regular conference, Saturday, January 23, 1954.

Elder E. J. Lambert, Moderator
Gertrude Rhoades, Asst. Clerk.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., JULY, 1954

No. 7

THE CHURCH REDEEMED

Jesus left his Father's throne
And he came to earth alone,
Where he walked with men on this terrestrial
ball;

It was then he shed his blood:
Washed her in the crimson flood;
It was then he tasted the wormwood and gall.

Jesus is her righteousness,
All her peace and all her rest:
May all her prayers and her songs be to
him.

How he loved his chosen race —
Bought for them a holy place;
And took upon himself all her guilt and sin.

Blessed day: he bade me look —
All my sins I hope he took
When he bled and when he died upon the
tree.

There he drew me to his side,
Washed me, cleansed and justified;
And there redeemed a poor, lost sinner like
me.

When he comes to earth again,
To take his bride home to reign:
All her sorrows and her toils will she lay
down;

Take her with him far above,
Where's no sorrow — all is love:
There she'll wear her crown, her lovely golden
crown.

Warden Lewis
Lowland, N. C.

Marysville, Calif.

Dear Editors:

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe." (John 4:48.)

Just before opening my Bible and reading the above Scripture, I had been wishing for some signs of guidance, something like a dream or a special revelation to solve a problem. I did not know I was going to read the above

verse until I came to it, then I felt condemned for my unbelief. I started asking myself some questions. Does the sun not come up each day, just as the Lord fixed it? Does not the spring follow winter and then summer, as always? When I go into my garden, do I not see the little plants springing up from seed which have been kept alive during the dormant months by that Almighty Hand that made this great universe? Do I not see the insects come to life, despite what man may have done the year before to destroy those that are pests to him? Yes, everything is in its place and after its own kind, just as He fixed it in the Creation. Are these not signs enough to know that there is a great all-wise being who governs and controls everything from the sun to the little insect? Yes, I know there is a God. I do not need any special wonder to teach me that.

But, the next question is, am I his or am I not? Has he taught me to hate the things I once loved? Has He taught me to beg Him for mercy because He has shown me what a great sinner I am? I can answer, I hope so. Has He taught me that I cannot have my way, that "it is not in man that walketh to direct his steps." Verily, yes, many times. It is a lesson I must learn over and over again. Am I kept by the power of God? If not, then I am not kept at all, for I cannot keep myself, not for one hour. Has He ever comforted me? Oh, so many times! When I lost my mother, a sweet calmness came over me just before the funeral that I didn't know could be possible at such a time, but nothing is impossible with our God. Has He taught me that "all things work together for good to them that love God"? Yes, it had to

come from Him or I couldn't have believed it. Even yet, my daily walk and talk do not prove that I believe it at all times. It is only when I can look away from myself and to Him that I know it is true. But when I can, Oh, what a sweet rest and comfort to my soul it brings! Then for a fleeting moment, I can say with Job, "I know that my Redeemer liveth."

Dear ones, if I have not given God all the honor and praise, this is all vain and just like the writer. I have never done one good thing in my life, and if indeed I am one of His chosen ones, I am a miracle of grace.

In hope,
Mrs. T. R. Jefferson

Huntington, W. Va.
November 3, 1953

Mrs. Mary Claggett — Mrs. Louise Ball,
Washington, D. C.

Dear Sisters in Christ:

Your letter of September 30th has not been answered on paper, but has been many times in our minds and prayers. Unworthy as we are, we do not forget them that are of like kindred faith, and who have a good hope in our Lord. We are way past many of our brethren in years, and we have only one beacon light which burns ahead of us showing the way — Jesus. Not only does he show the way, but he leads us in the path of righteousness for his name's sake.

How pleasant it is when we look back over our experience and recall the many times we rebelled against Him, and He would answer: I went through all your trials before you; even down in death I made a way for you; now I will never leave you or forsake you, for I paid the price and redeemed you. You are mine — I have saved you by my grace.

How many times we have prayed him to take away our troubles, that we might sail the seas with ease. And Jesus would say, "My grace is sufficient for thee." We stop and think: Did he say that his grace is sufficient for me?

Then we are made humble at his feet — made willing in the day of his power. O happy thought! What more can I ask; what more do I need! As the heavens are parted, and we catch a view of him in his perfection, high and lifted up, and his train fills the temple, there is no more room, for the temple is filled. All the called of God are there, and not one is left out.

While I am writing this, I hear a noise at the door; as the mail man pushes the Signs for November, 1953, through the door, and I declare a recess of one hour. I scan its pages, and my heart overflows. I read an article by Elder Arnold H. Bellows, whom it was my pleasure to help ordain some years ago. He is led deep into the scriptures, and I am thankful for his gift. Then the experience of Elder W. R. Utley. I have never met him to my knowledge, but I feel he is my brother and I would like to shake his hand.

Then comes a request of Martha Herndon Bond, widow of Elder Wesley Bond, of Island City, Oregon, to publish an old letter to Little Flock Church by Elder Dudley. This seemed near to me, for I have heard the brethren speak of Elder Dudley. He and Elder Bond were both ordained at the same time at Little Flock Church, Anderson County, Kentucky. Sister Bond was at my appointment in September, this year, being on a visit from Oregon. It all brought back memories to me. Then the letter from Hubert T. Faulk; he wrote on a subject that I have talked on many times. He is a stranger in the flesh, but I read his lines with much enjoyment. Then Elder Schenck's article concluded. We are about the same age, and have corresponded with each other.

I felt the same as Elder C. U. Landers in commenting on the Signs. Then I began an article called the "Power of God"; I read the first paragraph and thought that some things sounded familiar — I turned the page and, to my surprise, saw my own name. It was an article I had written some years ago.

Then followed the letters of Deacon H. L. Rogers and his niece Kathryn; both were at our meeting at Lost Creek church last Sunday, November 1st.

Both Editorials were good reading: sound doctrine that cannot be denied. Then, in "The Voices of the Past," an editorial by Elder H. H. Lefferts, published in October, 1915. I had read this article nearly forty years ago, but I had forgotten about it. (Like Jude would say, I will put you in remembrance of these things) It seemed that he was talking to me as we used to talk about the mysteries of God. "He being dead yet speaketh."

This letter is long, but I send it on to you; do as you wish with it. We are well as common, and hope you are much improved by this time. May God bless you both. Sister Weaver joins me in love to you and all the dear ones in your place.

A poor sinner with a hope in Him.

(Elder) George L. Weaver

Granite City, Illinois

Dear Brother Wood,

Inasmuch as I have been requested from time to time to explain what I feel the Bible teaches pertaining to the observing of the sabbath day, and why we as a people give all praise, honor and glory to the Lord God through His Son Jesus Christ, acknowledging salvation to be eternal and that only of the Lord; yet, why we are not observing the sabbath day literally as laid down in the Bible: (Exodus 20:8) "Remember the sabbath day, to keep it holy."

Feeling that we who profess to be believers in the finished work of Christ, should, as near as possible in a Church capacity, follow the teachings as laid down in the Scriptures of God's eternal truth, as recorded in the Bible. Therefore, we should have a, "Thus sayeth the Lord," for our reasons for not literally observing the sabbath day.

In turning to the Bible: (Mark 16:1-2) "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had brought

sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." From this we readily see that it was the FIRST DAY OF THE WEEK that Christ's resurrection took place. Equally, we notice that the early church set up by Christ, was given to meet after His resurrection, but they ceased to observe the literal sabbath. They met on the first day of the week with joy and thanksgiving, and that in public worship of Christ as their Saviour. We have no record where they called it the Sabbath, but referred to it as the Lord's Day.

We are given to read for our comfort and enjoyment in Mark 2:27-28, "And he said unto them, the sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." From this we clearly see that we are not to worship the sabbath as many over the world do, or appear to do. To idolize one day above another is contrary to what the Apostle Paul tells us in Galatians 4:7-11, "Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Again the Bible forbids us to observe one day more than another literally, as all are of the Lord, — thus the Lord's days. We do attempt to meet and sing praises and speak, giving honor where honor is due, in most Old School Baptist Churches on both Saturday and Sunday. Sunday as far as our calendar is concerned is the first day of the week. Christ should be first in our hearts, worshipping the Lord of the sabbath

and not the day. We should not idolize the sabbath or observe it in the oldness of the letter, with pharisaical rigidity, as many do in our day. The sabbath should be remembered to be a type and shadow which Christ is the substance. Wasn't it Christ who rose on the first day of the week? The Lord's Day.

Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Again we notice when the disciples or church came together it was not on the sabbath, but on the first day of the week, which is Sunday as we know it today.

John, 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." There we read from Holy Writ where Christ the Son of God visited the Church on the first day of the week.

I Corinthians 16:2 "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From this we see that the Apostle Paul instructed them to meet and not wait until he returned. Not to wait for a gathering when he returns but meet on the first day of the week and worship the Lord. Yes, ever since the resurrection of Christ the Church has met on the first day of the week praising the Lord, and that in spirit and in truth; and that through Christ who rose on the first day of the week and who is ever sitting on the right hand of the Father making intercession for all whom the Father giveth Him, and all for whom His blood was shed.

Revelation 1:10. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." We notice where this dear saint of God was blessed with such wonderful divine blessings, and he did not call it the sabbath

but the Lord's day. The sabbath was kept holy unto Him from the beginning and under the law and prophets, until being fulfilled by Christ by His resurrection and by His appearing with the disciples and His followers. The first day has been observed since the resurrection of Christ, it is not the sabbath day but the Lord's day. Thus that which is old has been done away and is no longer kept in reverence as the sabbath day, but to worship the Lord of the Sabbath which is Christ, the Son of God.

Turning to the natural calendar in general use today which is known as the "New Style." The Gregorian Calendar, named due to a change in 1582 by Pope Gregory XIII of the Catholic dominated countries, when he ordered October, 1582, should have twenty-one days instead of the usual thirty-one days, dropping ten days, the 5th through the 14th of October.

The English nations in 1752, of which the United States was a part, dropped eleven days from their calendar. This was ordered by the Church of England. September having nineteen days instead of the usual thirty. The 2nd which was on Wednesday was followed by the 14th, Thursday. The Greek Orthodox in 1923, dropped the first thirteen days of October, 1923.

Why all the changes in the calendar? Simply in the weakness of the calculation of time. Julius Caesar set a solar year as having 365 days and 6 hours. Wherein modern calculation list 365 days, 5 hours and 48 minutes. Thus they had made the year eleven minutes longer than it should have been. The churches found themselves in a state of confusion with reference to Easter. The Council of Nicaea in 325 A.D. had established (by man) the rule for Easter. Easter should be the first Sunday after the fourteenth day of the moon (full moon) upon or next after March 21st. In other words, Easter is the first Sunday following the first full moon after the vernal equinox (March 21) except when the full moon falls on Sun-

day as this year, 1954, then Easter falls on that particular day. This clearly shows us that Easter is a man-made day.

We find, as far as the calendar is concerned, in counting days back to Christ the true Sabbath has been lost. Saturday as we know it is not the true Sabbath, as eleven days were dropped, an uneven number, adding more confusion to the day worshippers. I have often wondered and attempted to think how confusing it would be to drop eleven days out of our calendar. How it would interrupt church days for the month, and particularly in our times many associations as we know them. As an example, Washington had the confusion of being born on the 11th day of February and celebrating it until he was a grown man, then having it changed to the 22nd day of February, as we know it today.

This being some of my understanding for our observing the first day of the week in lieu of the sabbath.

A brother in Christ, is my humble hope.

(Elder) John F. Simpson

Webber Falls, Oklahoma.

Signs of the Times:

Enclosed is a check for the Signs for two more years. Thanks to the editors for such a wonderful paper. It doesn't make one a child of God, but it strengthens the believer: It is food for them, and they enjoy reading it.

Farewell in the Lord,
H. C. Harkey

EXPERIENCE OF BROTHER KINLEY

My reason for writing this, as once expressed by dear old Elder Gilbert, is that it has been the leading of my mind for several years; so that when I am gone my children and others who may read this may know some of the travels of my life while here on this earth. I am now seventy (70) years old and realize my days on earth are not long, according to nature.

I was born in Carroll County, Virginia, May 29, 1883. My parents moved to Floyd County, Virginia, where I grew up to manhood near Old Indian Creek Primitive Baptist church. I do not recall that I have ever questioned the doctrine set forth by those dear people: their doctrine has always been dear to me. I want to make it clear right here that my belief, and the doctrine that I so much love, I had no control of.

At approximately the age of 21, I was married to Lizzie Gardner, and to this union were born one daughter and two sons. We entered the mercantile business near Willis, Virginia; and three years later we sold our business there and bought at Pilot, Virginia. We were rooming with a family, "The Wright's" when one night we had retired and an undescrivable fear pierced my body with such force that my soul and body cried within me, "Oh Lord Have Mercy on me." The power of this I have never been able to understand. It made my natural body to quake and tremble. We stayed at Pilot about eight years and this fear continued with me. It would leave at times and then come back very suddenly and pierce my body like a dagger.

We sold out at Pilot and moved to Roanoke, Virginia. I spent one miserable winter there. We sold there and moved to Christiansburg, Virginia; but this fear followed wherever I went. All this time I believed that it was caused by some physical disorder of body or nerve system. Therefore, I began going to different doctors, seeking relief. I tried the medical doctors in Christiansburg, but no relief. Then I tried several doctors in Roanoke and still no relief, then our family doctor took me to a nerve doctor in North Carolina, but no relief found there. Our family doctor sent me to one of the examining doctors of Johns Hopkins Hospital in Baltimore, Md. I stayed there about two weeks, with different doctors examining me and one day the doctor in charge of my examination asked me to report to his office the next

day at a certain time; which I did. He told me that he had all the reports of the different doctors and that he had gone over them very carefully and he could not find anything to send me to the hospital for, but for me to return home and to eat more good nourishing food and take more rest. At these remarks something seemed to cry out loud within me, "Doctor you do not know anything about my condition." I returned home with my same fear and misery and I still believed my trouble was physical. We lived about twelve years in Christiansburg and this piercing and dreadful trouble stayed with me.

I was in the furniture business in Christiansburg, and during the twelve years there I had been trying to attend to my work there. Many times as the sun began to sink in the western horizon, Oh, that dreadful fear would come over me with such force that my very soul would be crying with in me, "Oh Lord what will happen to me this night." Will I be locked up in the insane asylum before day comes again. It was talked in the town of Christiansburg that I was loosing my mind and I did not find fault with any one for making such remarks. I felt such remarks were true. I regret to admit it, but I got to the point that I felt nothing, no power, could remove this fear from me but death. It grew to the extent that I was afraid that I would take my own life. I instructed my wife to keep the butcher knives hidden from me. Many, many times I have looked up into the sky and it seemed that the sun and the elements were turning dark. It looked like the sky had become black. I have gone from place to place seeking relief, but it was nowhere to be found. It is a mystery to me to think over those fifteen or more years. Customers have come into our place of business and, while looking at the merchandise we had for sale, pass remarks that everything was so beautiful and my feeling would be, Oh, if you felt like I do nothing would look good to you. I have roamed the woods by myself

many times looking into the elements trying to see beyond the horizon — trying to see if I could anything that might give me any relief.

I have looked at the cattle in the fields and wished so much that I could exchange my life for theirs. During all these long years, Job's Comforters were telling me many things to do to get relief. Some said not to think of my condition to keep my mind off myself; which would have been as easy as it would have been to have picked up a red-hot rod of iron and carried it around, and not to think of what you were carrying.

I wish to mention one occasion when I was with our truck driver coming in from making a delivery; and hoping so much for relief, it seemed that there was a prayer, or something, that went out of my breast with such power that it seemed it would pull my heart out of my body. It seemed that I could realize the force of same go right up into the elements. After this, my trouble gradually left me, but always fear that my trouble might come back. Since then I have experienced many strange things. I have waked up at night, realizing the need of being kept by the power of God, and not being left to walk through this life by myself, with such force that my whole body was made to fear and tremble.

Here I am seventy years of age and my travels are yet a mystery to me. I hope I fully realize that I do not know to-day what tomorrow holds for me. For the past several months I have been blessed to walk in tears almost day and night pleading with the Lord for mercy, begging with all the power that is in me that he will condescend into my heart with love. If not deceived, I desire so much that he bless me with love. These few months have been the most happy period of my life, but, oh, how quick I am to forget his mercies. Dear blessed children of the most high and precious God, I feel that I want to mention prayer. If I know anything

about prayer, it comes of necessity and it does not have to be a multiplication of words. My soul has been made to cry within me many, many times: "Oh, Lord, save for I am perishing." I needed help at once and did not have time to multiply words. Much of my life has been a cold state. I hope I have been brought in full fellowship with Apostle Peter when he said he did not know Jesus.

By my experiences, the only time we know him is when he brings us in fellowship with himself; and this we have no control of. I am so glad the plan of salvation is like it is, and that we have no control of it. I am glad that we are made to stand still and realize the salvation of the Lord. Yes, made to realize that salvation is of the Lord, and not by man. I do not want it changed in any way and I feel that it is perfect as it is.

I hope I have been shown many times the danger of traveling thru life without the leading hand of God. I hope my continual prayer is to always be led by the mighty hand of God, and that he will never leave me to walk by myself. Oh, Lord, lead, guide and direct me all the days of my life. If my travels in this life have anything to do with an experience of grace, no wonder one of the writers said it was a fearful thing to fall into the hands of the living God.

I have laid in my bed at night, and my mind made to expand on the beauties of the Scriptures, and they would come into my mind and connect one to another until they would weave an endless chain reaching out in all directions.

I will have to bring this to a close but I have only touched on the many experiences of the travels of this life. My travels have not been of my own choosing; if so, I would have chosen an easier road. So that those who may read this might know my feelings on the purposes of God, my travels have taught me to believe he is absolute in all things in heaven and earth. This belief is not of my choosing, but I hope it is the

Lord's teaching; and thereby, if not deceived, I am made to love the doctrine of absolute predestination of all things, for it is precious to me. In conclusion, I wish to say that I do not claim this to be an experience of Grace; the reader will have to form his own opinion. It is some of the travels of a sinner on this earth.

Yours in hope of eternal life through Jesus Christ our Blessed Saviour.

P. L. Kenley
30 Whealton Road
Hampton, Va.

TOLERANCE

The word "tolerance" is defined by our lexicographers as being "a disposition to be fair and patient toward those whose opinions and practices differ from one's own." No one can say he does not understand the meaning of this definition of the word. But let's be honest with ourselves. How many of us can truthfully say that we are tolerant or that we are patient and fair with our brother whose opinions differ from ours? Will you not agree with me that the sad plight of the Primitive Baptists, scattered, divided and subdivided as they are today, is a living testimonial to the shameful but established fact that far too many of us are sadly lacking in the spirit of tolerance; that all of us know the definition of the word "tolerance" or "tolerant" but we are so blinded by prejudice that we do not know how woefully poor we are in so far as possession of that attribute of godliness is concerned? I am constrained to believe that our ever-loving, just and righteous God was rebuking those preachers of all times who were not, are not now, and never will be willing to concede that it is possible that the Holy Spirit may have led, is now leading and will in the future lead the minds of those who differ with the preachers. I feel God was speaking too through the prophet Jeremiah when he said "Woe unto the pastors that destroy and scatter the sheep of my pasture." (Jer. 23:

1) Let me ask you this: How many times have you gone to a spiritual feast (where the gospel was preached) and when your portion was served to you, you threw both the fishes (which were delicious to a hungry soul) and the bread in the garbage because in your mind the bread was not made according to the recipe your preacher uses? If my readers are given the grace to be honest and fair, too many of them will be found admitting that they have done that very thing and too many times. How many times have you gone for weeks and even months without hearing the gospel preached and for which you hungered, when within a short distance or a few miles at the most, services were held and the preaching was done by a minister who was sound and deep in the doctrine of Election; sound and deep in the doctrine of Salvation By Grace and likewise on other doctrinal points regarded by you as fundamental, yet on one or more points he did not cut his sermon by the pattern your preacher uses and for that reason you stayed at home and starved though the fishes were good but the loaves were a little under standard? I am made to wonder sometimes just how much dissension and strife the Apostle Paul would stir up were he to come back and go into our Associations and on being put up to preach he should preach as he wrote to the saints at Philippi in these words: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife and some also of good will. The one preaches Christ of contention, not sincerely, supposing to add affliction to my bonds; but the others of love, knowing that I am set for the defense of the gospel. What then? Not withstanding every way, whether in pretense or in truth Christ is preached and I therein do rejoice; yea, and will rejoice." (Phil. 1:14 to 18).

So far as I have observed Primitive Baptist ministers of all factions, sides

and divisions, are in accord and see as one on the fundamental doctrines of Election, Salvation by Grace and the Resurrection. Then it seems to me that when two or more of them come together, though they differ on some one point not of a fundamental nature, they could spend hours of sweet pleasure and in an atmosphere of heavenly bliss, in a discussion of those doctrines on which they are agreed. But invariably it is not so. One or the other will skillfully but intentionally raise some question which he knows will provoke an argument; an argument he feels sure he can win to the embarrassment of his preacher brother.

I hope I have written this in all humility and I know it will accomplish its purpose to some degree if God be in it; otherwise it will not. I have not written it for the purpose of stirring up a controversy and if anyone believes I have just let him answer me and see how quickly I shut up and say no more. However, I know that I have written it at the risk of having preachers, one or more, from all factions and sides, to tell me "Mr. Smarty, you keep out of this. It is our fight."

Hubert T. Faulk
325 West Missouri St.;
El Paso, Texas.

Warsaw, Missouri

Dear Brethren:

It is in much weakness and fear that I make this attempt to write you; and if my pen is not guided by inspiration of God, all will fall short of his glory.

First, I think it wonderful, by the grace of God, that the Signs of the Times has been advocating the same doctrine that it advocated one hundred twenty-two years ago. That has been a long time; and changes have come by many, but God has preserved it and suffered it not to change in the doctrine once delivered to the saints, viz: Foreknowledge, Election; Predestination, salvation by grace, etc. There is a sweetness in all the attributes to the redeem-

ed child of God that the world knows nothing about. Foreknowledge, how sweet and restful the word: to know that nothing can come to pass, good or evil, that our Heavenly Father did not know.

Election, O, so sweet to know that our Father chose us in Christ Jesus before the world began, and said of Jacob and Esau, Jacob have I loved and Esau have I hated before they were born, neither having done good or evil: that the doctrine of election might stand. Yes, it stood then; it stands now, and will continue to stand throughout eternity.

Predestination: dear friends, the beauty of this word is more than I can tell. Is it not as cement to the whole scriptures? Some say that if God predestinated the bad things, that would make him the author of sin. Is not this expression blasphemy? Predestination did not influence those wicked men who crucified the dear Saviour; neither did they know that he was delivered by the determinate counsel and foreknowledge of God.

Salvation by grace, and grace alone. It can't be bought — it is a gift of God direct to us through Jesus Christ our Lord. God gave us him, and there is no other name under heaven given among men whereby we must be saved.

I would like to give a brief sketch of my experience. If I have an experience of grace, it is so little at times I almost lay it aside, then again I derive much comfort from it. I was young in years when I saw myself a sinner in the sight of God, and became concerned about my salvation; I mourned at times because I could not get free from sin and rid of the trouble. I would sometimes pray, but my prayers were so futile I obtained no comfort of relief. This trouble came and went for at least two years. One day, while feeling very burdened and heavy, I opened a closet door and stepped inside and sank to my knees; and it seemed I kept sinking down, deeper and deeper — it seemed I could feel the very walls of the bottomless pit, and, O, so dark. I

don't know how long or low, but next I knew I was standing singing that beautiful old song, "O, how happy are they who their Saviour obey." I sang it through, and the farther, the sweeter it was; seemed every word was meant for me — it suited my case.

Three years prior to this, my parents took me from Missouri to Texas to stop a courtship with the man I loved better than life. I was young, I knew, and didn't blame them for he was ten years my senior; but the fatherly counsel and advice he gave me I can never forget; and his character was spotless. My parents and I thought I could forget him; and I tried so hard to do so. Two long years passed — and I had not forgotten. In the meantime, I began to pray, hoping God would help (here is where my experience began, if I have any); and the cords of love grew stronger, and I said, I would not marry until my parents were reconciled. Our correspondence was lost; I could not hear from him nor he from me. I grieved and became wan; then they said, "Your age has set you free." When we met, I felt that earth had nothing more dear — this proved true. And shortly there was spiritual love also manifested; I was spiritually in love with him, am yet, and hope to ever be. This was over fifty years ago, and my dear husband has been gone eight years; and were it not for this hope in Jesus, I would be of all men most miserable.

My mother was the late Mrs. E. C. Fogerson, a strong Primitive Baptist. She wrote to the Signs and loved and enjoyed the paper so much. Her obituary appeared in the January, 1926, issue.

Dear editors, if you see anything in this to warrant an experience of grace, you may publish it; if not, cast it aside and all will be well with me, for it is so far short of what I had hoped for. I wanted a bright experience like Paul — one I could not doubt; even the shouting of the glorious praise of my blessed Redeemer. This kind is what I have long

sought for, and prayed for; fearing the above was a delusion of the mind. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." Grace the marvelous goodness of God!

May you be spared many, many years to proclaim His goodness to weak and undone men, is my sincere desire. Another little sister from Texas, saved by grace if saved at all.

Fare you well,
Mrs. George Turner

(There are many, many experiences in our lives which confirm each of us in the faith; and we are enabled to run the race with patience, ever looking unto Jesus, who is the author and finisher of our faith. J. D. W.)

Memphis, Tennessee.

Dear Editors of the Signs:

You will find enclosed a check for \$8.00; three dollars for renewal as noted, and five dollars from my father, W. G. Anderson, Hickman, Kentucky, as a donation to aid in sending the paper to others. His eyes are failing till he can't read much any more. He loves the doctrine the Signs sets forth, and continually talks and writes it with the ability that God gives him.

He is past eighty-seven years, and has been reading without glasses for a long time; but now his eyes are failing, together with his body. He says he feels as good as anybody but has no strength to work much; and he longs for the day when he is called from this life to the great beyond, where he hopes to be with the Lord, and to sing perfect praises forevermore. He often says, Oh, won't that be grand: where congregations ne'er break up and sabbaths never end.

May we all be kept by God's grace while we have to linger here below: to run with patience the race that is set before us, ever looking to Jesus, the author and finisher of our faith. Jesus

said he would supply all our needs, and I believe he will. We don't know just what our needs are, but in Christ all fullness dwells.

I'm so glad he said he would be merciful to our unrighteousness, for if it was not for his mercy that endureth forever, we would be lost worlds without end.

Yours in hope of eternal life,
Mrs. Luther Campbell.

ELDER TAYLOR'S LETTER

(Concluded)

Christ came into this world and purchased the church with his own blood and set up his church here on earth; set the officers in it and gathers the little lambs with his arm, — the strong arm of his never dying love; and he feeds them, giving them pastors according to his own heart, graced with love for the flock and ability through the spirit to set forth Christ with knowledge and understanding, that the little flock may feast upon the living word of God.

Yes, they must have this grace to take heed unto themselves and to all the flock over which the Holy Ghost has made them an overseer to feed the church of God. To take heed unto themselves: always being mindful of themselves, realizing that they need the same things which the flock needs, and is nothing in and of himself and must fully depend upon Christ to grace him with knowledge, wisdom and understanding. Also be graced to take heed unto all the flock, to pay close attention unto them, to be mindful of the things which are profitable unto them. Some of them may be weak in faith and understanding, therefore, the pastor, or watchman, needs to take heed unto them, that he may bear with them, stretching forth his hand of love and helping them along, by encouraging them, speaking words of kindness unto them, ever showing them that he loves them with a godly love for Christ's sake, and their good. Yes, he must feel for them as the Shepherd, for he is performing a work under him. How is this

going to be done? Well, if Christ be in the pastor's heart and in the heart of every one of the flock, it is the grace of God's love that is in the heart of the pastor that is loving the flock, and the same love graces the flock to love their pastor and each other. Therefore, if I labor in the gospel, it is not I, but the grace of God that is with me, as the Apostle Paul says.

Now dear sister, I believe that grace will make itself manifest in the very lives of those who are exercised thereby.

If one be graced with the qualifications of a pastor, he will love the flock and will willingly labor for them, not for worldly gain, nor vain glory, but for the good of the flock and the glory of God; and that with a ready mind. (I Peter 5:2). Yes, ever willing to bear with them and help share their burdens what ever they may be, for the spirit of the shepherd (Christ) is in his heart and goes out with tender compassion to the same spirit that is in the heart of every one of the little flock.

Now may we consider the fact very carefully that the pastor or watchman is to take this heed in regards to feeding the flock. What do we see here? Well, to feed them "well", he must consider what they need. Some may say, "They need the truth"; which is right, they do. But, it is also true that they may not all need the same feed of truth. A little tender lamb must have milk, the sincere milk of the word, that he may grow, (I Peter 2:2), while others of the same flock may desire and need the strong meat of the doctrine. So here we see a greater responsibility placed upon the feeder.

What is a pastor going to do if some of his flock are strong sheep, — strong in the faith and well established in the doctrine and have a deep understanding of the same, and thereby desire the strong meats of the doctrine to feed upon; while others are young, tender lambs and may be very weak and cannot feed upon the strong meat of the

doctrine, their understanding just would not reach it? To my mind he must bear with and support those little ones who are not strong. (Act 20:35, I Thes. 5:15) Yes, take heed unto them to feed them. If he properly cares for his flock, he, with a desire to do as Christ, having the love of Christ implanted in his heart, will bear with the weakest little lamb that might be among his flock and will support them, being patient with them, always willing to spend more time with them, to give them a more thorough explanation of the things pertaining to the doctrine which they may not fully understand; and to talk upon the things which their understanding will reach, ever willing to encourage them when they are feeling cast down and alone. Much of this must be done out of the pulpit; but while in the pulpit, if he be graced to be a good pastor (feeder), he must speak and use careful, wholesome words. (Proverbs 15:4, I Timothy 6:3) Therefore, when he goes into the deep things of the doctrine, he will give a careful exposition of them, so as his strong sheep will be fed and his little lambs also, and none of them be offended. He must preach the gospel indiscriminately, not leaving off a part of the true gospel of Christ; but must carefully set it in a well explained manner, an acceptable manner, a godly manner.

Now dear Sister, God forbid that we loose sight of Christ the Good Shepherd. He it is that knows the every need of every one of his little lambs and strong sheep, or weak and weary ones. Therefore, he will lay it upon the heart of his servants, who serve under him, to feed the flock. But let us look further at the different kinds of feeding and the difference between the weak and the strong. The little tender lambs not only need the sincere milk of the word; but they also need it often for they cannot take much at a time. Therefore, I feel it to be very profitable that a pastor keep in close contact with his flock, over which the holy ghost hath made him a

watchman to feed. For many times a little lamb or a tired and weary sheep may be down in a low valley feeling to be alone and cast down and cast away, suffering afflictions and distress of mind, etc. Then it is these many times an hour's visit of their pastor, or a letter from him, would be much comfort and food for the weary and hungry soul. Therefore, I feel that the night should not get too dark or the journey too long for me to go unto one of my little children, yes, mine to watch over, to feed; neither do I feel that I should ever get too busy to write to them in their weary hours, if I feel the spirit of love guiding me to do so.

Now if I know anything about this matter I realize that man cannot fulfill the duties of a pastor in and of himself, he must be graced with the love of God in his heart; and God is love. (I John 4:8) So, as he worketh the works of love, it is God working in him both to will and to do. (Phillipians 2:13) Therefore, may God be praised and not man, may we all ever look unto Jesus the author and finisher of our faith and run with patience the race that is set forth us, what ever it may be. (Hebrews 12: 1, 2)

Now, my dear Sister, I realize that I have not perfectly set this matter forth, but trust that is not all amiss, and will be a bit of comfort and a crumb of food for your weary and hungry soul. I hope you will cast a mantle of charity over my mistakes and remember me in prayer.

Now may the love of God, the communion of the holy spirit and the power of Christ be with you now and forever more, Amen. In Christian Love and Sweet Fellowship,

Your unworthy pastor,
(Elder) W. W. Taylor

ASSOCIATION NOTICE

The Delaware Old School Baptist Association will meet with Rock Springs Church, Lancaster County, Pennsylvania, on Wednesday and Thursday, August 18 and 19, 1954; con-

vening on Wednesday morning at 10:30 A. M., DST. The meetinghouse is located on Highway 222, and is about one-quarter mile of the Maryland-Pennsylvania State line. Lovers of the truth, ministers and brethren of our faith, order and fellowship are welcome.

Those who arrive on Tuesday will stop at the church and read chart on the gate giving directions where to go; or, for information write the undersigned.

Charles B. Osborne, Church Clerk,
Quarryville, Pennsylvania

PLEASE NOTE

Church Notices, usually published in July issues, will appear next January. This omission is in order to have space for Obituaries and other articles.

Editors

NOTICE OF ANNUAL MEETING

The annual three day meeting of Bethel Church of Predestination Baptists, at Riffe, Washington, will begin, the Lord willing, on Friday before the third Sunday in August, 1954. For information write the Clerk at Riffe, Washington.

(Elder) D. C. Davis, Pastor
Rosa Coleman, Clerk

APPOINTMENTS FOR ELDER

R. W. RHODES

Dan River Church. Wednesday, July 14th at 11 A. M.
Reidsville, N. C. Wednesday night at 7:30
Bush Arbor, Thursday at 11 A. M.
Greensboro, Thursday night at 7:30 P. M.
Gooch Memorial, Friday at 11 A. M.
Durham, Friday night at 7:30 P. M.; and then to the Upper Country Line Association. I hope our people will attend these services.

D. V. Spangler

UPPER COUNTRY LINE ASSOCIATION

The Upper Country Line Association will convene with the Prospect Hill Church, Prospect Hill, N. C., beginning July 17th at 11 A. M. and continuing three days. The church is located just off of the highway leading from Danville, Virginia, to Hillsboro, N. C., and near the Prospect Hill school building. All lovers of the truth are cordially invited to attend with us.

D. V. Spangler, Clerk

EDITORIALS

Danville, Va.

July, 1954

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EDITORIAL

**GOLDEN CHAINS OF
DIVINE TRUTH**

“According to a well-ordered and unbroken chain of Thy providence” were words used in the introductory wording of a prayer by Eld. J. L. Smith of Lillie, Louisiana that stimulated a sweet chain of meditations on the subject of this treatise. These inspiring thoughts were so sweet and sublime to me that I trust they were God-given. May God grant you to share some of them with me.

We read in I Kings 6:21, where Solomon used “Chains of Gold” in the interior decorations of the Temple. Golden necklaces, or chains of gold, have been worn about the neck by women throughout the ages. We read in Genesis 41:42, of Joseph wearing “A gold chain about his neck.” The lover spoke

concerning the beauty or comeliness of His beloved in Songs of Solomon 1:10, thus: “Thy neck with chains of gold.” Chains of gold have been used to confer honor and as a token of love from the beginning of time until now. It is a custom that has not been broken and is yet being used today. The significance of interlinking chains of gold demands awe and amazement from those who seriously consider it! Let us consider the different phases of Truth Divine as golden chains so interlinked together that they cannot be broken nor separated.

A sister said to me some time ago, “A brain is as strong as its weakest think.” I thought, “How weak my brain must be!” It is just as truly said, “A chain is as strong as its weakest link.” All natural and carnal chains are broken because of weak links. If the chain of salvation were contingent, depending upon the volition of righteousness of any carnal natural man as one of its links, it would certainly be broken. Man in his best state is but vanity and the best of his righteousness are as filthy rags in God’s sight, according to the Bible. This certainly would not be golden! The chains we want to consider consists only of GOLDEN LINKS.

Gold is considered a precious metal. It is pure because it has been refined and all dross has been burned from it. We want to think of it as lasting. It is figurative of something Divine. It is figurative of something very valuable which is to be greatly desired.

A chain is composed of links interlinked one with another. Each link is endless and so intertwined that each affects the other. One link cannot be moved without moving others. The chains of divine truth are so interlinked that one phase of truth embraces another so that none can be separated. We want to think of chains strong enough to reach down deep into the miry clay of sin and vileness and rescue helpless fallen sinners from their just condemnation. We want to think of chains having their existence in eternity as coming through

time and into eternity. We want to consider the Golden Chain of the God-head.

Three golden links compose the chain of the God-head. The Father, Son, and Holy Spirit are so interlinked that they cannot be separated. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and THESE THREE ARE ONE." (I John 5:7) They are one in purpose, power, and authority. The co-ordination of the God-head is so perfect that whatsoever the Father determined concerning the salvation of poor sinners the Son accomplished completely and the Spirit reveals. The Spirit is just as able to bring to poor sinners the knowledge of the truth as the Father is to determine and the Son to accomplish. They are in strict agreement. Do you think the Holy Spirit could fail in any degree to translate from darkness unto light anyone for whom Christ died? If there should be any failure in any sense it would manifest a weak link in the chain. The Father determined certain ones to be saved; the Son was endowed with power to save; and, the Spirit makes the application. These are golden links that cannot be broken or altered. You may ask, "How can poor sinners be encouched in this golden chain?" Let us consider the interlinking of God's children.

We call your attention to the prayer of Jesus as recorded in St. John 17:21 "— As Thou, Father, art in me, and I in Thee, that they also may be ONE IN US —" Here is a three link chain so interwining the children of God with the Father and Son that it would be just as possible to dethrone God as it would to pluck one from salvation. "I in them, and Thou in me, that they may be made PERFECT IN ONE" (St. John 17:23.) This was the prayer of Jesus for those who were chosen IN HIM. We are in the Golden Chain now by being in the link of Jesus. We were chosen IN HIM before the foundation of the world. The answer to this prayer shall have been made manifest to His saints when God shall have perfected the revelation of

"CHRIST IN YOU THE HOPE OF GLORY." (Col. 1:27) Much dross must be burned in the fiery furnace of affliction before Jesus takes up his abode in us and we experimentally become a link in this golden chain. Our trust of being in the chain is to be in the link of Jesus. Our hope of being a link in the chain is through the merits of Jesus. When we shall have been purified as gold is purified we shall shine as gold and be a link in that chain.

We are interlinked with God and the son by being in their Hands. Jesus said, "***Neither shall any man pluck them out of my hand, My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (St. John 10:28-29) I want to ask the question Paul asked in the 8th chapter of Romans, "If God be for us — WHO CAN BE AGAINST US?" May we examine the Golden Chain of Salvation as recorded in Romans 8: 29-30.

"For whom He did FOREKNOW, He also did PREDESTINATE to be conformed to the image of His Son, that He might be the firstborn 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." This could be properly called the five interlinking golden links in the chain of salvation. Foreknowledge, predestination, effectual calling, complete justification, and ultimate glorification are the five golden links of the strong chain which reaches from before time in eternity embracing all events relative to salvation in time, which continues on into eternity with the final glorification of His saints. Each link is so intertwined that there can be no idea entertained of contingency. This is a perfect chain of salvation with no missing links to be added. It is strong because God is in each link. No link is dependent upon the volition or acts of puny man. It is God who predestinated, foreknew, called, justified,

and glorified. Is there anything else necessary? God foreknew them by choosing them in His Son. God predestinated their salvation by decreeing all things necessary thereto. God calls by the direct operation of His Holy Spirit. God justifies through His son. God glorifies by the work of His Spirit. This Three-one God perfects salvation for each and every subject of His Love. We stated that God decreed all things necessary unto the salvation of His people. Can you tell me one thing that has been, is now, or is to be, that is not necessary? This question brings me to consider this chain of salvation interchaining with the "well-ordered, unbroken chain" of ALL THINGS.

Permit us, Lord, to glance at THE GOLDEN CHAIN EMBRACING ALL THINGS. Rom. 8:28 reads, "And we know that ALL THINGS WORK TOGETHER FOR GOOD to them that love God, to them who are called according to His purpose." All things are linked together, so we must consider them as in the chain. Some people suggest that if we add anything to the five things mentioned in the next two verses we are liable to the plagues mentioned in Revelations 22:18. May I suggest to those who would try to take away the remaining things catalogued in the remainder of the 8th chapter of Romans that they read Revelation 22:19. Paul is showing here in the 8th chapter of Romans the interchaining of all things with the Golden Chain of Salvation that we treated upon in the paragraph above. We have briefly considered the things mentioned in the 29th and 30th verses. Let us catalogue the remainder. They are tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present, things to come, height, depth, and any other creature. These are all specifically mentioned. Can you think of anything else? These are all included in the chain of all things. They all work together for good. Let us prove it by taking up one of the things men-

tioned in the 35th verse that man would surmise as being terrible and able to separate us from the love of Christ. Tribulations (which are severe afflictions) becomes a golden link in the Golden Chain of Experience according to Paul in Romans 5:3-5.

"— We GLORY IN TRIBULATIONS also: knowing that TRIBULATIONS worketh PATIENCE; and patience, EXPERIENCE; and experience, HOPE: and hope MAKE TH NOT ASHAMED —" One is necessary unto another. One is the effect of another. One works another. This is a five linked golden chain of experience in which the link of tribulations is glorious or golden because it is necessary in order to affect the other links. Space will not permit giving the many passages of the Bible that prove each and every child of God shall have tribulations. Have you ever been brought to thank God for these severe afflictions and fiery trials, knowing they were necessary in order to turn your trust from self unto His righteousness? When they have been revealed to you as blessings in disguise, you are made to glory in them and consider them golden. Just as certain as tribulations are experienced by a child of God, patience will be realized. They cause you to submit your case into His hand, and make you realize He is able to save. They cause you to "Stand still and see the salvation of the Lord." This effects an experience of grace. Through much tribulation you are made to be patient. In this state of patience Jesus comes to you as your Saviour. He takes up His abode in you. This surely is a gracious experience. When this is your experience you are made NOT ASHAMED. You are not ashamed to own Him as your Lord. You readily and anxiously confess Him as your Hope and salvation. This Hope has been wrought in you by this experience. Is not this a golden hope? A hope that is based upon the finished and complete work of Christ is wonderful. A hope that is not dependent upon the puny

works of a sinful man is an "Anchor of the soul both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19) You just as surely confess this hope as you are possessed with it. This chain cannot be broken. You must be brought through all five stages. Do not tell me that the link of confession is based upon the option of the creature. It is a certain work of the Holy Spirit. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10) "The preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16:1) Then, surely the Lord is in each of the five links in the golden chain of experience and must each be wrought by the God of Heaven! Is any part of the blessings relative to salvation dependent upon the option of the creature? Your answer is, "No." It is grace from eternity; it is grace in time; and, it is grace unto eternity. You sing praises unto Him for every particle of your experience realized here, and for the hope you have of being ultimately delivered from sin.

We would like to think of the chain of fire for a few moments. Seven interlinking experiences that are grievous while being experienced, prove glorious and golden for the purpose God has in them. Seven stages of the fiery furnace is mentioned in Romans 8:35. Tribulations, distress, persecution, famine, nakedness, peril, and sword are all links in the chain of fire which are decreed to burn the dross from His people, — "Purify unto Himself a peculiar people, zealous of good works." (Titus 2:14) Jesus is to purify unto himself this peculiar people. He gave himself for this purpose and the application will surely be made. All dross shall be burned from them. These severe afflictions work a distress. God's people are persecuted while distressed. This brings about a famine. Have you ever been in this famished condition when you could find nothing to quench your hunger and

your thirst? Figuratively speaking, all children of God come to this stage. The reason why they become so hungry and thirsty for righteousness is because in this condition of distress they can find no righteousness of their own to satisfy. This famished condition is necessary in order to cause you to look to Him for food and drink. He is the bread and water that quenches their thirst. You must not only be brought into this famished condition but you must also be stripped of your clothing. A man clothed with his own righteousness is clothed with filthy rags. These distresses burn these filthy rags from you and you find yourself hungry, thirsty, distressed, and naked. This indeed brings about a peril. You are in close contact with the sword. The sword kills. Paul said, "We are killed all the day long; we are accounted as sheep for the slaughter." He said again, "The commandment came, sin revived, and I died." (Romans 7:9) We must be brought by the way of the sword. No wonder it is contrary to the will of the natural creature to come unto Jesus, because the flaming sword is turning every way. It is placed at the entrance gate which makes it a STRAIT GATE. Jesus said, "No man can come unto me, except the Father which hath sent me draw him." (St. John 6:44) They must be drawn through the sword. In the song of Moses recorded in Deuteronomy 32:39, we read, "I kill, and I make alive: I wound, and I heal." The sword is necessary in order to be made alive in the Spirit. Sword of man cannot frustrate nor separate us from His Love. Granting that man can kill the body, he cannot kill the soul. The soul of man is solely in the hands of God and cannot be touched by any other; but He is able to destroy both soul and body in hell. God operates upon the soul in the transition of His children from walking after the flesh to walking after the Spirit. The work of God upon the soul of a child of God causes it to faint. (See Psalms 107:5.) Then He restores the soul as we find in the twenty-third Psalm. My son pre-

faced a statement not long ago with, "When God saved my soul." It is indeed a glorious experience of the soul to be delivered from death unto life immortal! There must be a death experienced in the STRAIT GATE. This strait gate and narrow way leadeth UNTO LIFE. (Matt. 7:13-14) The chain of fire is certainly necessary in applying the Life of Christ to his people. This chain is necessary in order to bring about REPENTANCE FROM DEAD WORKS, which is the first link in the chain of the first principles of the oracles of God.

The golden chain of the principles of the doctrine of Christ is composed of the following links: Repentance from dead works, faith toward God, the doctrine of baptisms, Laying on of hands, resurrection of the dead, and eternal judgment. (See Heb. 6:1) These six principles are so interlinked that one is intertwined with another so that one begets the other.

The golden chain of baptism consists of: baptism of the Holy Ghost, baptism of fire, baptism of repentance, baptism in Jesus, baptism in His death, baptism of the soul, and baptism of the body. We were all baptized by one Spirit into the body of Jesus when we were chosen IN HIM. We are baptized by fire in the Furnace of Affliction. We were baptized into His death by being in Him and going into the grave with Him — being crucified with Him. The Spirit envelopes or baptizes the soul while being born of the Spirit. The Spirit will baptize the body in the resurrection from the dead. We are baptized with repentance when God grants or gives us repentance. You see this golden chain of baptism begins before time in eternity when God's people were immersed, enveloped, submerged, elected, chosen, or baptized in Christ; experienced by His people from the beginning of the work of the Holy Spirit upon them in time unto the end of their sojourn here; and, finally completed when their mortal bodies are baptized with immortality in the resurrection. This is the chain of ONE BAPTISM be-

cause it is performed by God with ONE spirit into ONE body. Each link (or phase) is golden because it is the work of God. Baptism in water is figurative of this ONE baptism which is essential unto salvation including all the links or phases. This chain of baptism of the Spirit interchains with the Golden Chain of the Fruits of the Spirit.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Galatians 5:22-23) This nine linked golden chain of fruit is manifested in the walk and conversation of all who have been wrought upon by the Spirit. Each are golden because it is the work of God's Spirit. God's Love given unto us produces this chain: love of God — love to God — love to the brethren. This great godly love produces joy unspeakable and full of glory. This produces peace that passeth understanding. It is a peaceful calm following a surging storm. The peace treaty that God stamps with the seal of the Holy Spirit makes manifest this chain: peace from God — peace to God — peace to the brethren. The undeserved peace from God begets longsuffering. We forbear because God has been so forbearing with us. We endure injuries for a long time because we found that God has been more merciful to us than we could be to others. This is interlinked with gentleness. If we love our brethren — if we manifest the joy that is in our soul, if we strive for peace; if we are in possession of a forgiving, forbearing, longsuffering spirit, surely, we are gentle, kind, not harsh in our dealings, — turning away wrath with a soft answer. This is good. The character so inspired manifests a good walk and conversation, because God has been pleased to work the chain of TO WILL AND TO DO OF HIS GOOD PLEASURE in this character. All this results in the chain of faith: faith in God — faith in Christ — faith in the brethren as being objects of God's love. This abiding faith in God's

mercy and grace begets meekness. One so possessed is made to be humble, submissive, and not proud nor haughty in his dealings and conversations. Our walk and conversation has been tempered with the work of the Holy Spirit. Our disposition has been decidedly affected. One is not radical nor fanatical but moderation is evidenced in his demeanor. His temperament has been changed from serving the law of sin to crying for and desiring the law of the Spirit in Christ which is the law of LOVE.

Time and space forbids us writing our thoughts on the chains of the law, love, steps of a good man, growth in grace, deliverance, and other GOLDEN CHAINS OF DIVINE TRUTH that have so flooded my mind for the past few weeks. I trust God will bless the reader with GOLDEN CHAINS OF SPIRITUAL THOUGHTS to meditate sweetly upon His wonderful care for you.

— E. J. L.

N. B. I have had several requests to compile my writings and publish in book form. I plan to do so when I have had sufficient requests to justify. E. J. L.

“THERE IS A SIN UNTO DEATH: I DO NOT SAY THAT HE SHALL PRAY FOR IT.”
(I John 5:16)

We have a request from a reader for explanation of I John 5:13-21, who said that she is disturbed concerning it. She did not mention just which part was disturbing her, but we suspect that it is, “There is a sin unto death: I do not say that he shall pray for it.”

We are glad to give such thoughts as we have concerning this for the consideration of all who are interested. In doing so, we call attention to that which is evident: that no teaching or doctrine of the Scriptures is contradictory, either when written by one writer or another. Anything which may seem at variance with the expression of another writer, can seem to be only because of our lack of understanding. For it is quite con-

trary to the character of the Holy Ghost to teach one person one thing, and another something different. If there were “uncertain sounds” given by those who have “the keys of the kingdom,” who “sit on thrones judging the twelve tribes of Israel,” (Luke 22:29) where would be the “earnestly contending for the faith once delivered unto the saints.”

In the subject before us, it is likely that some have thought that the Apostle was teaching that some of the brethren (for John says, if a man see his BROTHER sin) might be so far carried away in sin that they would bring themselves outside of the redemption of Christ, — and therefore would sin unto death. This, if true, would plainly be a “falling from grace,” — a being lost after being saved. It is needless to say, however, that there is not one bit of evidence in all the scriptures to support such a thought. Rather, it is plainly taught that all that the Father gave unto Christ should come unto him, and that they should in no wise be cast out, but should be raised up again at the last day. (John 6:37)

We are, therefore, to particularly notice what John was saying in the matter before us. In the 13th verse, John said, “These things have I written unto you THAT BELIEVE on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” He had just affirmed that, “It is the Spirit that beareth witness, because the Spirit is truth.” And that there are three that bear record in heaven: the Father, the Word and the Holy Ghost; and that there are three that bear witness in earth: the Spirit, and the water, and the blood. And also (which is so important to each of us) that, “He that BELIEVETH on the Son of God hath THE WITNESS in himself, but he that believeth not God hath made him a liar, for he believeth not the record that God gave of his Son: and this is the record, that God hath given us eternal life, and

this life is in the Son.”

So, John was writing to those who had the witness in themselves — to those who had the Son, and consequently had life. He was confirming their faith that they had eternal life in the Son of God; and confirming their confidence in God, that if they asked of Him anything according to His will, they were heard. (14th verse)

There is a closeness, a fellowship, a kinship, and a bearing of each other's burdens, among those who have the witness in themselves that is unlike anything else in all the world. They are one in Christ — they have such a unity that whatever is joy to one is joy to the other; and whatever is sorrow to one is sorrow to the other. Each one knows of the warfare of the other, and that each are sinners in the flesh. Each one knows that with the mind they serve the law of God, but with the flesh the law of sin. (Romans 7:25). There is, consequently, a bearing with and a praying for each other, that the Lord may forgive when they are led away of the lusts of the flesh. There is an exhorting: “Lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin,” as is mentioned by the Apostle Paul.

What a wonderful experience it is to be given to pray for ourselves and others! What a joy it is to behold one converted from the error of his way (James 5:20) with the earnest desire of forgiveness of God, and of the brethren! When such is the case, the Apostle makes mention of the spirit which is given the brethren when he said to the Galatians, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.” And also to the Hebrews, “Wherefore lift up the hands which hang down, and

the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed.”

But on the other hand, have not many of us had the painful experience of seeing some in whom we have had every confidence that they were subjects of grace — with whom we walked in fellowship in the Lord, who are turned aside after things which cannot be tolerated in the walk of those who are members of the church; and with whom exhortation and counsel fall upon deaf ears and hardened hearts. What else is such by a sin unto death which brethren cannot pray for!

Paul found fornication among the Corinthians, and instructed them: “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” And again wrote to the Corinthians, “But now I have written unto you not to keep company, if any man that is called A BROTHER be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no NOT TO EAT. For what have I to do to judge them also that are without? Do not ye judge them THAT ARE WITHIN? But them that are without God judgeth. Therefore PUT AWAY from among you that wicked person.” (I Corinthians, 5th chapter). To Timothy he wrote, “. . . which some having put away concerning faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”

What we have written above is precisely what we understand John to be saying in the subject before us. That is, if a brother sinned a sin not unto death (concerning which a godly sorrow and repentance was manifest) the brethren having confidence that God hears their petitions, ask of God and the offender is given life (forgiveness); forgiveness not only of the brethren, but in his own consciousness of the mercy of God. And

this is in such a way that there is a continuation of love and fellowship, and a continued walking together. On the other hand, there are sins which are unto death, which John says, "I do not say that he shall pray for it." Which means that there are sins which are of such gravity, and sometimes notorious, and in which there is a continuation, coupled with a haughty and unbrotherly spirit, so that brethren just cannot find in their hearts to pray. The only thing then that is in order is to "put away from you that wicked person."

To us, there is no intimation that such an one was once of the family of God, but now, because of sinning a sin which is unto death, they are no longer of that family. This, if it were possible, would be contrary to all revelation of grace, mercy and long suffering of God; and would say that some for whom Christ died would not be saved. The facts are that such sinners, being turned over to Satan for the destruction of the flesh, as the Apostle expressed it, shall receive the judgment of God in whatever way He is pleased to give it; yet he is not in any sense turned away from the eternal life which he has in Christ. This, of course, applies to those who are chosen in Christ Jesus; should any have come into the church who did not belong there at all, it is a very different matter.

We might say that such as are turned over to Satan for the destruction of the flesh may be, and often are, in the mercy of God brought to godly sorrow and repentance, so that they are restored to the fellowship and privileges of the church. And we give it as our experience that if we once have fellowship for a person, this fellowship is never lost as it pertains to the hope of eternal life; but is lost only as it pertains to a walking together in church ordinances, etc.

These are serious and important matters in the churches, and we trust that the Lord may be pleased to lead and direct us in all things.

J. D. W.

THESE THINGS CANNOT BE FORGOTTEN

In this issue we begin publication (and concluded in the next) of an article on the "History of Obion Association," in Tennessee, by Brother John Franklin Lax, 64 West Randolph Street, Chicago, Illinois. This was written, we observe, primarily for the purpose of distinguishing between the Primitive Baptists and the Missionary Baptists, which distinction was not made in an article appearing in a Henry County, Tennessee, paper.

We feel that publication of this article will prove interesting to brethren in general, since there are many things mentioned which may not be generally known—but which are pertinent in the history of Primitive Baptists.

At this late date (as it has been in the past), it is easy for some to minimize the importance of events, and departures from doctrine and practices, which impelled declaration against such things by those who have remained faithful in the old and original order of things. There are many (especially among those not designated Primitive or Old School, as well as among some who designate themselves as such) who are not at all informed as to the events, and changes in doctrine and practices, which have led to separations.

We are not disposed to revive these matters, except to state that it is our position and contention that departure from Biblical doctrine and order, and the addition of those things which are the result of the doctrines of men, cannot be substantiated as being of divine origin; and consequently have no legitimate place in a church which is apostolic.

We do desire, however, to say to all who claim the name of Primitive or Old School Baptists, that this name was given to (and assumed by) those who stood in opposition to the departures of many who were desirous of being like other people in doctrine and practice, both before and after the beginning of the year eighteen hundred; and that this name

should designate those today who are yet continuing in the doctrine and order of those who were first designated Primitive or Old School, since the doctrine and order of those who were thus designated was clearly understood and is a matter of record in their writings.

It is the privilege and duty of each one of us to take heed in the matter; and it is important since the Apostle clearly said, "According to the grace of God which is given me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he built thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

— J. D. W.

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"It is certainly no less important that the children of God should walk worthy of their high and holy calling, than that they should hold sound and scriptural views of the doctrine of the gospel." Elder Gilbert Beebe.

"All that we are able to perform acceptable to God is by the power of the new man working in us to will and to do of God's good pleasure." Elder R. C. Leachman.

"He is the ablest minister who is soundest in doctrine, deepest in experience, and most godly in practice: for he preaches with heart, tongue and feet."
J. C. Philpott in, *Meditations*.

"I often seem to know what the scrip-

tures teach, both of sin and grace, as if I knew them not: so faint and languid are my perceptions. I often seem to think and talk of sin without any sorrow; and of grace without any joy."
John Newton.

303 E. 20th St.
Jasper, Ala.

Dear Eld. Spangler and Associates:

Please find inclosed check for renewal subscription for one year. I hope never to be without our good paper for as long as I live. There is such a feast of fat things in every issue that I read and re-read every one of them. I love Eld. Griffin's writings just as much as I do his preaching, and he is certainly one who is not afraid to declare the whole council.

May God bless all of you to continue in your work, for the papers that stand for the Truth as it is in Christ Jesus mean so much to those of us who are not able to attend our meetings as we once could. It is "Good News from a Far Country" and certainly something that can't be taken away from us by the world.

A Sister in Hope,
Mrs. W. A. Bearden
Auburn, Washington

OBION ASSOCIATION TRACES ITS HISTORY TO EARLY 1700's

By John Franklin Lax

The Parisian
Paris, Tennessee

Dear Editor:

The article in the August 27, 1953 edition of the Parisian, entitled, "Union Baptist Church Filled as 100th Anniversary is Observed Last Sunday," was very interesting, and you are to be congratulated for showing these old landmarks of the county. I do not know who wrote the article. However, there appears one statement in it that might be misleading to some of the readers and confuse some of the old timers as to the Obion Association, in that it states, "The church soon after organizing petitioned the Obion Association of Primitive Baptist for membership and was received. The one hundred twenty-fourth annual session of that association was held with Union

church."

The Obion Association held its 124th session at the Hephzibah church, 3 miles northeast of the Y at the Mouth-of-Sandy, Paris Landing Bridge toward Murray, Ky., the 3rd Sunday in October 1952, and will hold its next regular convening meeting at Beaver Dam church, about 12 miles northeast of Paris, turning north off the Austin-Peay highway at Simmons (Noble) Store on October 16, 17 and 18, 1953. Am inclosing a copy of the last minutes of that association.

I had the privilege of speaking at the Centennial of that association held at Hephzibah church in October 1928, on the History of that association, its churches, and of the Baptist generally. Elder Wyatt from Salem, N. C. came as guest speaker, with letters from his association; Elder Chester from Soldiers Creek, and many others were there from sister associations. If I am not deceived, there are but three churches left in the Obion association; Walnut Fork, near Cottage Grove, R. L. Veazey, Sr., Clerk; Beaver Dam in the Delno community, before mentioned, J. E. Lemons, Clerk; and Hephzibah, above mentioned, Gentry Townley, Paris, Clerk. There was a church at Puryear, but I do not know if it still exists. R. L. Veazey is also clerk of the Obion Association. I do seem to recall that Union church was at one time a member of that association, but the more than 50 years I have attended, I do not recall their messengers being present.

In order to put records straight I will give a little of the History of the Primitive Baptist, as it developed, and as it affected the Obion association. As pointed out in Benedict's History of the Baptist, the early history was preserved during the dark ages in the trials for heresy, which reached high in continental Europe. These folks were never Protestants, but instead, came up from the Greek side, and were labeled Anabaptist; Pedobaptist; Waldenses; etc. They accepted the King James version of the Bible, and when Luther and Henry VIII broke with the Roman church, these heretics enlisted their forces on the Protestant's side, but were later persecuted by the Protestants. Both Wales and Bohemia were noted for their heretics, and England and Bohemia were in good graces in those days, so that the Bohemian Brethren had a great influence on England but in England and Early America these heretics were persecuted for heresy and witchcraft. No associations existed in these early days and there was some confusion as to their doctrines at times. Milton, the poet, was of this faith, and tended to crystalize some of their doctrine in his writing.

The oldest Primitive Baptist church in America was founded in Wales in 1703, and these

Welch folk, when they set up their church known as the "Welch Tract church," found that other Baptist were here long before them. Roger Williams and Anne Hutchins and their followers left their trail of followers, but early there were differences arising on doctrinalism. Both Benedict and Hassel, in their histories, detail these breaks and refer back to Mirrors Martyrs, and the trials for heresy in showing these confusions. The Philadelphia Confession of Faith was designed to overcome this confusion. Many breaks had come such as the Mennonities, etc., and these articles of Faith did bring about some unity, but then the Church of Christ broke away and others after the beginning of the associations.

While I have no clear history of the associations, they began forming and their records go back to the early 1700. I am led to believe they developed from the old Welch clans. The Baptist had spread in England, Ireland, Scotland and Wales, but the Welch predominated in that faith during this period. In the British Empire the associations grew so rapidly that they later held a general assembly. The one thing that was notable about the associations was that they not only established a pattern, but created fellowship between the churches, just as the church had created between its members. These associations took root in America long before the American revolution about the middle of the 1700's. While many of the liberals of both Europe and America had found refuge among these people, such persons as Spinoza and Tom Paine, they were not of that faith, but Paine loved these people and patterned much of his book "Common Sense" after them. A Democratic Convention, today, is patterned in detail after their association, except instead of using the term "moderator" they designate him "chairman," and the term "messenger" they designate as "delegate."

The whole way of life and thinking of these people differ from the Protestant world. There are no "Reverends" among their set. The Elders and Deacons are the servants. All power is in the members, or demos, not only to chose their ministers, but to receive new members or discipline them. Joining the church was no soul saving process, but like "Adoption," becoming a member of the household of faith; one of the church family. A person who asked to be received, joins by what they term "experience," and must state their experience in open church so that the other members of the church family may decide therefrom if he is a child to be received by them, and is of their faith. If he is received, each gives him the right hand of fellowship, endorsing him as one of the family.

(To Be Concluded)

OBITUARIES

SISTER MERAB WORRELL PARKER

Many hearts filled with deep sorrow when they learned of the passing of our much beloved sister, Merab Worrell Parker, who died at her home at Delight, Maryland, February 9, 1954. To many of us she was known as "Mother Parker"; for surely she was a "mother in Israel." Her home was always open to all those who came her way, especially the Primitive Baptists, for she lived and died in the faith once delivered to the saints. She loved to talk of the wonderful works of grace which God hath wrought in the hearts of his loved ones. She believed in the resurrection of the body of the saints and the immortality of the soul. She was looking for that day 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. This promise was sweet to her. She used to say, "Give me the flowers while I am living"; and if ever a child of grace received flowers while they lived, surely it was "Mother Parker," not only from those of like precious faith, but from all who were blessed to know her, for she was kind and lovely to everybody who came her way. She was blessed with the Spirit to "look over all for good, and not for evil." Her home was a haven of rest as far as this world is concerned, as there was no better place to visit. She loved everybody and always had a kind word for every one; yet she was firm in the doctrine of our Lord and Saviour Jesus Christ, having no fellowship with the works of darkness, but rather reprov'd them.

Sister Parker was confined to her room for the past seven years. She would have been eighty-eight years old if she had lived until the 29th of May. She was born in Reistertown, Maryland, May 29, 1866. Her maiden name was Merab Keturah Worrell. She was married to Brother Alfred Parker in 1889. Five children were born of this union: Sister Asenath (now Mrs. Thomas Small); Barbara, who passed away about nine years ago; Sister Evelyn (now Mrs. James Mason, of Motorul, Virginia); Sister Emma, as she is known by the Primitive Baptists, and Thomas, who lives at the home.

Brother Alfred Parker died April 18, 1939, and, had he lived one more week, they would have celebrated their fiftieth wedding anniversary. The funeral services for Sister Parker were held at her late home on February 12th, by her pastor, Elder Arnold H. Bellows and Elder John D. Wood. The burial was in the

church cemetery at Black Rock Church, Butler, Maryland. There were many floral offerings, reflecting the high esteem in which "Mother Parker" was held by her many friends. During her long illness she manifested much patience and always seemed reconciled to God's will. She was tenderly cared for by her son Thomas, and her two daughters Sisters Emma and Asenath who ministered to their dear mother's every need with thoughtful, loving care, sparing nothing in the way of personal sacrifice that would contribute to their mother's comfort.

Sister Parker and her husband, were baptized into the fellowship of Ebenezer Church, Baltimore, Maryland, August 26, 1906, by the late Elder Joshua T. Rowe and were among its most faithful members. She loved the assembling together of the saints and freely and lovingly gave of her substance to the cause of the church and to minister to the needs of the brethren. Her home was a real home for the Primitive Baptists and friends. It was the writer's privilege for some time to conduct services at her home and to observe her face light up at hearing the preached word.

Besides her children already named, she also leaves several grand children to mourn their loss. Yet we all can say that their loss is her eternal gain, for she is now in the Paradise of God with her Saviour and Redeemer, never to suffer pain in her body again. The church of her membership is made poorer because of "Mother Parker's" passing, but her Christian life, strong character, and deeds of kindness linger in sweet recollection of all the pleasant experiences of the past. We hope to meet her on the "sunny banks of sweet deliverance."

(Elder) Arnold H. Bellows

MRS. G. W. McLEMORE

This sketch is written as our last tribute of respect to our departed sister, Mrs. G. W. McLemore, of Shreveport, Louisiana, who died March 25, 1954.

Our limited information is that Sister McLemore was a native of Mississippi, of the vicinity of Meridan; and was given a sweet hope in the Lord at an early age, and joined the church at Old Antioch, near Newton, Miss. She moved to the vicinity of Fryburg, Louisiana, many years ago, and had her membership with Mt. Olive Church in the Louisiana Association. I do not recall having met her, but from the information of those who knew her, she was a consistent member and had the love and fellowship of the Lord's people. The Lord blessed her to live here in this world of sin and sorrow, with all its sufferings, for the lengthy period of ninety-three years; but now her spirit has returned to God who gave it, and her body lies in the silent tomb, awaiting

the coming of the Lord.

Sister McLemore is survived by two daughters, Mrs. Georgia Viers, Fryburg, La., and Mrs. Mae Pollock, Alexander, La.; also thirty-seven grand-children, thirty-eight great grand-children and five great great grand-children, and many other relatives.

The writer conducted grave side funeral service at the Mt. Olive Cemetery in the presence of a large and attentive congregation; after which she was laid to rest in this old and beautiful cemetery.

May the Lord bless, comfort and uphold all those who mourn, is my prayer, I trust, for Christ's sake. Your unworthy brother.

(Elder) R. W. Rhodes

MRS. M. GERTRUDE PYATT

"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?" (Psalm 27:1)

God in his infinite wisdom saw fit to call our dear wife and mother, M. Gertrude Pyatt, from our midst on March 26, 1954. Born September 11, 1882, in rural Hunterdon County, New Jersey, she was the daughter of Ephriam R. and Cornelia Fox Myers; and had been married to Edward U. Pyatt for fifty-two years.

Mother was baptized July 13, 1930, by Elder H. C. Ker, and had served as Clerk of the Kingwood Church since November, 1949. A firm believer in the doctrine of Salvation by grace, she remained steadfast in her faith until the end. A great void is left in our lives by her passing, but memories of her generosity and warm heartedness are very sweet.

She is survived by her husband, Edward U. Pyatt, Flemington, N. J., and four daughters: Mrs. L. C. Webb, Scotch Plains, N. J.; Mrs. B. N. Carter and Mrs. Elizabeth Rippert, Flemington, N. J.; and Mrs. M. R. Darago, Whitehouse Station, N. J.; also seven grand-children, and four great grand-children, and a sister, Mrs. Martha Dean, Trenton, N. J., and a brother, C. R. Myers, Philadelphia, Pa.

Funeral services were conducted in the Holcombe Funeral Home, Flemington, by Elder Harold M. Bennett, Mardella Springs, Maryland. The body was laid to rest in Prospect Hill Cemetery, Flemington, on March 29, 1954.

"O happy soul, who safely past,
Thy weary warfare here;
Arrived at Jesus' feet at last,
And ended all thy care!

No more shall sickness break thy rest,
Or pain create thee smart;
No more shall doubts disturb thy breast,
Or sin afflict thine heart.

Delightful concord always reigns

In the fair realms above!

There hymns are sung in rapt'rous strains,
With ceaseless joy and love!"

Her daughter,
Abbie Pyatt Webb

JOHN P. MURPHY

This sketch is in memory of our beloved brother, John P. Murphy, of Eldorado, Arkansas, who passed away in a local hospital from a heart attack. He was born near Lisborn, Arkansas, February 6, 1875, and died March 31, 1954; and was the son of George and Sarah Cook Murphy. He was a retired business man since 1941, and had lived all his life in Union County and Eldorado, Arkansas, and was well and favorably known throughout this vicinity.

Brother Murphy was blessed with a sweet and bright evidence of a hope in God through the blood and righteousness of our Lord Jesus Christ, and was a well beloved member of Rehoboth Primitive Baptist Church, near Eldorado, for four or five years. He was always in his seat when he was able to come, being brought by some of his daughters, where he manifested a deep interest in the doctrine of God our Saviour. Dear bereaved ones, I would comfort you with the evidence of his faith and love of God. So weep not as those who have no hope, but let us look forward to that time when he shall live again beyond all trials and afflictions; when heaven, and all that it means, will be his, together with all the redeemed throng.

Brother Murphy lost his dear wife and companion several years ago, and made his home among his children since that time. He is survived by five daughters: Mrs. Frank Reed, and Mrs. Homer Bird, of Eldorado, Arkansas; Mrs. Nannie Harrell, Dallas, Texas; Mrs. Lee Rian, Urbana, Arkansas; and Mrs. C. H. Weeks, Shreveport, Louisiana. He is survived also by one sister, Mrs. Daisy Beltz, Leesville, Louisiana; and eleven grandchildren and fifteen great grand-children, and many other relatives. We believe our loss is his eternal gain.

Funeral services were conducted by Elder Sam C. Reeves and the writer, at the Funeral Chapel of Rumph Funeral Home; and the body was laid to rest in the Woodlawn Cemetery, till the Lord comes again. Eight of his grand sons acted as pall bearers. The large congregation and the many floral offerings gave evidence of the great love and respect in which he was held.

May the Lord bless and comfort those who mourn, and cause you to look yonder to the time when the Lord shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

(Elder) R. W. Rhodes.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., AUGUST, 1954

No. 8

P. O. Box 51 Basset, Va.
June 5, 1954

Dear Brethren in Christ:

We have been reading the good letter by Sister McDaniel in last issue of the SIGNS OF THE TIMES and agree with her in that, "Things of our experience should be shared with others of like precious faith." However in this I have been negligent until now in my eighty-seventh year I will endeavor to set forth some of what I hope has been the dealings of the Lord with me, and my belief in the way of life and salvation.

My vision is impaired to the extent that I can no longer see to write, but as I dictate to another my mind goes back to a time when on the sick-bed of affliction I visioned myself in line with a throng ascending up to the top of a gaping mountain which was as a horrible, burning hell inside. As each one would come to this fiery brink they would be siezed by devils and cast headlong into its awful depth.

When it came my time to be siezed upon I cried piteously unto the Lord and he heard me. Immediately I was delivered across this abyss onto a peaceful shore where everything seemed to be joy and happiness. My burden of sin and fear of the Devil was gone never to return again. I seemed to be gliding along as light as a feather without any effort on my part, until I came into the presence of Jesus. He was most lovely to behold with a heavenly smile on his serene face. There was a little child in his arms and other children about his feet. When I approached him he beckoned to me.

This was many years ago, but I am still able to shed tears of rejoicing when given to think upon it. I have experienced much sorrow and many afflictions in this life; having borne thirteen children and have been a widow thirty-nine years. But the Lord has been merciful unto me and I can truthfully say with the Psalmist David, "Surely goodness and mercy has followed me all the days of my life", and my hope is, that I shall dwell in the house of the Lord forever.

The only religion that I know anything about is a heart-felt religion. Unless one comes telling of the work of grace wrought in their heart by the power of God, I have no fellowship for them.

The work of God in the heart of a sinner is comprehended in the following verse of a song:

'Twas grace that taught my heart to fear
And grace my fears relieved:
How precious did that grace appear,
The hour I first believed.

I have never felt to boast of my hope, but have craved more evidence. However the Primitive Baptists received me into their fellowship many years ago and I have lived peaceable and happily with them ever since. They are the dearest people on earth to me; and as Ruth said, "Let thy people be my people and thy God my God." I realize that my journey on this earth is about complete and I too must go the way of all earth. But as my frail body lies molding in the clay my spirit shall be at rest in the sweet Paradise of God, awaiting the summons from on high. When King Jesus descends from heaven bringing all the holy angels with him, I hope to

be in that number who shall come forth, but with a glorified body like unto that of my Saviour; then to enter into that celestial city to enjoy all the grandeur of Heaven and immortal glory with the Saints of every generation.

Yours in hope of eternal life,
Bettie Bryant

Bastrop, Louisiana

Dear Household of Faith:

If one so puny as I may have his say, here I am.

I remember my dear mother reading from the good old Signs of the Times sixty-five to seventy years ago. Its tenets and doctrine were sacred to me then, and I feel the same is sacred to me today; for I believe that the doctrine of free grace will stand the test of all ages. But let us not try to stretch this doctrine by adding to or taking away that which is already laid.

We stand in awe and wonder at some of the practices of our people today. When man through his egotism begins something new in the church that smacks of Armenianism, I feel he is treading on dangerous ground. Let us search the Scriptures and ascertain full authority for all we do and practice. We know that there must be a falling away — and we see the scattering of the sheep; but let us remember they are sheep, and not goats. Also let us remember the woe that is pronounced upon those who do the scattering.

I feel that the Signs has brought God-sent messages to me: especially the one republished in the February issue by Elder H. H. Lefferts. I had been visited by a dream which had me somewhat beset. My dream was in three parts, and its revelation was in three parts. Brother Lefferts' article seemed to complete the third or last revelation to my dream.

I feel that God sends ministering spirits to his children in their dire distresses. To me, this is the coming and

going of the angels, — it is Christ unto Christ; He being the mediator between God and man, it is his promise to us-ward in the sixth and seventh troubles. Oh, how we do enjoy reading after and to such Elders as H. O. Nash, W. O. Beene, and others, when lifted up. They may preach over the heads of some, but it is the real meat of the Word — the real honey in the comb, that we desire. May we have more of such.

Should this find its way into the waste basket, I shall not be peeved, since I feel to be one of the greatest of all sinners.

Your brother in hope,
Van B. Morgan, Sr.

Evansville, Indiana

Elder D. L. Clark,

Dear Brother Clark:

Your letter is at hand, and I was glad to receive it; but I know, Oh, so little pertaining to spiritual things that I am almost afraid to try to write. But knowing you will consider my weakness, I will try to answer your questions, if God will refresh my mind with the Spirit that I may speak that which is truth.

Let's use the language of the Psalmist of old: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" With our conception of the vastness of the universe today, and the hope we have of a vaster and grander realm than this, we are many times made to ask the same question as the Psalmist in the above quotation. When we consider the universe and the vastness of it, it all gives evidence of such infinite wisdom that our minds are filled with awe; and we are made to bow in wonder before so great an architect. But when we are made to realize that a single atom of substance is built

on the same plan as a solar system, then we begin to realize that there is a design in all creation. And the universe and all creation testify to the existence of one God. In the beginning was the Word, and the Word was with God, and the Word was God. Surely unless God was one, the world (or universe) could not have been created, and preserved as it is today; for it takes an infinite mind to create.

I know that some men today (some wantonly perhaps, and many through ignorance) conceive of many gods; but the universe, or the nature of the universe itself, testifies of the truth that there is one God, for by one mind creation was perfected and is preserved. God, whose inmost being is Love, created all things unto himself that his glory might be manifested. He revealed himself to Moses in the flaming bush, and when Moses would know his name, he told Moses: I AM THAT I AM; tell Israel that I Am has sent thee.

Dear Brother, are there not sweet evidences and consolation, when we are bowed in grief, to think that the God of love is mindful of us in that he visits us in seasons; for I fear it would be harmful should we be permitted to bask in his continual presence. Many times I have wet my pillow with tears when He had (seemingly) withdrawn himself from me; but my hope is that it was for my good, and for His glory. God is all wise and all powerful, everywhere present. He was before time. He is: He always will be. He is infinite because he is eternal; and in wisdom he knows the path of every star, and causes each to travel in its own orbit; and He knows the thoughts of every human mind, and the path we must tread. He is unconditional. He fills all time and space. No man has the right to say, Why hast thou made me thus? But there is a glorious crown of righteousness for those who endure to the end.

Yours in sweet fellowship,
Wade Y. Chandler

Dutton, Ontario.

November 11, 1953.

Dear Brother and Sister Merigold,

I will try to reply to your request that I write and explain I Peter 4:6, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." You are not the first person, nor will you be the last, who has found this Scripture rather perplexing. It, like most Scripture, should not be considered by itself, but in connection with the context. Peter tells us that the Spirit of Christ was in the prophets, testifying beforehand the sufferings of Christ and the glory that should follow, (I Peter 1:11) and these are the dead spoken of in our text. We will, in speaking of the context, confine ourselves to a portion of chapter 3 to verse 6 of chapter 4. In chapter 3:18, Jesus is said to have been put to death in the flesh, but quickened by the Spirit, by which, that is, by the Spirit, He went and preached to the spirits in prison. Some have misconstrued this to mean that while Jesus was dead, His Spirit went to hell and preached to those who had been long dead. Others have built up an imaginary place called purgatory where those who have been good, need to still be spiritually cleansed. Of course there is no such place, for all of God's children were perfected for ever by the offering of His only begotten Son. Jesus' Spirit did not go down into any place that man may, in his ignorance of the truth, imagine, but He cried "Father, into Thy hands I commend My Spirit." He and the dying thief, that very day, both went to Paradise, which is Heaven. Nor does this Scripture mean those who had died and were in hell, for verse twenty of Chapter three tells who and where they were. They were those under condemnation of the law, held as prisoners of hope before the flood, and the Spirit of Christ in Noah, who is declared to be a preacher of righteousness, while the ark was a preparing, preached Jesus, just as His Spirit spoke through all the

prophets, telling of His suffering and glory.

Peter perhaps mentions those at the time of the flood, to bring to the reader's mind the subject of baptism. While Noah built, some laughed and scoffed, yet we are sure there were those who heard the voice of the Son of God, and believed the things that Noah declared. Verse 20 speaks of a period of time during the building of the Ark in which God was long-suffering. Peter, in his second epistle, speaks of God's long-suffering to usward, during this Gospel dispensation, not willing that any (that have obtained like precious faith, 2 Peter 1:1.) should perish, but that all should come to repentance. It was in the flesh that men sinned, therefore they are now, and were then, judged in the flesh, and brought in guilty before God. The Spirit of God led holy men of old, and gave them such instruction that they, by faith, not having received the promises, but seeing them afar off, were persuaded of them and embraced them, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ GREATER RICHES than the treasures in Egypt."

It was this same blessed Spirit that preached Christ to the dying thief, convincing him of his guilt, and of the greatness of such a Saviour, even though, to the natural eyes of the dying thief, Jesus hung on the cross a spectacle of woe.

We cannot therefore approach our text in verse six of Chapter four with any other thought than this, that all the saints that have died from Adam until now, have had Christ preached unto them, by His Spirit, for Christ is the power of God and the wisdom of God. Some twist this Scripture, changing the meaning by putting "is" in the place of "was". It reads "for this cause 'was' the gospel preached to them that are dead." They would put "for this cause 'is' the gospel preached to them that are dead," implying that the gospel

should be preached to dead sinners, who know not anything. The dead in trespasses and sins, who cannot see or hear or speak, are not here under consideration, but those who had died in the faith, that they might be judged according to men in the flesh, but live according to God in the Spirit. One who was judged said "Behold, I am vile." Another said rottenness entered into his bones. As we read Peter's epistle, we can see that he is preaching Jesus as the One who opens the prison to them that are bound. Isaiah 61:1. He would declare that those who are dead, from our first parent until now, who heard His voice, to whom the Word of the Lord came, had a spiritual walk. They suffered in the flesh in measure, according to their relation to Christ Jesus, and were moved by the Spirit of Christ to testify of His sufferings. The wonder of all this is great when we read of their travail in groans and pain, (Romans 8:22) and we are convinced that they would have known nothing at all of this travailing together in pain, had not the Spirit that quickened our Lord Jesus Christ from the dead, gone and preached unto them in their captivity.

I do not feel that I can close this letter without using Peter's words. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Let us desire henceforth to live according to the revealed will of God which He hath revealed by His Son. (Hebrews 1:1-2) "For the time past of our life may suffice us to have wrought THE WILL OF THE GENTILES, (notice here carefully that Peter does not say the will of God, but the will of the Gentiles) when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. (I. Peter 4:3-4) When one has been truly convinced of sin by the blessed Spirit, those sensual things become distasteful, and one with a tender conscience will dread them as a

burnt child will dread the fire. If one is in love with such things and is running after, instead of away, from them, if he is a church member, he ought to be disciplined. By being baptized, he has confessed himself dead to the world. He is like a dog turning to his own vomit. A person ought not to be received as a candidate for baptism who still loves to do the will of the Gentiles. If the Spirit, that wrought in Jesus when it raised Him from the dead, has convinced him of his sins, the knowledge imparted would make him desire to run from, instead of running after, such things. Naturally it would seem a terrible thing to bury a live person, but how many have been buried in water who have shown by their after walk that they were not dead to the world?

Peter says eight souls were saved by water, they had been convinced of the wickedness of the world that then was. As they stepped into the ark, they stepped out of that world, and it was no more to be their home as it once was. The Spirit that taught them this, sustained them in the ark and shut them in. A final separation that perished. John Bunyan, when he found a few such folks at Bedford, said "They discoursed of their own wretchedness of heart, and of their unbelief: and did contemn, slight and abhor their own righteousness, as filthy and insufficient to do them any good, and methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language and with such appearance of grace in all they said, that they were to me, as if they had found another world; AS IF THEY WERE PEOPLE THAT DWELT ALONE, AND WERE NOT TO BE RECKONED AMONGST THEIR NEIGHBOURS."

Almighty God raised them above the waters that welled up from beneath and the rain that came from above. The Ark was their preservation, by the mercy of God, from the flood that destroyed the world. Noah had good reason to sacrifice of all the clean beasts and fowl, for as he looked upon that Ark, he could

see how it had endured the flood for them. It is Christ that must sustain us in making a good confession in baptism, which should be an outward and visible evidence of an inward and spiritual grace. Baptism is a solemn separation from the world, just as surely as when a person is lowered into his grave, he is cut off completely from the world he once lived in, and is gone to another world. Here we all have reason to stand and question ourselves and ask where we really belong. Paul says "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING sacrifice, holy, acceptable unto God, which is your reasonable service." This, if we are enabled to do, will be an answer of a good conscience towards God, just as baptism is declared to be.

Written with a sweet remembrance of our fellowship in the Lord Jesus Christ.

(Elder) George Ruston

124 South B Street,
Madera, California.

Dear Elder Spangler:

I wish very much to tell you and all the dear people who have been so wonderfully blessed to have a part in the Signs of the Times, how much I enjoy it. I feel it a great privilege, as well as a great blessing, to have it come into my home. I read every line of it — some in sorrow and some in pleasure, for I know so many of the dear ones that it makes me feel that I have had a heart to heart talk with the dear people of the Old Baptist faith. The time seems so long to me from one year to the next; for once a year is as often as I can make the trip around to a few of the dear humble homes, and go to their church with them. The more I read my bible and the dear Elder's letters to the Signs, I see the close connection and proof of the real doctrine that Paul preached; also, the Old Baptists give proof of the one church that Christ spoke of when he told Peter that, "Upon this rock I will

build my church, and the gates of Hell shall not prevail against it." (Matthew 16:17-18).

Christ did not mean that Peter was the Rock, as so many think. Christ is the Rock, the corner stone and the foundation of the one and only church, if I have been made to see and understand it right. He is the way, the truth and the light —no one enters the heavenly Father's house, the one church, only by Christ; and that is through faith in Christ, by the grace of our Lord, who does all things well. The one church does not mean some building. To me, it means a spiritual body, or God chosen people, who will be the Bride of Christ. If the word of truth be rightly divided, we are made to see who is the Rock and who is the Church.

If I have been given to see or understand this deep subject, it has been through Christ; for of myself I am nothing: I am the chief of sinners, the least of the least, if I be one at all. I have been given a little hope in Christ our great Redeemer, if I have any hope at all. I have seen things which seem to be so clear in my mind, but am not able to put it in writing, it is so deep. But I love to listen to the dear elders preach it; and I love to read their writings. This gives me comfort, for there has to be something to make us poor sinners love it; for we would be into things not good, and love things that have no good in them, instead of Christ and his people. There is something about the Old Baptists that makes me dearly love them and the word of truth I believe they preach.

If you think this would be of comfort to any one, and fit for the Signs, you may publish; if not, please cast it aside. I only hope to be given to do what is pleasing to our dear Lord — if I be wrong in trying to write my heart feelings, please forgive me. I wish to thank you for the copy of the Signs; and for Elder T. R. Jefferson's name and address. I wrote him at once, and he answered at once; and gave me the loca-

tion of the churches. The nearest one is one hundred miles from me, and since I have to work on Sundays, I can't get back home in time for work. So I will just have to depend on the Signs of the Times for my comforting words. When you dear elders and friends are at the throne of grace, if not asking too much, please remember this sinner in your prayers. I hope to be a sister in Christ, with love to all. I hope to be bound in love with all, and pray for the light and the way that lead to the heavenly Father's house. I feel unworthy to be called a sister in Christ, but hope to be.

Mrs. Craig Cunningham.

2015 Shortal Drive,
Dallas 17, Texas

Dear Brethren:

Enclosed you will find money order for \$5.00 to renew my subscription to the Signs of the Times, the dear old family paper I love so much. I am past eighty years of age and live alone, so you may know how much I enjoy the dear old paper. I also read the Old Faith Contender, which subscription was given me by a dear old brother in the Lord. I love him dearly, as I do all of the dear brothers and sisters: How I do love to meet with them and hear the gospel of our dear Redeemer proclaimed in its strength and beauty; but I can't go often on account of my feeble health and the distance to my church. I try to be reconciled to my Father's will, and I believe it is his will, or he would change it.

Yours in hope of eternal life,
Mrs. Sallie Neel Luce

Bomartin, Texas.
R. F. D. I.,

Dear Editors:

I have changed my address and will ask you to change it so the Signs will come to the above.

I enjoy reading the Signs of the Times very much, for it is the only true gospel, or good news, to my heart and mind, if I am not deceived through the weakness on my vile body. I am made

to wonder whether I am one of the number: I belong to no church, and never have; though I have gone to many different churches, I just can't believe their doctrine. I seem to enjoy the Old Baptist doctrine, for I believe it is the only truth that is spoken, and that it is sent down from God the Father, and our Lord and Saviour Jesus Christ, unto man. There are no absoluters in this part of the country, so I must get my food through the reading of the Bible and the Signs, as the Lord sees fit to reveal the light to me. I am asking you brethren to pray for me a poor sinner — if saved, it is by the grace of God.

You brethren speak of dreams, so does the Bible; and I believe the Lord visits you in dreams, so I am asking someone to interpret a dream I had about thirty years ago, for it has often bothered me. My dream was: I was traveling West on foot. I met a man going East with a herd of sheep, and a donkey with a heavy load on his back. There were ten or twelve sheep some distance from him; so he called them — and I repeated his call, and they came running up to me, looked me over, then left and went on to the flock. Then I awoke; then whether a vision or I fell asleep again, I do not know, but I saw the Lord Jesus standing in the eastern part of heaven; he had the Bible in his hand, and a sheep walked up to his left side and looked up at him. Then the Lord opened the Bible and looked down at me: he did not read any scripture, or say a word. So that is the shape that I am left in until this day. I am living in hope that I am one of those sheep, and that the Lord will give me more and more of his light, and not leave me to sleep in darkness of his wonderful purposes.

Just an old sinner, living in hope,
C. L. Ely

Black Springs, Arkansas

Dear Editors of the Signs:

Our subscription expired in November; please forgive our delay in renew-

ing. We love the paper more than any religious paper we ever read; it gives us more comfort spiritually than anything outside of the Bible. My father took the Signs when I was a little girl. His name was M. C. Cox; and after he passed away, my mother continued to subscribe until she passed away in September, 1937. Then my oldest brother, J. L. Cox subscribed; and when he left for California a few years back, he left the Signs in our care; and we have been taking it for several years. So we have been reading it a long time.

We heard Elder W. W. Taylor preach the first predestination sermon we ever heard, at Dallas, Texas, May 7, 1950, at the church called Saints Rest. We liked it so much that we would gladly welcome some of your kind to preach for us in our community. We hope the Lord will put it into your hearts to preach for us in the near future. We are poor, sinful creatures, craving to hear the gospel preached. My husband, J. H. Head, in whose name the paper comes, is eighty years old, and I am seventy-one. We know, according to nature, we won't be here much longer, but we hope that after we are gone, some of our children will subscribe for the Signs of the Times, and that it will be kept in our family on and on.

We send greetings to the editors and readers.

Mrs. J. H. Head

Maben, W. Va.

Dear Brethren:

I am enclosing \$5.00 to renew my subscription to the Signs of the Times. I have enjoyed reading the editorials and the letters for a good many years; and I hope you will be blessed to stand for the truth in the future as you have in the past.

If I have been blessed to understand the truth, the Signs stands for it. May the Lord bless you to carry on for many years to come. If I am saved it is by the

grace of God.

Z. R. Canada

REVELATION 1:1-2

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw." (Revelation 1:1-2)

Revelation is the process whereby God makes himself known to men. The author here is named John; he calls himself a servant of Jesus Christ, and a brother and companion in tribulation. This writer no doubt had suffered great persecution, since he said he was in the isle called Patmos, for the word of God and for the testimony of Jesus Christ. John was commanded by the Spirit to write this revelation unto the seven churches of Asia, which were under bondage of the imperialistic government of Rome at that time, according to history. These churches were sorely persecuted and going through great tribulation, for John said, I am your brother and companion in tribulation. (Rev. 1:9)

I was in the Spirit on the Lord's day, and heard behind me a great voice. (Rev. 1:10) Every day is the Lord's day, but in this vision which John had of Him was His glorious day; for he came as conqueror of the grave, having the keys of death and hell. John saw Him standing in the midst of seven candlesticks, representing the seven churches; and having seven stars in his right hand, representing the angels of the seven churches. (Rev. 1:20) These angels are the ambassadors of Christ: they feed his flock, and he holds them in his right hand.

Seven is the number which symbolizes completeness. In the vision, yet probably unaware to him, John saw the beginning of the end of the church here on earth. In the days of the voice of the

seventh angel, when he shall begin to sound, the mystery of God should be finished. (Rev. 10:7)

It is not speculation to ascertain historical events at the time of christian persecution: from the crucifixion of Christ, the stoning of Stephen (in which Paul took part), Peter put to death by Nero (requesting that he be crucified head down because he was not worthy to be crucified as our Lord) Paul beheaded by Nero, and many others. We cannot begin to record the suffering and tribulations that the followers of Christ had to endure under Roman law, and for three hundred years afterwards. John believed that God was about to intervene in human affairs: this was the basic conception of the Apocalyptic thought of the early church. A catastrophe, or final event, would take place which would bring the existing world order to an end, and usher in a new age. John wrote to prepare his fellow christians for these terrors, which he believed were already beginning, and to assure them that the outcome would be the triumph of Christ and his Church. Let us quote: "Blessed is he that readeth, and they that hear the words of this prophesy, and keep these things which are written therein; for the time is at hand." (Rev. 1:3)

Beautiful beyond description is the last book of the Bible; it represents the beginning and the end of the whole Adamic family. Yet, before we are led into the knowledge of these deep and glorious mysteries that God has hidden from the world, there must be a knowledge of former things. We go back to that primitive scene of the patriarch of the twelve tribes: dying in a strange land, his sons gathered around him as he braces himself upon the edge of his couch and leans upon his staff, and worships the God before whom his fathers Abraham and Isaac walked; and his dimmed eyes brighten with the vision of the future. We hear him say with the confidence of a seer to whom the vision is a reality, "The scepter shall not depart from Judah, nor a lawgiver from be-

tween his feet, until Shiloh shall come; and unto him shall the gathering of the people be."

Hardly is David seated upon his throne in Judah, and the ark that had rested in Shiloh brought up to Zion, when the Psalmist prophesied the coming of the Lord's anointed; who would have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Isaiah then lifts up his voice like a trumpet, rallying the discomfited and despairing people: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace." And Zechariah, making the hills of Palestine vocal with the welcome to Messiah, sings: "Rejoice greatly, O, daughter of Zion, O, Daughter of Jerusalem, behold thy king cometh unto thee." Micah reaches forth the prophetic benediction to Bethlehem: "Though least among the thousands of Judah, yet out of her shall come forth that is to be the ruler of Israel, whose goings forth have been from of old, from everlasting." Paul, in his exhortations, represents all things celestial and terrestrial, physical and moral, visible and invisible, from the first conception of the creation to its final consummation: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him before the foundation of the world."

And John, exiled to the Isle of Patmos for spreading the gospel of Jesus Christ, sets forth the final exaltation of the elect of God: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ." (Rev. 20:6)

Henry H. Townsend, Sr.

Bloomsbury, Texas.

Dear Signs of the Times:

I am very thankful to be permitted to

read this good paper, and I hope I can read it all my life. I love to read the editorials; and good letters and precious experiences which God gives his dear people to travel through in this life. Which things are through His everlasting love and mercy; but I am such a sinner and so unworthy I cannot make a step to write of my travels from dark hours, to rejoice in God's great love and mercy, and hoping to be carried safely home when my time here is over.

I enclose \$10.00 for my renewal for one year; the balance to help this good paper carry on. I hope God sees fit for the Signs to continue throughout all time.

A little, unworthy sister, if one at all,
Mrs. Maggie Simmons

Ramer, Alabama.

Dear Children of God:

"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 before him for them that feared the Lord, and that thought upon his name." (Malachi 3:16)

"And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of the things which were written in the books according to their works." (Revelations 20:12)

The fifteenth verse reads this way: "And whosoever was not found written in the book of life was cast into the lake of fire." I thought these passages might be comforting to the dear people of God. Of course, only live people can hear and fear the Lord. If God be for us, who can be against us. The salvation of the Lord is so wonderful, but I am so prone to sin I fear that I am not born again.

What an amazing thing for Christ to come to this low ground of sorrow; to be mocked, spit upon and scourged. He sweated, as it were, great drops of blood, but when this happened, I think

the Scriptures say that the angels were with him.

It speaks of the expensive perfume that the woman put on him for his burial. They tried to make him like the two thieves but they could not do it. Amazing to them, I imagine, the odor of that fine perfume. I can also imagine the expression of his face when he said, "Father forgive them for they know not what they do."

Oh, that I the least of all, if at all, may be included in that number whose names are inscribed in the Lamb's book of life.

Mrs. M. C. Story

Newport, N. C.

Dear Readers of the Signs:

I find much comfort in reading the Signs and the other papers. They make my lonesome hours which I spend by myself more pleasurable. I look forward to their coming with great pleasure, and read and re-read them for company.

I don't see any of the household of faith except when I go to meetings, and that is not so often these days. Yet I think of them often, and still love them: I just am not weaned away from them as a baby is weaned from its milk and soon forgets it. I've always loved these people — God's elect I hope, from childhood until the present time; and hope that same love will continue.

I feel my weakness and inability to express my thoughts, but I will say that I feel we are living in a world of perilous times; yet God is merciful to the weak as well as to the strong: a Saviour of the whole world, and especially to those who believe in Him, and put their trust in him as the author and finisher of our faith. We can do without things for a season, but not without God; for he has to be with us all the way through this life — let us think that it is easy or hard, full of sunshine at times and then again dark and dreary, He is always near. Sometimes we feel to be soaring on the tops of the mountains, yet how quickly we can be cast down in

the valley of despair and feel He is so far off; and that we are too unworthy to be noticed. As the poet says: "Mixtures of joy and sorrow I daily do pass through."

The Lord knows all that are his, and when all are gathered together, they will be like him and be satisfied. What a blessed thought: To have a hope (though it gets little sometimes) and assurance that there is a place prepared for those who love Him, and whose trust is in Him as their Saviour; and know that they can't do anything without Him.

I didn't intend to write this much. Enclosed you will find cash to pay for the paper another year. Feeling to be the least among you, yet I love you one and all.

Your little sister,
Mrs. W. H. Cannon

INDIGENT FUND

(Indigent Fund contributions to help send the Signs to those unable to pay. These contributions are appreciated by all concerned. The list following is to June 1, 1954:)

Ethel Werner, N. J. \$2.00; Madera Gibson, Okla. \$1.00; Mrs. Carrie Hodgins, Mich. \$1.00; Mrs. Jennie Clifford, Wash. \$7.00; Amy S. Hewitt, N. Y. \$7.00; M. L. Lucas, Ala. \$4.00; Hubert Falk, Tex. \$2.00; Mrs. J. W. Grimes, Ala. \$1.00; Bertha Hanly, Md. \$2.00; Harry Ward, Md. \$2.00; D. B. Thomas, La. \$2.00; R. S. Jarman, Del. \$2.00; Bert Knox, Wash. \$5.00; Franklin Lax, Ill. \$1.00; Mrs. Maggie Simmons, Tex. \$7.00; Mrs. C. B. Gordy, Mich. \$2.00; Joe McKenzie, Canada, \$7.00; Mrs. Geo. L. Beebe, N. Y. \$25.00; Annie Love, La. \$2.00; David Wyatt, Mo. \$1.00; A. W. Mariner, Va. \$5.00; Lula Dennis, Tex. \$2.00; Mollie J. Long, N. C. \$5.00; Mrs. D. P. Farmer, Md. \$1.00; Mrs. H. M. Taylor, N. C. \$2.00; A. B. Yelverton, Fla. \$1.00; Wm. D. Chapman, N. Y. \$10.00; R. D. McGough, Ala. \$5.00; John Franklin Lax, Ill. \$7.00; T. C. Simpson, Calif. \$5.00; R. A. Mathis, Ala. \$1.00; H.

E. Hawkey, Okla. \$1.00; Mrs. Blanche Gillum, Tenn. \$1.00; Joseph A. Johnson, Tenn. \$1.00; J. Y. Vanhook, N. Y. \$1.00; Mary S. Sauer, Ohio, \$10.00; R. T. Lester, Ga. \$5.00.

ASSOCIATIONAL NOTICE

The Lexington-Roxbury Association will convene with the Olive & Hurley Church at Shokan, New York, (on Route 28, thirteen miles North of Kingston, N. Y.) Wednesday and Thursday, September 15th and 16th, 1954.

Services will begin at 10:30 (DST) Wednesday morning. A cordial invitation is extended to all ministers and brethren of our faith who are in order and fellowship with us, and all friends are welcome. Those coming on Tuesday will stop at the Ruckert Tourist Home, which is next to the Meeting House, and they will be cared for.

(Elder) Amasa J. Slauson, Pastor

YEARLY MEETING

The yearly meeting of the Welch Tract Old School Baptist Church will be held the second Sunday in September (the 12th). All lovers of the truth are invited to attend.

D. V. Spangler, Pastor

PLEASE NOTE: The editors have found it expedient to leave out four pages in the August and September issues. Brethren and friends can help us much by sending new subscriptions, and those in arrears by sending their checks.

PLEASE NOTICE

Please watch your expiration date and renew promptly. We depend on renewals and new subscriptions to carry on the work — we have no advertisement to help pay the bill. Thank you. — Editors

Why not mention the Signs of the Times to brethren and friends — maybe they would also like to read it.

EDITORIALS

Danville, Va.

August, 1954

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TO

SIGNS OF THE TIMES, INC.

P O. Box 1271

Danville, Va.

FELLOWSHIP

If we could be blessed of the Lord to sit at his feet clothed in our right mind, it would be sweet to contemplate the beauty of that fellowship that is prevalent among the Lord's humble train of followers. This sitting at his feet tells the whole story of fellowship. How many are satisfied to sit at his feet and be taught of him? Just as many as are in fellowship with him, just that many, no more, no less. I cannot but wonder at the bickering and backbiting among God's people, for if we are at his feet, learning from him, having been previously clothed by him, and having been put in our right mind by him, it is not easy to understand why there could ever be anything among us except sweet fellowship.

Are we in fellowship with the doctrine of total depravity? We say we are. It

has been said, and it is still being said, among every faction of Primitive Baptists that "we held to the doctrine of total depravity" and "that man is incapable of recovering himself from that condition." What is it that is depraved? Is it not the faculties of the natural man? What is our fellowship in? Is it in this doctrine? If it is not, our statement of our belief should be consistent with that that we are in fellowship with. If we have fellowship for the things of the Spirit, then we do not have it for the things of darkness. I counsel you dear ones that you may be given, under the guidance of the Spirit, to examine our position just here. If we, as a people, believe, and are in fellowship with, the doctrine of total depravity, let us hold to it as a tenet of our faith. But if we do not believe it, it certainly should be removed from our articles of faith.

After the fellowship of the earthly man and woman for earthly things has been crucified within us, there is set up a fellowship for a new and ruling principle. The bringing under subjection of this fellowship for earthly things means that we, as new born babes, do not have it anymore for those earthly things. This being brought to the feet of Jesus is complete. Every thing that is a thing, and every power that is a power, has had to be counted off as loss. Name just one of the things of this world that can be brought to his feet. Name just one power of the human being that can be brought forward to keep along with the power of Christ. Name just one golden calf of whatever kind it may be, that a poor sinner can bring as a delivering god to the feet of Jesus. If total depravity is true, there is not a gift of nature that can be brought here. Then what are we in fellowship with when we are at the feet of our Redeemer? Then we must agree that when we sit at the feet of Jesus we are in mutual fellowship with his saving grace.

This fellowship is as universal as the kingdom of God's dear Son. It is mutual fellowship, there being but the one kind in all the realms of grace. It is the same

in every clime, and in every age, and among all peoples. This causes us to contemplate the election of God. Do we believe in election? Do we believe that God, the Father, chose us in Christ, the Son, before the world began? Where are we? We are at the feet of Jesus. How come us here? If we are in fellowship with the things of the Spirit, we know that we did not get here by efforts of our own. We were lost, and Jesus drew us to him. When we were shown our lost condition, it was because of sin revealed in us. We were shown that sin had permeated our earthly frame to where we could not throw it off; we could not turn and do good. Now I hope that I hate sin, and I hope that I have been made to hate my faulty ways, but I also hope that I have been made to love those that are like me. I am in fellowship with the helplessness of God's family. What made this? From whence did this fellowship come? It has come, as I hope, because God has wrought it in us. To be lost, is to be helpless. To be unable to come, is helplessness. I have fellowship for that condition, and having that fellowship, I am in complete harmony with total depravity.

But here we are, as we hope, at the feet of Jesus. Somebody has brought us. That 'somebody' is the sovereign power of God. Here is fellowship for the sovereignty of God. We get this by the work of God. This God did not need any carrying around on our shoulder; he did not have to be stood until we got ready for him to be removed. He became our God in our experience, and having become our God in manifestation, we meditated with sweetness upon his matchless grace (Psa. 104:34) and found him to be One first in everything. This being first in everything means just that, no more, no less. If first, then not second; if first, independent, not dependent; if first, then always, and certainly no antecedent; if first, then all things subordinate to him. This then will bring us in fellowship with the oneness of his mind. Thus here is election. Are you in fellowship with it? You got that fellow-

ship at the feet of Jesus, right at the same place that you got the first sweet taste of heavenly fellowship. You did not know the mind of God first, you were first taught of God by his bringing of you to Jesus, and this sovereign work caused you to contemplate the eternal mind of this Sovereign. You found out that that he does, he first determined to do.

If you have fellowship for election, for the total depravity of the fallen creature, for his inability to come to Jesus, for the effectual calling of God, you got it at the feet of Jesus. These things do not come by hearing Elder Doe preach; they do not come by reading after men, however much the Spirit may have adorned their writing; they do not come from any source whatever except the learning we receive at the feet of Jesus. However, this does not mean that our faith must not be tried. This trial of our faith is not to enrich Jesus so that he could be a better teacher, but it is to enrich our fellowship one for another. The wandering sheep could have been kept in the fold, but the rejoicing in the 'finding and bringing' work of Jesus would never have culminated in sweet fellowship; the Apostle Peter could have been kept from denial, but if so, he would never have preached to the comfort of his brethren, and he would never have written the good epistles that were sent to us.

What are you driving at? Do you mean that he lets us get up and away from sitting at his feet? Do you mean that he lets us do that, knowing that we will run after idols? What does your fellowship for the salvation that is in Jesus tell you? Have you at any time left your first love? Have you ever looked upon the tree of the knowledge of good and evil with desire; have you ever danced around a golden calf; have you ever denied your Lord; have you at any time been guilty of neglect and indifference and, seemingly, do-not-care-what-happens? If this is your experience, then who have you got fellowship for? Is it for the ones that confess that they

are strangers and pilgrims? Is it for the ones that feel too unworthy to be called the children of God? Is it the ones that declare that in their flesh dwells no good thing? Is it the ones that feel that they are fit subjects for throwing overboard? Is it for those that feel that the things they would do that they leave them off? These feelings in the children of God; these experiences of the Bible characters come about by attempting to travel in their own strength. We must remember that the honor and glory of our Redeemer God will not be divided with anyone. To try us, to prove all of our own works, to establish in our lives and being the sovereignty of Jehovah God, we are often left to travel in our ways and works.

Now comes fellowship for the preservation of the saints. This is another step into the perfecting love of God: this is another scene wherein we find that the best resolutions and efforts of our own will fail and fade; this is another lesson that we must learn at the feet of Jesus, and that after we have been found and brought back by him; this is where we are shown again and again that everything pertaining to life and godliness was given in Jesus Christ. We launch out on our own; we take a ship to Tarsus; we leave the blessed Lord to face the death of the cross alone: we leave Jerusalem and journey down towards Jericho; we find the way of the Lord too straight; we leave the doctrine of grace and go into finishing in the flesh. But as we venture on these ways and paths we soon find ourselves in trouble. While we were just starting it was alright to flex our fleshly powers and to look with pride and gladness on our newly found strength. But when the going got rough and we begin to wither and fade from our former splendor, we begin then to think of the days when we were safe in the finished righteousness of Jesus, and it was not long until we begin to pray for a restoration of the joys of the salvation that is in Jesus. Right about here in the experience of the Lord's entire family comes the

time when we do not have any confidence and fellowship for such poor and undone creatures as we have found ourselves to be. Ah, how we love the sight of the Tree of righteousness that we might rest in its shade; how fondly we think of days of yore when we sat under the banner of his love and ate at the table prepared for his people; how we did yearn for the living water that our tired and thirsty soul might drink and bathe in its swelling plentitude. But how can we ever hope for those days again, seeing that we have sinned against heaven and in his sight, and that we have wandered round and round searching for our beloved until we are hopelessly lost from sight of him. And the truth of it is that we would not had it not been that:

“Hark it is the Saviour’s voice I hear,
Come, trembling soul, dispel thy fear;
He saith — and who his word can doubt?
He will in no wise cast you out.”

And this love “that in no wise casts out (John 6:37)” will come in power and great glory and will find the lost and wandering sheep. There will be no consultation held with him that has already lost his boasted pomp and splendor and strength, but there will be a gentle placing of nail pierced hands under us, a lifting up from our fallen state, a bringing us back to the fold. Oh, how sweet once again to sing in full fellowship with (not only the household of faith, but) with the death and suffering of our dear Lord. You will never, no never, while life endures, while tossed to and fro on this rocky shore, see and feel such an assembly and have such complete confidence and fellowship for our dying Lord as here.

Closely, oh, so closely intertwined with this preservation of the saints you will experience and fellowship another, and the grandest, principle of all. You that have gone into the hinder part of the vessel to sleep and to finally go down into the depths; you that have gone down to Jericho; you that have left the glorious company of the Lamb for the company of swearers and profane bab-

blers; you that have had a wonderful deliverance in the Spirit but have gone off after fleshly works, you, together with all the blood washed through, must here experience the resurrection of the dead. We will not attain unto this culmination of our hope here, but we will press on and on, and in this pressing on, we will feel and enjoy the fellowship of the power of his resurrection. And the power that we feel, the power that causes us to believe, the power that lifts us up when we are down, is the power, the same power, that was wrought in Jesus Christ when he was raised from the dead.

This fellowship for the doctrine of grace is something that is given to us in our experience. Experience is something that we pass through as it comes to us. A dead man would not seek an experience; a helpless man would not come into this state; it is the work of God from beginning to end. In some the work of God and the gift of grace is so great that the recipient leaves all and follows into the water in baptism; in some it is so great and forceful and consuming that they are made willing to preach the glorious gospel of grace; in some it is so all prevailing that they are willing to die at the stake, or to die on the cross, or to lay down their church life for the sake of Christ; while in some the gift is small and you may find them the hindmost ones in Israel, but as they come, this glorious train of followers, you will find them in fellowship as far as their revelation goes of these things. And today it may seem to them, and it may seem to others, that they know but little, but the fellowship that they have enjoyed — and it may be as clear and full as Paul’s, or as little as the blind boy whose eyes were opened — will keep them forgetting the things that are behind. Nor will it stop there. No, sir, none of that stopping in this kind of fellowship. But it will keep them pressing onward and upward towards the prize of the mark of the high calling (fellowship) that is in Jesus Christ our Lord. Being refugees from a build-

ing on a sandy foundation, they are going to a city whose maker and builder is God; and, as they journey, the farther they get from that perishing land and the nearer home, fellowship for one wanes, — for the other increases.

— W. D. G.

1700 Garrick Building
Chicago, Illinois
January 17, 1954

Dear Brother Spangler;

In the December, 1953, edition of the Signs, there appears an article by Brother H. L. Rogers, in which I wonder if he is not somewhat confused over the term "secret orders". I would appreciate your interpretation, if you so feel disposed to commit yourself.

In the early days of the Baptist, and even before they were called "Baptist", as shown in the trials for heresy. (Benedict's History of the Baptist) there was grave danger of secret plotting against the heretic Christian sects, and secret orders became almost a taboo to those sects who opposed the Roman Church. Masonry had sprung up possibly before Christianity, and for a time, was allied to the Roman order, but later broke away. The Spanish Inquisition had brought forth a new tyranny, and much bloodshed. Both the followers of Luther, and the heretic organizations feared betrayal into the hands of their enemies, and forbade their members from joining secret orders.

In reviewing the records of the Obion association and some of its churches, I have been able to follow it for more than 125 years. I find that "secret orders" referred to therein have always turned out to be the Masons, but there are some instances where other associations referred to other secret orders. In each instance where a new member came from the members of such a society, if accepted, he was not asked to give away or reveal any secrets, if he had insurance benefits or other benefits

of a monetary nature, he was allowed to make his payments, but was required to give up and forego his further participation.

From secret orders, the Brother, in his article, proceeds to include "institutions of men," unions, etc. I do not believe the records will bear him out on this, as school boards, political bodies, community clubs, veterans organizations, farm bureaus, hospital clubs, and untold forums and social groups are all institutions of men, and many members of the Old School Baptist belong to them. In fact, should they find employment in many of the industrial institutions today, they are required to join the union within 90 days, and refusal will result in automatic dismissal. The head of a business, director of a bank, and all that goes to make a worldly society, such as a state, body corporate, etc., are all of men. The Old School Baptists have learned to distinguish between "worldly institutions" and "spiritual", and everyone must face some worldly form of society, but it does not mean it is "secret", nor does it affect the church. The Brother may be thinking of unionism as it once existed in the old crafts, where the trade was guarded and the group kept secret, opening only to apprentices. The quotation, "Give unto Caesar that which is Caesars, etc.", is illustrative of this ability to distinguish between worldly and spiritual. The only illustration that has any bearing on Brother Roger's stand during this 125 years history, was a question raised early in Hephzibah church over one of the brethren of this church "playing the fiddle". While the church never had instrumental music, and this question was never raised in the association, the church did decide it was "worldly"; but no discipline, nor other mention was made. Denominational schools, social, political, and other orders are all worldly, and the Old School Baptists have so treated. We are all worldly, — of the flesh, and it is only where the worldly

order becomes a part of the church, itself, or pits brother against brother, that I have found reference to a spiritual significance.

I feel partially to blame for Brother Rogers' article, and the question arising, as some years ago I sent an Elder from Chicago (Elder Jones, now deceased) on his way to the Obion Association, but before he got there he stopped to attend the Soldiers Creek association, where he became entangled over an earlier fight arising out of the coal fields, resulting in some division. He never reached the Obion Association and reported to me the results of his trip. I was later informed by members of both associations that the churches and association in question had members who were openly and actively members of "secret orders", in which it was necessary to give a "pass word" to enter.

By the Brother's statement, "I pray that He will keep me separate from worldly institutions of ungodly men", I am sure he does not have in mind the common Roman Catholic idea of entering a monastery and secluding himself from the world. I believe that the Brother will admit that the "family" to which he belongs, is a part of the world, flesh, adam, and only by rebirth does he claim kin with the brethren of the spirit; but this does not, in this life, destroy his fleshy nature. One difference between the Old School Baptist and the Quaker (Friends) is on this issue of being a member by natural birth and by re-birth, while the Baptist, only by re-birth. I wonder if the Brother is not confused between what is "spiritual" and which is of the "flesh", "Adam"; also between what is a "secret society" and a limited or restricted membership. Most unions today hold an open meeting. The outside world are as welcome as to a Primitive Baptist church. Their participation, such as voting, taking the floor on resolutions, is by nature, limited to the membership.

As I feel that I may have either di-

rectly or indirectly caused Brother Rogers to have some doubts along these lines, and the confusion rests on my shoulders, I welcome a discussion. I was of the opinion that Soldiers Creek Association went on record on this question, but after inquiry, I am sure that it was Soldiers Creek church, which I visited after going to the Obion Association, that raised the question of secret orders, again reciting they could not maintain fellowship with members of a secret society, but in so doing specified that they were not against labor unions.

May some of you, in the light of your experience, aright the wrong, if any has been created, so that each may see more clearly, and with better understanding.

Sincerely,

John Franklin Lax

REPLY

Having been requested by Brother Lax to express my views in regard to Secret Orders, I offer a few thoughts on the subject.

The term, "Secret Orders", as understood by our people, usually has reference to institutions of a spiritual nature, who hold secret meetings; and whose Rules, Order and Practice are not in accord with the order, doctrine and practice of the Church of God, — regardless of their merit as a worldly order. No doubt many of them do much good morally, but if any part of their rules, or practices conflict with the Church of God, and her profession of faith in Jesus Christ, then church members should abstain from taking part with them.

The grounds for following such procedure would be the Word of God. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness." This being unequally yoked with an organization whose membership include many who bear no mark of the grace of God, and whose rules and prac-

tices are in conflict with the rules laid down by Christ the King and Law-giver, would be galling to one whose desire is to walk only in obedience to the commands of the Lord. The question is also raised in the Word as to how can two walk together except they be agreed.

We do not consider the word "secret orders" to have reference to institutions wherein the daily order of business, etc., is carried on.

All orders constituted by men will perish with men. If it is a worldly order, regardless of its merit, it will die when men die; but the Church of God was not constituted by men, and will not die with men. Those who walk in the faith of God's elect should come out from among them, and be a separate people.

D. V. S.

OBION ASSOCIATION HISTORY CONCLUDED

Tennessee, west of the Tennessee River, did not open for land grants until 1820, but some few pioneers had pitched tent shortly before. Soon afterwards, these folk from western North Carolina and Virginia, whose membership had been predominantly Baptist, began erecting churches. In 1823 or 24, the Western District Baptist Association was formed. Beaver Dam and Walnut Fork, I believe, were charter members. This association covered all western Tennessee and Kentucky, and was too large a territory for the means of transportation these people had. Also, too many churches were now amassed for active participation, so in 1828 the Obion Association was organized covering most of the territory from the Obion River north. This soon proved too large a territory, and too many churches to serve well. In 1825, at a conference at Nashville, the "Missionary Branch" of the Baptist broke away. This was the first schism to take the name "Baptist." Its aggressive nature soon engulfed over half the churches in the Western District Association, so that association became affiliated with or taken over by the Missionary Baptist and still exists as such today. This increased the territory of the Obion Association so it became necessary to create new associations. In 1844 the Soldiers Creek Association was organized covering churches in Calloway, Marshall, Graves, etc. Counties in Kentucky. Today this association takes in churches in Southern Illinois. These two sister associations

have sat together in peace and harmony continuously since that day to the present time. Bethel, Hatchie, Mississippi River, and other associations were formed to cover this western district. Other breaks in the Baptist did not affect the churches in the Obion Association or Henry County, until the late '90's, when followers of Sam Kirkland broke with the Primitive or Old School or Absolute Predestinarian group. They were called by some, as Kirklandites, although they term themselves as Primitive Baptist. Practically all the different schism from the Baptist have originated over what they term "Conditional Salvation" and a literal interpretation of the Bible, now often termed "Fundamentalist Doctrine." Although the branch away from the Old School Baptist by this group does not keep them from using the same name, they are not in fellowship with, nor do they hold to the doctrines of this group.

Most of them recognize this difference, and many have tried to effect a reconciliation, but this is impossible on their terms. As the little group of Old School Baptist here in Chicago some years ago disbanded, I visit the Kirlandite branch occasionally. They call our group "absolute." I am inclined to believe that Union went with that group. Also, the Primitive Baptist church at India in Henry County, went with that group.

I have all the minutes of the Obion Association from 1828 to date, and there is no record contained therein of any break in the association, but some of the churches did break away. The late Elder Edgar, of Henry County, shortly after the Civil War compiled the minutes of the Obion association into a History. I have a copy of Edgar's History.

In further considering the Henry County churches and the Obion Association, it is necessary for me to set forth with whom the association keeps fellowship, for this fellowship is deepset and extends from coast to coast. The oldest secular paper in the United States is the "Signs of the Times" edited continuously since 1832. A reprint of Elder Gilbert Beebe, then Editor, (Its first.) of an article on Absolute Predestination, written in 1855 is in the August issue of the Signs. The churches and associations that support that paper keep fellowship, both in the East and West. They include the Welch Tract, Lincoln's father's church in Indiana, and many others, as well as the three churches mentioned in Henry County.

At Rock Springs church near Harrisburg, Illinois, I attended the Soldiers Creek Association last October 11 and 12 and seated were delegates from Ohio, Bethel, Little River, West Tennessee, and Hopewell associations. At Hepzibah church the same except members of the Mississippi River were seated, and Elder Smith from the South Ouachita association near El

Dorado, Arkansas, and from Northern Mississippi were there. When Dad was living he attended the Ouachita association, and there delegates from associations in Texas and Oklahoma were seated.

Let us look at the sister associations of the Obion and Soldiers Creek associations; Bethel, Obion, etc., counties; Little River, Trigg, etc., counties; West Tennessee, in the Nashville vicinity; Flint River, Northern Alabama; Hopewell, northern Alabama; Mississippi River, Memphis and environs; besides visiting ministers last year from Indiana, Illinois, Kentucky, Tennessee, Arkansas, Alabama, Mississippi, West Virginia, Louisiana and Ohio. It is because of this close fellowship and continued brotherhood; its long duration of their meetings, etc., that I write this article. If there has been formed another association of churches taking the name Obion, some designation should be made so as not to confuse these old people and their meetings each Fall, for I have many letters from various places inquiring of them and their meetings. These meetings sometimes appear in the Signs, and for several years the Obion association has been exclusively a Henry County association, so far as its churches are concerned, and people come long distances to it. I do not in any way wish to deter or detract from the Union church, for I wish it continued success, as I do all the churches in Henry County. But I do wish to prevent confusion, as I love the Obion association, its churches, and feel that I know every member.

John Franklin Lax

VOICES OF THE PAST
"He being dead yet speaketh"

I notice that every token of the Lord's favor is received by me with surprise. I find myself delightfully surprised when the Lord's people manifest love and fellowship for me, as though I had no right to expect it; and I wonder still more when, as is sometimes the case, I do feel the sweet assurance that this great blessing does truly belong to me. I am surprised every time that a portion of the Lord's written word comes to my mind with power and sweetness, and when there springs up in my soul a feeling of praise and thanksgiving to his holy name. It would almost appear as though I were expecting evidences of his displeasure on account of the evils and disobedience in

my heart and life, rather than tokens of pity and love. It is such a wonder and delight to me when those tokens come, and when he sheds his love abroad in my heart. It is a wonder to me that I have a place in the church; that I am allowed, not to stay constrained, to preach the gospel of his grace, and that some of his dear children give me evidence that he blesses that preaching to their profit and comfort. I find myself astonished and very thankful that I desire to give him praise and glory, and to devote myself wholly to his service, and more than astonished when I am assured that he will receive praise and devotion from one so unworthy as I.

Therefore the words of David are very sweet to me when he and the people rejoiced and thanked the Lord because they had offered willingly unto the Lord of all their precious things: "Now therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." (1 Chron. 29:13-15)

It would be a carnal spirit that would prompt one to offer of his work and gifts unto the Lord with the expectation of being rewarded for them. The Spirit by which David was led moved him to thank and praise the Lord because they were able to offer willingly unto him. — ELDER SILAS H. DURAND in FRAGMENTS — 1902

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"Travelers inform us that in Turkey the partisans of the several denomina-

tions there are distinguished by the color of their shoes: so that, if you meet any person in the streets, you need only look at his feet to know of what religion he is." — Augustus Toplady, in 1770.

"If a minister has not been made poor in his own soul, he will not be much of a preacher to those who have been made poor in spirit. He that would bring forth the riches of the gospel must be made poor in soul — if not poor in pocket; made poor in spirit — if not poor in substance." — Philpott's SERMONS.

"AMENDMENT PROVIDES AUTHORITY OF CHRIST: A Senate Judiciary Sub-committee yesterday heard a delegation of California women testify in favor of a proposed 'amendment to the Constitution of the United States recognizing the authority and law of Jesus Christ'.

"The proposed amendment, sponsored by Sen. Ralph E. Flanders (R-Vt.), would add a new article to the Constitution, providing in part: 'This Nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God'." — WASHINGTON POST, May 14, 1954.

(We rejoice when we see evidence that these things are "written in the hearts and put in the minds", which is something that legislation can never do. J. D. W.)

OBITUARIES

ELDER W. T. CLAYTON

With sorrow and a deep feeling of loss I write of the passing of my precious father, Elder Wright Turner Clayton, who passed away at his home in Providence, Kentucky, February 21, 1954.

He was the eldest son of John and Sarah Miller Clayton, born September 13, 1874; making his stay on earth more than seventy-nine years. He was married to Miss Genoah Townsend, November 22, 1893, and they lived together for over sixty years. No family was

ever blessed with more loving and kinder parents than our family. He is survived by the wife and four daughters and five sons: Mrs. Finis Hinkle, Providence, Kentucky; Mrs. John Fike, Detroit, Michigan; Mrs. S. G. Harralson, Nebo, Kentucky; Mrs. D. L. Ball, Oak Park, Illinois; Otis, Oak Park, Illinois; Wallace, Nebo, Kentucky; John, R. G. and Raymond, Providence, Kentucky. Also two sisters: Mrs. Robert Duncan, Daytona Beach, Florida; Mrs. W. T. Mitchell, West Point, Kentucky; and one brother: J. P. Clayton, Dixon, Kentucky. There are eighteen grand-children and ten great grand-children.

Dad professed a hope in Christ at an early age, and joined the Primitive Baptist Church; he was soon afterwards ordained to the full function of the gospel ministry, and was a minister for over fifty years. He had just returned home from attending meetings in Arkansas and Texas when he was stricken with coronary thrombosis, and suffered severely for sixteen weeks. All was done for him that doctors, nurses and loving hands could do. He was perfectly reconciled to God's will, and believed that every pain was just and right — he believed in the predestination of all things. He could say with Paul, "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."

He always preached the weakness and depravity of man, and his own unworthiness, but a sovereign and all powerful God. He sat on the side of his bed and preached for half an hour just a week before he died, after which his voice was very weak. He had many trials and persecutions, but by the grace of God he stood firm in defense of the glorious doctrine of our Lord and Saviour Jesus Christ. He believed in the resurrection of the dead, and looked for a city which hath foundation, whose make and builder is God. He fulfilled his course and his labors are over. While we are so sad and lonely, we have the sweet consolation that he will not suffer again; and we feel our loss is his gain.

The funeral was conducted at Tirza Church by Elder L. P. Harris, Duquoin, Illinois, who spoke sweet, comforting words to his loved ones and a large concourse of friends. His body was laid to rest in Tirza Cemetery beneath a beautiful mound of flowers, to await the second coming of the Lord and Saviour, when he will be raised in glory and be fashioned in the likeness of the blessed Saviour, and shall ever be with the Lord. This was his hope.

A sorrowing daughter,
Mrs. S. G. Harralson.

MELVIN R. MILLER

Melvin R. Miller was born August 26, 1893, in Edella, Penn., the sixth child of Mr. and Mrs. Chas. E. Miller. He died January 27, 1954, at his home in Dalton, Penn.

Melvin was not a member of the visible church, but always was in attendance at the Abington Old School Baptist Church, where he was first carried in his mother's arms. His parents had united with this church a few years before his birth. We all felt that brother knew the truth. He was of a sweet disposition, and generous to a fault. He was outstanding in his community in every way, and had been Fire-chief of his borough nineteen years before being called away. Everyone helped the family in many ways during the last three weeks, and many fire companies showed their respect, by being present at the funeral. This was held in the Baptist meeting-house near his home, Elder C. E. Benson trying to speak words of comfort to the mourning ones.

Melvin is survived by his widow, and by a son, Elvin, of Redbank, New Jersey; Mrs. Lois Barnes and Miss Mabel, both of Dalton; and three grand-children. Also three brothers, Burdick, Dalton, Penn.; Marvin and Howard, Clarks Summit, Penn.; and one sister, Mrs. Maude Miller, Binghampton, New York.

Amid mounds of flowers, he was laid to rest in "The Miller Cemetery," which was deeded to his descendants by our great grandfather previous to 1862.

In deep sorrow,
Mrs. Maude A. Miller

RESOLUTIONS OF RESPECT

WHEREAS, In the providence of almighty God, Sister Linnie B. Easton Mullins has been taken from our midst by death; and

WHEREAS, She was blessed to be a faithful member of Paran Primitive Baptist Church of Christ, near Hawlins, Texas, rendering spiritual service to the brethren as God graced her with his spirit with a godly walk and conversation; be it therefore

RESOLVED, That Paran Church thank God for having so wonderfully blessed us with the gifts of his grace as manifested in her life, and the comfort we enjoyed in her company; and, be it further

RESOLVED, That we express our deep felt sense of loss in her passing, and pray that God reconcile us to his will, and make us content with our loss; and cause us to highly treasure the remembrance of her; and be it further

RESOLVED, that we include this brief obituary in this Memorial: Sister Mullins was born October 20, 1875, and became a member of the church in 1906. She died at Tyler Hospital, Tyler, Texas, January 16, 1954. She is surviv-

ed by her husband, Mr. Julius Mullens, of Tyler; also, one brother, B. R. Stone; two stepsons, Jack R. and John M. Mullens, and two step-daughters, Mrs. Boyce Balfour and Mrs. Malcolm Stripling; and seven grand-children.

Funeral was conducted by her pastor, Elder E. J. Lambert, at Carroll Baptist Church; and interment was in Dover Cemetery, awaiting the resurrection; be it further

RESOLVED, That a copy of this Resolution be given to her husband; a copy filed with Paran Church records; and a copy mailed to the Signs of the Times for publication.

Read and adopted by Paran Church in conference February 7, 1954.

Elder E. J. Lambert, Moderator
W. M. Harriss, Church Clerk

MRS. ANNIE PAXSON DOVE

Many relatives and friends of Mrs. Annie Paxson Dove were saddened at her passing from the scenes of this life, at a Washington hospital on April 11, 1954. She was well known and loved in her community, where she and her husband were engaged in the merchantile business for forty-five years, until their retirement a few years ago. She was seventy-nine years of age.

She was a daughter of the late Mr. and Mrs. Calhoun Paxson, Waxpool, Virginia; and was married to Mr. Peter Dove on December 23, 1897, who survives. To this union were born two sons: Jether, Herndon, Va., and Paul, Arlington, Va. She is survived by these and four grand-children and four great grand-children; and also by three sisters and one brother: Mrs. Grace Langford, Arlington, Va.; Mrs. Minnie Hurst and Mrs. Mattie Moreland, and Charles Paxson, Washington.

The faith of the Old School Baptists was dear to her, and for many years she was a constant attendant of Frying Pan Church. She was ever ready to assist the brethren in any way she could, and often entertained them in her home.

Funeral services were conducted from Reed's Funeral Home, Herndon, Virginia, by the writer, where many came to pay their last tribute of respect. Burial was in the Herndon Cemetery. The numerous flowers sent by friends bespoke the high esteem in which she was held.

Thus another, who gave evidence of the grace of God sustaining her through life, is now resting until her Saviour comes again; when she shall be conformed to His image, and be with Him and all the redeemed of God forever.

May all those who mourn be give sustaining grace, and be enabled to say, "Thy will be done."

John D. Wood

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., SEPTEMBER, 1954

NO. 9

(This poem was composed about two o'clock one morning, after being pressed in spirit to arise and pen these thoughts. I have had several requests to re-publish it.)

When the moon in all it's glory,
Cast it's brilliance o'er the earth,
Then I thought of Jesus, Saviour,
And about his humble birth.

Soon I saw him in a manger,
Glory shining all around;
By a heavenly host surrounded,
Shouting, glory to his name.

Then I saw him meek and lowly,
Walk the earth in grief and shame,
All to save poor, wretched sinners,
Who will ever praise his name.

Next he bows inside a garden:
Sweat like drops of blood flow down;
All the earth about him silent,
As he kneels upon the ground.

As he prays in solemn anguish,
For the cup to pass away;
Yet he knows that he must drink it,
To prepare the glorious way.

Then upon the scene most softly,
Came an angel dressed in white,
Touched him gently, said, look upward,
Soon the darkness will be light.

Soon the scene of darkness changes;
Darkness breaks, the light appears —
Heaven opens to receive him,
Never more to bow in tears.

He appears in heaven for sinners,
Who were purchased with his blood:
All his intercession for them
Is because his life is love.

Then dear God, may all his suffering,
Guide me on this heavenly road;
May I never, never murmur,
As I think about my God.

Though my soul is oft in sorrow,
Soon these things will pass away.
Sickness, sin and all my trials,
Will be over in that great day.

Then our garments will be spotless
As we gaze upon his face.

We will need the Moon, no never,
For the Sun will take it's place.

When his children all shall meet him
On that bright and shining shore,
Where our sorrows, pains and trials,
Will be over, ever o'er.

Soon, my brethren, we shall meet him,
May his love be all our guide,
And his grace and tender mercy,
Land us safe on Heaven's side.

D. V. Spangler

BORN OF WATER AND OF THE SPIRIT

(John 3:5-8.)

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

"Marvel not that I said unto thee, Ye must be born again.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so is every one that is born of the Spirit."

The scriptures under consideration are a key that unlocks the door of salvation by free and unmerited grace in the revelation of God to every heir of grace and glory. Man born under the condemnation of a just and holy law, which he transgressed in Adam, is dead in trespasses and sins, having the nature of his father Adam, — a sinful nature, from which he is, as unable by any effort of self to free himself, as a corpse in the grave is dead to all things of nature; and unable to think a thought or move a muscle, or manifest any na-

tural life whatever. Every person born in this world partakes of the sinful nature of his parents, and having the nature of sin, will act out that which is within. The carnal mind is enmity to the law of God and can not be subject to it, for the natural mind receiveth not the things of the Spirit and can not know them. Man may justly reason that there is a creator back of creation, as there must be a designer back of that which is designed, and may call that power God, and rightly so, but that is not knowing God as the Father of Jesus Christ and the author of eternal salvation. That which is natural is one thing and that which is spiritual is entirely something else; therefore the carnal mind can not perceive the things of the spirit of God nor rejoice in the felt presence of Jesus Christ.

The case of Nicodemus illustrates the total depravity of man by nature. He was an educated man of blameless character and a ruler of the Jews and a member of the Sanhedrim and a teacher of the law. Therefore he was acquainted with the teaching of the prophets of old and familiar with many of the precious promises of the Old Testament Scriptures, as far as the letter of the word was concerned. He was a man of honor and held in high esteem and had heard of miracles performed by Jesus, — mighty works which had greatly impressed him. Yet he was in total ignorance of the requirements necessary for eternal salvation, and desired wisdom from God. In this very desire was manifested a spark of spiritual life, and he came to Jesus by night. It is when one realizes the darkness that surrounds one's life that there is given a desire to know the light and to be delivered from the darkness of one's natural birth. Pride and the nature of his high office probably prevented Nicodemus from coming to Jesus by day, which would have marred the typical significance of his nightly visit. Nicodemus was a Pharisee, which means separatist, and it may denote by antithesis the children

of God who are separated from this world in their calling and profession. The name of Nicodemus is suggestively important as it signifies "victor of the people," as it is through Jesus that victory is obtained by the people of God through the atonement of Jesus Christ. One begins to seek salvation as he realizes his need of it, and realizes the darkness that is by nature round about him. One does not approach Jesus in the capacity of teacher, so it was necessary that Nicodemus be taught the necessity of the new birth and its supreme importance. One must be spiritually alive to receive teaching and this is typically true of Nicodemus, who realized that it was night and was able to go to Jesus. The weary and heavy laden are bidden to come to Christ for rest as they labor under the law whose demands they can not fulfil. Nicodemus was to learn not so much at first how men are to live who profess Christ, but how men are made alive spiritually and the means employed to give them that life which is hid in God by Christ.

Jesus at once informed Nicodemus that unless a man be born again he could not see the kingdom of God, and answered a further inquiry by saying, "Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." This leads us to consider what it is to be born of water and of the Spirit. While these two are associated in the birth of every child there is a wide distinction. Water often signifies the word of God, as we read of the washing of water by the word; and also the statement by the apostle Paul, "Husbands love your wives as Christ also loved the church and gave himself for it that he might sanctify and cleanse it by the washing by the word." In nature water cleanses and the word of God coming into the heart of a sinner quickens and purifies as it is applied by the Holy Spirit. Water is necessary for life in nature, and so the word of God is absolutely necessary in the birth of

a child of God, for, "The word is nigh thee, even in thy heart and in thy mouth, the word of faith which we preach," as declared by the apostle Paul. Water causes growth in nature and the word of God causes a growth in the experience of a child of God. Water refreshes in nature, and the word of God refreshes and enlightens the child of God. Water in nature comes from the heaven above and the word of God comes from the heaven of eternal glory. The Holy Spirit is the third person of the Trinity and is just as much a person as God the Father, or God the Son; and this Holy Spirit takes the word of God and applies it to the subject of God's redeeming grace in showing him the need of salvation: his lost condition, his just condemnation, and his utter helplessness to save himself. It is the Spirit that quickeneth, the flesh profiteth nothing, and each one who has eternal life is born not of the will of man nor of the will of the flesh nor of blood, but of God. The Holy Spirit imparts life through the word of God, which is Christ who is the Eternal Word, and who was made flesh to assume the condemnation of his people, and take away their sins by his obedience and death and resurrection.

The word of God shows the quickened sinner his heavenly inheritance and gives him an earnest of it and guides and instructs him in the things of righteousness as the Holy Spirit takes these things and applies them in his experience. The Holy Spirit is the person and the water is the instrument, and must work together. In the seventh chapter of John we read that Jesus said of the believer, that out of his inward parts should flow rivers of living water. "This he spake of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." This living water of the word is given and applied by the Holy Spirit: therefore a saved sinner is born of water (the word) and the Holy Spirit and is kept by that power through faith unto salva-

tion. The word and the Spirit are alike the gift of God and can not be obtained by human effort.

Another figure used in Scripture in reference to the operation of the Holy Spirit is wind. The wind is unseen by man and the Holy Spirit is invisible in all its work of salvation. The Spirit is an indispensable necessity in the life of a child of God, just as wind is necessary in natural life to bear the clouds that drop rain upon the earth. Where there are no clouds there is no rain, and a desert results. One can not control the wind naturally, and so the Holy Spirit is not governed by man in any sense (nor responsible to man), but blows where it listeth (where it pleases), and comforts with its invigorating effect the child of God who needs consolation.

Water in the scripture quoted above has no reference to baptism by immersion, as many are saved who never were immersed. The woman at Sychar's well was told that the water given her by Christ would be in her a well of water springing up into eternal life. Belief, or faith, is as necessary to salvation as the operation of the Holy Spirit, and the water of the word imparts that faith which is accounted for righteousness, in all of its effective and invisible work.

No man can enter into the kingdom of God unless he is born of water and of the Spirit, and his state there after his new birth depends upon the application of the cleansing water of the word. The blood of Jesus Christ cleanses from sin judicially, so that the saved sinner is released from the penalty of sin, as his standing before God depends upon the blood and righteousness of Christ; but he needs to be cleansed from the daily defilement of sin that he may be presented holy and without blame before the Father in love. Therefore the cleansing water of the word must be applied daily by the Spirit to insure his state in the sight of God. The feet or walk of the Lord's people need to be washed, as emphasized by the fact that Jesus took a basin of water and a towel and washed his disciples' feet. The shed

blood of Jesus testifies to the efficacy of his atoning death in the justification of his people; while the operation of the Holy Spirit denotes the state of the saved sinner in his experience and life after he has been born of an incorruptible seed by the word of God, and his soul cleansed when he is defiled by daily sin. Even the thought of foolishness is sin, therefore the water of the word is necessary to a new birth and for the maintainance of the redeemed sinner's state before God.

(Elder) Arnold H. Bellows

Montgomery, Alabama.

Dear brother Spangler:

I do not recall having met you at our Association held with the Hopewell Church in Pike County, Alabama, October, 1953, but I do know that I heard some of the pure Gospel of our Lord and Saviour, Jesus Christ, which was preached by you then. You recall, I am sure, our beloved brother and elder, J. W. McLeod, who was Moderator on that occasion.

In that afternoon of June 12, 1954, the good Lord called him home, and we, the deacons and members of Cottage Hill Primitive Baptist Church, 25 Oklahoma Street, Highland Gardens, Montgomery, Alabama, feel that a tribute of our love and esteem for our departed brother and elder should be published in your Times.

The following is a transcript of part of our letter to our District Meeting, which will be held with the Church at Elam, Pike County, Alabama, July 17 & 18 of this month.

"The Faith he kept, his course was run,
Peace troubled soul, the struggle's done,
Thy good work finished, Oh Faithful one,
Rejoice in the mercies of thy Lord."

Kindly incorporate this in whatever else you wish to add to his obituary in order that all who knew him will be advised of his passing.

May the good Lord continue to keep you and bless you while sojourning here below.

Your brother in hope,
E. L. Croxton

(It was my privilege to visit Elder McLeods association in Alabama last fall. The brethren there have lost a faithful soldier of the cross, and he will be greatly missed by his churches, brethren, and associations who knew him. D. V. Spangler)

Kingston, N. Y.
June 16, 1954.

Signs of the Times:

Enclosed I am sending a letter I received from Sister Mildred Adkins a few years ago. To my mind it is good reading matter for the Signs, as a sweet experience of grace. Sister Slauson and I enjoyed it very much, and I feel others will also; so we are asking to have it published.

(Elder) Amasa J. Slauson

Mt. Herman Road,
Salisbury, Maryland
October 6. 1949

Dear Elder Slauson:

You will never know how much it meant to me for you and Elder Bennett to be here Sunday night. It seemed that my whole being was athirst for spiritual food. After every one had left, I did not feel tired at all; it was as though my cup of joy had been filled to overflowing as I thought of the many wonderful things that had been spoken of.

Oft times I have wondered if I really loved the church as much as I think I do. Sunday morning, as I thought of the meeting, I saw her in her beauty and wanted to be there — I could have embraced all of them. It was three years the second Sunday of last March that I was shown that what I had trusted in was gone; that is, my works. I had no hope in this condition: I wept bitterly. I saw myself condemned to die, — no hope of eternal life. My lips were sealed; not a word of prayer could I utter. That night these words came to me: "You have not chosen me, but I have chosen

you." Then, as I thought of the people at the church where I had attended since a child, these words came to me, "Come out from among them, and be ye separate." Elder Slauson, at that time I did not know these words were scripture.

The following Thursday, as I was preparing supper, these words came to me, "Jesus sought me when a stranger, wandering from the fold of God." I stopped my work, and thought, that is exactly what happened: he sought me; I did not seek him. I had gone to Indian-town the Sunday before just for respect, with no thought at all for the preaching; and to this day I do not remember any of the preaching except the words: The spirit itself maketh intercession for us. I saw the truth of it, — that man could not intercede in another's behalf. That Thursday afternoon, when I was given the words of the hymn, hope came. As I looked out of my kitchen window, I could see all nature praising its creator: the sun shined brightly; the grass was a brighter green, and I could hear the birds singing. Suddenly I was singing, "Come thou fount of every blessing." For days I was on the mountain top. It was wonderful indeed! Then I thought of the Old Baptist people, and I loved every one of them. At this time I had no thought of being in the church — I was happy because I had been given a hope.

As the following second Sunday drew near, I began to have thoughts of the church. I wanted to wait, for fear I might be misunderstood; but the Lord's time had come. I just had to go and ask for a home with them. I was baptized that same day, April 14, 1946.

I really had not intended to write all of this, but I just got started and could not stop. Give my love to Sister Slauson. With love from a sister in a precious hope.

Mildred Adkins

CORRESPONDING LETTER

The Maine Old School Baptist Associ-

ation in session with the Bowdoinham church at Bowdoinham, Maine, September 11, 12 and 13, 1953: to all associations and meetings with which we correspond:

Dear Brethren:

Another year has passed, and through the providence of Almighty God we have been permitted to meet again in an association at Bowdoinham. Your minister, Elder John D. Wood, came to us preaching the gospel as only they can who have been taught and inspired by our Lord and Saviour Jesus Christ.

Your correspondence and messengers were gladly received. May it be the Lord's will that love and fellowship continue among his people.

While world conditions today are not encouraging, we believe that our God still rules in the armies of heaven and among the inhabitants of the earth: that all events take place according to His will. May we be given grace to run with patience the race set before us, looking unto Jesus the author and finisher of our faith. May we each feel to say with the Psalmist, "Bless the Lord, O, my soul, and forget not all his benefits.

The next meeting of our association will be in September, 1954. Notice as to time and place will appear in the Signs of the Times.

Elder John D. Wood, Moderator
Sanford S. Bartlett, Clerk
(see notice in this issue)

Tahlequah, Oklahoma

Signs of the Times, Inc.,

Dear Brethren:

... Also please find enclosed a letter from our dear brother, Elder W. D. Griffin, to wife and I. (My wife had a stroke on the 24th of last July (1953) and has been in a very bad condition since. However, I am very happy to say that she is improving some each day, although it is very slow.)

This letter is so rich and full of the

things that give my poor, hungry soul comfort, that I have asked for, and received, Eld. Griffin's consent to send it to you for publication in the Signs. So, if you think it to be of interest to the readers of the Signs as it has to me, please publish it; if not, please return to me.

Wife and I are members of the Little Flock Church, Altus, Oklahoma. May the Lord give you grace to continue the work you are so ably doing. Your little brother, if one at all.

R. H. Hauk

Covin, Alabama

Mr. and Mrs. R. H. Houk

Altus, Oklahoma

Dear Brother and Sister in Christ:

Your precious letter, heavily laden with the drippings of the good things of our heavenly kingdom, came a few days past. We have shared, as we hope, the joys that you have experienced in this wilderness road; we have drunk with you the cup of sorrow which has been so brimming full to you. We have, dear tried ones, a fond hope that our hearts beat in perfect unison with yours.

Dear sister Fay we know something of your bodily ailments, for we too have felt the afflicting hand of our heavenly Father. To our dear brother Henry we know what it is to be kept from making anything for the daily needs in a natural way, and we know something of how sad it is to have to stand helplessly by and see our dear ones sick and unable to lift our hand towards healing them.

These things all happen to all the race of Adam. We cannot take courage, nor can we have faith, when we are sick just because it is common with the sons of men. Nor can we be comforted when in the throes of pain and suffering, just because the Bible speaks of the suffering with him having a reign going on. For the intensity of our daily warfare gets so trying and exacting that we just do not see how we can be a child of God.

All the outward marks and rites and ceremonies of men are not enough to convince us of our acceptance with him. All the comfort that is lasting and worthwhile is that work in the heart — that still work that comes unsought and unlooked for.

It gives us great regret that it will be impossible for us to visit you all this year. The calendar just does not have enough days, and the days just do not have enough hours for us to get around to seeing all the dear saints, and doing all the many things that are demanded at our hands. Work keeps mounting up, and while the work and demands on my body mounts up, my physical powers are on the wane. Not too much time is left I am sure, speaking from a human standpoint; but plenty left for every step from the standpoint of divine and eternal things, for did not David say that all his times were in His hands; and did he not also say that all his springs were in the Lord. If all of our times are in his hands, then we are safe and heaven will be ours when we have waged the last conflict with the ravages of sin. If this is so (and it is), then when we are well it is in the Lord, and when we are sick it is in the Lord. When times are good it is from the Lord, and when we fall into evil days it is from the Lord. To the little gods of this world who the times may look bad now, and if there is such a thing as the independent creature to any extent whatsoever, then to that much, no more, no less, a time comes when God is not in our times. But this is not so, for he has declared the end from the beginning. This being so, you do know that your trials are now, and always have been, included in his eternal will.

If all of the springs of the child of grace are in the hands of God, that is plenty to bring us to silence before the throne of his grace. Now springs rise in the valley, do they not? And a valley is a low place between two hills, is it not? Now who can make a hill? The ones that He had made when the oldest country in the world was first discov-

ered are still there. The valleys are still in their place. Out of the valleys comes the spring, and that to water the low spots. Do you often feel to be excluded from communication with him? Is your view often cut off that you cannot behold the glorious countenance of his face? This is the valley that you are in, but in the valleys shall arise a stream out of what you thought was an affliction. It comes from under the throne of grace, and it is a stream that breaks down every barrier and comes in to water the little plants of the kingdom of our God.

We feel to know that the Lord displayed his sovereign power to you both. Oh, dear ones, what a comforting thought it is that we have, as we hope, a great high Priest who can be touched with the feelings of our infirmities, if your body becomes broken and feeble, may God give you to stop just a moment and think upon the body of another dear one. No suffering of ours is ever worthy to be compared to that that he did in his body. And here is another precious thought: if we are his; we never suffer alone, but in his suffering he went up the hill to Calvary's rugged tree alone. Not a friend to lend a helping hand; not a cherishing word spoken to him; even deserted by his own Father. Oh, little ones, if I could just feel the accompanying power and assurance that my bodily pains were given me as a token of reigning with him, I feel that I would be happy indeed. And, sometimes I feel this, and there steals across my mind the most solemn and serene peace that this world has never been able to copy.

Dark clouds often hover close o'er me. The hand of Saul often seeks my poor life, and if it were not for Jonathan, who knows all about me, and knows my enemies as well, I would have fallen long ago. But David and Jonathan alone knew the matter, and as they are the Christ and the Spirit in type, just so does he know all about Saul's maneuverings, and a city of refuge is always near at hand. So far he has led me on, as I

hope, and my song today is the song that I learned in the school of grace long, long ago. When these scenes arise, fellowship for the sufferings of my Redeemer God are sweet, and I am given, as I hope, to believe that his feet were broken that I might walk; his hands were broken that I might handle the Word of life; His brow was caressed by a crown of thorns that I might wear a crown of righteousness; his side was opened that my running sore might be healed and closed (Psalms 77:2); he drank the bitter cup of the wrath of God; that I might drink the water of life; he dies that sinners like us poor ones might live; he was buried that just such poor and afflicted ones as we feel to be might be justified.

What is the connection? What does it teach us concerning these things? Just this, dear ones; That through the fiery trials of life the gold may be tried and made fit for the Master's use. Cheer up in the Lord, and rest assured that not one sorrow will be given you but what there will be an equal joy. Why? Because the day of prosperity is set against the day of adversity. Write when you can. May the Lord lead and guide you in the way of all truth.

Yours unworthily
(Elder) W. D. Griffin

R. F. D. 3, Box 26C
Sulligent, Alabama

Dear Editors:

I am enclosing \$5.00 to renew my subscription to the Signs.

I enjoy the many sweet letters and editorials. So many can tell my experience that it causes me to feel that, at least, I am not traveling the road of doubts and fears alone, as I so often feel that I am. It fills my heart with joy to know that the children of God feel little and unworthy and that they are willing to fellowship such an unworthy sinner as I.

As far back as I can remember, I re-

spected the Primitive Baptist people because a lot of my relatives were members. Yet I didn't know anything about the doctrine they loved and advocated, until, if I am not mistaken, God saw fit to open my blind eyes and show me where the church was. Then I could understand why the dear old gray-haired people I once knew were often made to rejoice as they knelt washing each other's feet.

As sinner, saved by grace if saved at all.

(Miss) Tennie Egger

"Thou shalt worship the Lord thy God, and him only shalt thou serve."
(Matthew 4:10)

No doubt we have all wondered and asked why his first trial after his baptism was to be led of the Spirit into the wilderness to be tempted of the Devil. We often forget that it was according to God's eternal plan that Jesus, our Saviour, must suffer and die for the sins of his people. That which the Father sent him to do must be done.

A duel was fought in the garden of Eden in the beginning, and from that time the Devil showed himself a liar, and the Lord showed his power over all things: "And the Lord said unto the serpent, Because thou hast done this thou are cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shall thou eat all the days of thy life; And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:14-15)

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." (Matthew 4:1) We read about Jesus being baptized by John; and the evidence which was given him of the approval of God as the voice from heaven said, "This is my beloved son, in whom I am well pleased." Jesus did not go up to the city to advertise his com-

ing, but was led into the wilderness. As head over all things to the church, he that knew no sin was made to be sin for us, that we might be made the righteousness of God in him. He had to undergo all temptations which all his people are heir to. Satan waits for forty days, during which Jesus fasted, then in words of doubt and suspicion, said, "If thou be the Son of God, command these stones to be made bread. Notice that Satan did not ask Jesus to ask his father to turn these stones into bread, but for him to command that these stones be made bread. Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The words, "It is written," have been a great comfort to me in my years in the ministry. When I could turn to the Scriptures and prove my point: Thus sayeth the Lord.

The object of Satan was to get Jesus to sin against God, and so render him forever incapable of being a sacrifice for the sins of his people. In this the tempter failed. Here in the wilderness a battle was fought, and a victory gained: The devil's head was bruised. It was not for himself but for his people that he tread the wine press alone, and a fountain of blood was opened for sin and uncleanness to the inhabitants of Judah and Jerusalem; which means to me for the elect of God. They are the members of the body of Christ, and are heirs of God, and joint heirs of Christ: no, not by bread alone, but by every word that proceedeth from the mouth of God. May his name be praised! All His suffering, trials and temptations, and death, was for his chosen people. They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love.

"Submit yourselves therefore to God; Resist the Devil, and he will flee from you." (James 4:7) And He tells us how: humble yourself in the sight of God. He that dwelleth in the temple not made with hands will lift you up. Paul tells

us in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." "Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with Truth, and having on the brestplace of Righteousness; and your feet shod with the preparation of the Gospel of peace; Above all taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of Salvation, and the sword of the Spirit, which is the Word of God. Praying always with all prayer and supplication in the Spirit; and watching thereunto will all perseverance, and supplication for all the saints."

Take courage, brethren, our Lord has crushed the serpent's head. I have only touched on the first temptation, the stones and the bread; maybe, if it is the Lord's will, I will take the others up later. Grace to all who know the Lord as the Son of God.

(Elder) George L. Weaver

Bassett, Va.

Dear Elder and Sister Spangler and Editors of the Signs of the Times:

I notice mother's subscription to the dear Signs is past due, so please credit her with the \$5.00 enclosed.

I feel so vile, wretched and undone, I wonder if it is wrong for me to call the dear children of God, Brother and Sister. Yet I feel I have a love of them which I can't describe, which I hope it is of the Lord. If he has given me a love for his little ones, it is real and wonderful. I often wonder do I love the Lord or not. He has been so good to me a poor needy, wretched sinner: and I am not worthy of his notice. Oh, may he renew the right spirit within me, and create within me a pure heart. Oh, God, bless

me with the sweet spirit of prayer; let me look unto the hills from whence cometh my strength: my only hope — my all, if it by thy blessed will.

I would live in the way that is pleasing in his dear sight, but we cannot do anything that is pleasing to him unless he blesses us to do it, — it must all come from our gracious Lord, who is Lord of Lords and King of Kings. The following verse of a sweet hymn tells my feelings better than I can:

"O, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!"

May He keep me at the feet of his little ones; and may we grieve over our own faults and many sins, and look over our precious brethren for good and not for evil. I feast upon the good news in the dear Signs of the Times and the Old Faith Contender; they and my Bible are so wonderful to me, yet I feel too vile at times to read them.

May the Lord bless the dear Editors to earnestly contend for the truth in love, to the honor and glory of His name, and may He bless Brother and Sister Spangler with his sweet presence; and may he keep all his little ones in loving mercy. Your least and most unworthy sister, if one at all.

Callie Clark

Hermleigh, Texas,

Dear Editors:

Enclosed you will find \$3.00 to renew my subscription to the Signs. I have received the January issue, and it alone is worth much more than the price of the paper. However, the Signs of the Times is not valued as to dollars and cents, but according to the spiritual food contained in each issue.

It is very comforting and edifying to read an experience of grace written by a brother or sister, realizing that it corresponds with mine to a great degree, if I am not deceived in the matter. But so much of the time I fear that

Satan, by his cunning craftiness, has shown me that I am deceived. Then again, when that still small voice speaks to my troubled soul and gives me sweet peace and rest for a while, I can say, "Give thanks, O, my soul." I have been so richly blessed all of my sinful life, even during my physical afflictions, that I can say, Surely the Holy Spirit has been ever near to protect and to comfort me.

May the dear Lord richly bless the editors, the many readers of the Signs, and God's saints everywhere, is my humble prayer.

Minnie Lee Williams

Delmar, Delaware

Dear Elder Spangler:

For some time I have been impressed to write to you, so today I am making the attempt. First, I want to mention the January number of the Signs, in which there is a prophecy written in poetic style by Elder Perdue. I think this is wonderful. Then the experience and obituary notice of Brother Rounds were of special interest to me.

Now, I want to present a few thoughts on a verse of scripture found in Canticles 4:16, which reads: "Awake, O North Wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." We will first notice the word, "Awake." For one to awake, he must first be asleep. Spiritually speaking, all of Adam's race are asleep in the matter of understanding spiritual things. Yes, they are dead in trespasses and sins. So to understand the things of the Spirit, a revelation must come to one; and this revelation comes from the Holy Spirit. The Holy spirit quickens, or makes alive. The words, "Awake, O north wind," I understand to be symbolic. Let us consider the nature of the north wind. In winter it is cold and chilling; but winter is necessary. There is

more oxygen in the north wind than there is in the south; so we sometimes say when the wind is at the north: "The air is brisk this morning." What we mean is, the air is full, or well filled with oxygen. Oxygen is a gaseous element, forming one-fifth of the atmosphere we breathe. I mention this to show the great wisdom of the great Creator. Just think for a moment about his great wisdom, and we are lost in rapture and praise.

I said I understood the words "North wind" to be symbolic. What then do they symbolize? When the Holy Spirit descends upon one, and shows such an one what he is by nature, there is coldness in the soul. His or her sins appear before them like mountains. Every sinful act and every evil thought comes up before them: They are giving an account of their deeds before the great Judge of the Universe, even before the great white throne. My understanding is, the great white throne for the Lord's people is set up in their hearts. Thus when one of God's children does something wrong, such child gives an account of the wrong done right then and there. They abhor themselves and repent in dust and ashes. The only torment the Lord's people will ever know anything about, is what they experience right here in this time state; and surely they are tormented because of their sins. They feel to say with the Psalmist, "Create within me a clean heart, O God, and renew a right spirit within me." This prayer they offer because they know they have no power to accomplish this.

We have been speaking of the North wind, and what it symbolizes; now we come to consider the South wind, and the effect it has upon the earth, including man. "Awake, O North wind, and come thou south; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits." The south wind has a very different effect upon the earth than that of the north. The

south wind is balmy when the Spring arrives. We previously mentioned the condition of the soul under condemnation; now we come to the time of deliverance therefrom. You were mourning because of your sins; you were ready to give up, and say, "If my soul be sent to hell, thy righteous law approves it well." Then suddenly, in a moment — in the twinkling of an eye, your burden was gone; you were astonished, or rather, I should say surprised. There may have been an impulse to reach out your hand and try to get this burden back, that you might know how it went; but you could not get it back, it was gone. "The wind bloweth where it listeth, and thou hearest the sound thereof. But ye cannot tell from whence it cometh, or whither it goeth; so is every one that is born of the Spirit." How beautifully this illustrates the New Birth! So the cold north wind has now ceased to blow, to chill the soul; and the warm South wind has come, and there is warmth in the soul. Even the birds sing with an enchanting melody — a melody which we had never noticed before.

Since I have been writing about this garden, as mentioned in the beginning of this article, my mind has been going back to an old fashioned garden at the old homestead where I was reared. In this garden there was a little ditch in the rear. On the banks of this ditch there was a shrub bush, a goose berry bush, and peppermint and spearmint. Shrubs, as you perhaps know, exudes a very pleasant odor. I used to pluck a shrub from this bush and carry it in my pocket for awhile; and the warmth from my body seemed to add to the fragrance of the shrub. And the gooseberries were used in making pies; and peppermint and spearmint are useful in flavoring and for their aromatic qualities. In this garden there was a walkway, and on either side of this walkway, garden vegetables were planted. But the important thing about this old fashioned garden — it was enclosed. In other words, there was a fence around it. This fence was

put there to keep out marauders, including dogs. "For without are dogs." etc. In this old fashioned garden there were several beehives. It was a great pleasure for me in those days to watch the little busy bees come and go from these hives; they attend strictly to their own business and will allow no outside interference. I want to notice briefly the wisdom manifested in these little creatures, to show the great wisdom of an alwise God. These little creatures know how to make a capsule, fill it up with nectar, and then seal it up. Only the fool can say in his heart there is no God.

You have, perhaps, noticed that I have been calling this garden an old fashioned one. It was an old fashioned one. Times have changed, but not for the better; in these days these old fashioned gardens are scarce. Gardens are not enclosed anymore, but seeds are planted out in the open space, thus giving dogs and other marauders opportunity to trample upon them. Here is a comparison: churches of certain denominations are out in the open, so to speak; all one has to do to become a member is to sign a pledge and say that he accepts Christ as his personal saviour, then they are full pledged members. This kind of a church, or garden, is very different from the one we are considering. In verse twelve we read, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Since this is getting lengthy, I will make no comment upon these words, except to say that they show a special kind of a garden, or church. Only the elect of God can occupy a place in this special garden. "The foundation of God standeth sure, having this seal: the Lord knoweth them that are his."

I hear one saying, "Am I one of His?" There are times when we are in serious doubt about our standing before God. Let us look at the evidence that we are one of his: Do you hate sin? Is there a desire in your heart to be free from these evil thoughts that torment you? If you can answer yet to these ques-

tions, you need no further evidence.

A. T. Benson
(To be concluded)

Mangum, Oklahoma

Dear Editors:

My subscription expires with the February issue, and lest I put it off too long, the enclosed is for another two years of good reading. The little extra may be used in any way you see fit.

I do love to read the letters and the Bible when the good Lord gives me a mind to view the wonderful works of God that are spoken of and shown through the experiences of many brethren. Surely it is manna from Heaven, when the food tastes so well. Hope I am thankful when permitted to feast; and also for the daily blessings received.

May the Lord continue to bless you and others to write many more comfortable editorials and letters.

An unworthy sister,
Madora Gibson

SPECIAL NOTICE

WELSH TRACT CHURCH HISTORIES

Because of a continued demand, we have published 100 additional copies of the WELSH TRACT CHURCH HISTORIES. (The oldest Old School Baptist Church in America) When these are gone there will be no more, so order at once, if you desire one. Price \$1.00.

SHOWERS OF RAIN

We have about fifty copies of an excellent pamphlet, SHOWERS OF RAIN, by the late Flossie I. Faulkner, of New York. This booklet contains the experience of Sister Faulkner, and twenty-five spiritual poems. You will enjoy reading it.

While they last, we are giving one for each new subscription to the Signs, or will mail one postpaid for fifty cents.

SEND ALL REMITTANCES, AND CORRESPONDENCE FOR PUBLICATION, TO SIGNS OF THE TIMES, Route 5, Box 332-F, DANVILLE, VIRGINIA. PLEASE WATCH YOUR EXPIRATION DATE AND RENEW PROMPTLY. EDITORS.

ASSOCIATIONAL NOTICE

The Lexington-Roxbury Association will convene with the Olive & Hurley Church at Sho-

kan, New York, (on Route 28, thirteen miles North of Kingston, N. Y.) Wednesday and Thursday, September 15th and 16th, 1954.

Services will begin at 10:30 (DST) Wednesday morning. A cordial invitation is extended to all ministers and brethren of our faith who are in order and fellowship with us, and all friends are welcome. Those coming on Tuesday will stop at the Ruckert Tourist Home, which is next to the Meeting House, and they will be cared for.

(Elder) Amasa J. Slauson, Pastor

MAINE OLD SCHOOL BAPTIST ASSOCIATION

The Maine O. S. Baptist Association will be held, the Lord willing, with the Whitefield Church, Whitefield, Maine, September 10, 11 and 12, 1954. Brethren and friends are cordially invited to meet with us.

Sanford S. Bartlett, Clerk

WELSH TRACT MEETING

The yearly meeting of the Welsh Tract Old School Baptist Church, Newark, Delaware, will be held the second Sunday in September (the 12th). The church is located one mile South of Newark. Our brethren and friends are invited to meet with us.

D. V. Spangler, Pastor

VIRGINIA CORRESPONDING MEETING

The Virginia Corresponding Meeting will be held, the Lord willing, with Frying Pan Church October 13, 14, and 15, 1954. The meeting house is located on Route 15, between Chantilly and Herndon, Virginia. A cordial invitation is extended to all brethren of our faith and order, and all friends are welcome. Further information may be obtained from either of the undersigned.

Arthur L. Carter, Clerk
Manassas, Virginia

ASSOCIATIONAL NOTICE

The One Hundred Eighty-ninth annual session of the Kehukee Primitive Baptist Association will be held with the church at Tarboro, North Carolina, on Highway No. 64, the first Sunday in October, Saturday before and Monday following.

Elder J. D. Fly was appointed to preach the Introductory Sermon; Elder R. B. Denson, alternate.

We extend an invitation to our visiting brethren and ministers in order. Those desiring to come the day before notify R. B. Denson, Rocky Mount, N. C.

Elder A. B. Ayers, Moderator
Elder R. B. Denson, Clerk

EDITORIALS

Danville, Va. September, 1954

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TO

SIGNS OF THE TIMES, INC.

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EDITORIAL

"Now of the things which we have spoken this is the sum: we have 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. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." (Hebrews 8:1, 2, 3.)

In the first verse Paul says, "Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens," meaning the greatest and most important, not only of what he had spoken, but all that he or anyone else would speak in the future. He is the

sum and substance of all the ceremonial offerings and sacrifices made under the law, above all the high priests that were before Him, and has sat down at the right hand of God as the greatest Priest of all, whose offering has been accepted by His Father. Well could the apostle say, "For I determined not to know anything among you, save Jesus Christ, and him crucified." He is, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." This high Priest hath been "appointed heir of all things, by whom he also made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." To this name every knee shall bow and every tongue shall confess to God. God hath anointed Him with the oil of gladness above all others.

A sum is the result of putting two or more things together. We read that Jesus, "Who of God is made unto us wisdom, righteousness, and sanctification, and redemption," and when we add all these together, we have a complete Saviour as the result. He is our high Priest; He is our elder brother and the captain of our salvation. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens," that is, at the right hand of His Father to make intercessions for the household of faith. The word "such" means the exact kind of priest described or implied in the preceding portion of this epistle. In the preceding chapter Paul says of this priest, "Who is made not after the law

of a carnal commandment, but after the power of an endless life." Then Paul quotes from the 110th Psalm and says, "For He (the Lord) hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek." This Melchizedek, who was without father, without mother, without descent, having neither beginning of days, nor end of life, was a type of the Son of God, who as God, is without mother, and as man without father; the high Priest over the house of God, and whose Priesthood will never end, nor His law ever change. He is not like the Levitical priests who continued their offerings year after year for the people; but His one offering which He has made, and is accepted by His Father, is not only adequate for the past and present, but for all succeeding generations. He has therefore, sat down at the right hand of the throne of the Majesty in the heavens permanently. He is a Priest in another since. Paul tells us "For we have not an 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." If He had not suffered and been tempted as His people are, He would not be able to succour them that are tempted. If He were not a man of sorrow and acquainted with grief, He would not be touched by the feeling of the infirmities of His people. It is good to know when doubts and fears arise within us, adversity and disease befall us, sins arise before us like mountains, when persecution arises because of the word, and we feel to say with the apostle Paul, "In me that is in my flesh dwelleth no good thing," that we have one unto whom we can go, who hath a hearing ear and an understanding heart.

We are not inclined to call upon a physician until we feel the presence of some disease or infirmity in the body. We may have some malignant disease that is eating and sapping our vitality and not be aware of it, until it has

weakened us beyond that of anything more than a temporary relief. So, sin may reign in our mortal bodies and we not be aware of it, until it begins to prey upon our consciences and manifest a disease that we were not before aware of. Just as sure as this disease is manifested, we will call upon the Great Physician for the disease of the soul, as we call for the family physician for the infirmities of the body. This Great High Priest — this Great Physician is touched when His children cry unto Him by reason of the feeling of their infirmities. When the men of Genesaret had knowledge of Him, "They besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole." (Matthew 4:36.)

"A minister of the sanctuary" is a minister of heavenly and spiritual things from where He sits at the right hand of the throne of the Majesty in the heavens. Where He has immunity from the ceremonial law, and is under no obligations to administer daily and yearly offerings as did the Levitical priest. A minister is one who waits on, or serves another. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." While on earth He healed the sick, unstopped the deaf ear, opened the eyes of the blind, caused the lame to walk, and raised the dead, prayed for Peter that his faith fail not, and that His people be kept while in the world. Jesus is a minister to all those who are sanctified by God the Father, and unto whom He is made "Wisdom, righteousness, sanctification and redemption." To these He ministered when on earth, and now He is in heaven as their minister and intercessor. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" and then Paul tells us what these gifts were for, "For

the perfecting of the saints, for the work of the ministry, for the edifying of the body: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Each of these gifts and the effectual exercise of them in the position for which He has qualified them, are according to His ministration. He is minister of good things, and these gifts are good gifts, because they come from above.

"And of the true tabernacle, which the Lord pitched, and not man." Some believe that heaven where Jesus is at the right hand of God is the tabernacle meant in the expression, "true". A tabernacle is a place where people meet for public worship, and in this sense, the church is a tabernacle of which the Jewish tabernacle was a type. The tabernacle of Moses was a type of the gospel church, the true tabernacle, which the Lord pitched (built) and not man. "The hands of Zerubbabel have laid the foundation this house; his hands shall also finish it; and thou shalt know that the Lord of host hath sent me unto you." (Zechariah 4:9.) Jesus asked His disciples saying, "Whom do men say that I the Son of man am? And Simon Peter answered and said, thou art Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in

heaven. And I say unto thee, that thou art Peter, and upon this rock (the same principle that Peter knew Him) I will build my church; and the gates of hell shall not prevail against it."

I think it better however, to consider that the human body in which the Son of God walked on earth — and still occupies — is seated at the right hand of the throne of the Majesty in the heavens; the true tabernacle, the conception of which, man had nothing to do with; and according to the two men in white apparel; "Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We assume therefore, that as He left this earth in this tabernacle, and is coming again in like manner, that is, in the same form in which He left, He still occupies it as the Great High Priest over the church of God and minister of the sanctuary. And the fullness of the Godhead dwelleth in Him bodily, He has in His possession all the gifts and qualifications that His people stand in need of and, as the ministrator thereof, He will supply them in due season.

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." The sacrifices under the Levitical priesthood would not suffice, because they could not take away sin. Without the shedding of blood there is no remission of sin, and as the blood of bulls and goats could not take away sin, it was necessary to look to another source. The Son of God was God, and as God in the abstract, that is apart from any other object, did not possess that which the law required for an offering. God is a Spirit and blood. After Jesus arose from the dead He appeared to His disciples, "But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? And why do thoughts arise in your hearts?"

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Many doubt the eternal Sonship and argue that there was no Son of God until Mary conceived and brought forth a Son. But the person, or body that Mary brought forth, was the child that was to be born, in whom the Son of God was to be manifested. The child Jesus was born, but the Son was given. Paul says, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

H. O. Nash

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"You may be outwardly very consistent; but if you are harsh, censorious, self-willed, obstinate, unforgiving; if you would sooner see the church torn to pieces with strife than give way on some point which involves neither truth nor conscience, but merely some concession of opinion, you are breaking the precept as much by your disobedience to its spirit as others to their disobedience to its letter. God, who searcheth the heart and reads our inmost thoughts, feelings, and motives, descries with unerring eye our spirit as well as our conduct; and if, indeed, we see light in his light, we shall read our own heart too, and distinguish between the proud, obstinate, self-willed, contentious spirit of the old man and the humble, forgiving, affectionate spirit of the new." J. C. Philpott in, **MEDITATIONS.**

CAN YOU IMAGINE?

1. The early Christians seeking an evangelist who could "pull the crowds!"
2. The apostle Paul using wire pulling methods to get into a coveted pulpit?
3. Philip the evangelist depending upon the Samaritan Gazette and catchy window cards to advertise his evangelistic cam-

paings?

4. The Thessalonian Church off to the bathing beach for their annual picnic?
5. The early preachers giving one another flowery introductions to new audiences?
6. The Jerusalem Church putting on a cake sale to make up the preacher's back salary?
7. The Ethiopian eunuch or the Philippian jailer being satisfied to sign a card indicating their faith in Christ?
8. The early preachers having an eye to salary, popularity, and advancement, when going to a new field?
9. The Church at Antioch putting itself under a burdensome indebtedness in order to erect an up-to-date house of worship?
10. The apostle Paul closing a service with a modern invitation?

—Selected.

VOICES OF THE PAST
"He being dead yet speaketh"

ROMANS II. 12.

"For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law."

By request, this quotation in Paul's letter to the Romans is presented to the readers of the Signs. We feel to say that the one who made the request is better qualified to write upon this subject than we are, yet we will give some expressions of our mind in answer to the request.

Paul in thus addressing the church at Rome was teaching them relative to Jew and Gentile. First, we will remind you that God created of one blood all nations of the earth, and the first Adam, who was of the earth earthy, was the first of all men, and God gave him a law which was his government while in the Garden of Eden, and was the strength of the conviction of Adam in transgression, and all nations of the earth being in Adam's loins were involved in Adam's transgression and became dead in trespasses and sins, and must remain there until One stronger than he, who had the power of death, delivers them. Israel (or the Jews) was given a law written upon tables of

stone, and when Moses saw the children of Israel worshipping idols he threw down the tables of stone and broke them. This proves to our understanding the impossibility of man to keep the spiritual law, for his carnal mind cannot behold the spiritual import thereof, and the written commandments are all he can see, and in the services under the law they transgress instead and are therefore judged by the law, while the Gentiles are not judged according to the law of Moses. Jew and Gentile are alike under the law of sin and death. The Gentiles having sinned without the law of Moses must perish without it, and the Jews having the law must be judged accordingly. Christ coming in the flesh was the end of the law for righteousness. Those who worship God in spirit and in truth are judged as sinners after the first Adam's transgression, and as the saved of the Lord, and are judged in the righteousness of Jesus Christ. Jesus made the twain one new man making peace, bringing Jew and Gentile to the knowledge of the truth as it is in him, and causing them to see eye to eye and speak the same things and behold Jesus as their Savior. The child of God has the manifestation of God's word spoken by the prophet Jeremiah in the covenant he said he would make with the house of Israel after those days: "I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they shall be my people." — Jeremiah xxxi. 33. Also, Hebrews viii. 10, says, "I will put my law into their minds." As all are condemned by one law all must be justified by one law, which is the law of the Spirit of life in Christ Jesus. Those justified in Christ live by faith and are doers of the law, for he works in them to will and to do of his good pleasure. The child of God is not a hearer of the law only, but the doer as well, and is justified. (Romans ii. 13.) When brought in such realizations they have the experience that Paul spoke of when he said, "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." — Rom. vii. 23. Just preceding this expression he says, "I delight in the law of God after the inward man." He realized the dying to the things of the flesh and the desire to live unto God, and not being able to do the things he would he exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Having such depression of spirits we find Paul saying, "I thank God, through Jesus Christ our Lord." What wonderful words the apostle Paul has written in all his epistles to the churches and ministers to encourage, teach and exhort them according to the grace given him by the God of heaven. He fully realized that he stood before God in the immediate presence of Jesus. This was why he felt to be wretched, as all children of grace desire to be Christlike. When the sunshine of God's grace shone in Paul's heart he could say, "The grace of God that bringeth salvation, hath appeared to all 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. These things speak, and exhort, and rebuke with all authority." — Titus ii. 11-15. The law of the Lord put in the inward parts and written in the minds causes deep thinking, and close watch on our conversation and deportment of life lest we dishonor God. The truth we feel to stand for as it is in Jesus, and in our daily vocation of life the truth must come either to justify or condemn, and we feel the children of God will triumph over the powers of darkness, for Jesus is their Savior, and he bringeth them off more than conquerors. Truth is mighty and will prevail, and when the truth is spoken men may rise up against it, but nev-

er to the crushing of it. Having this grace teaching us, we desire to live soberly, righteously and godly in this present world. Dear reader, does the law of the Spirit of life teach or uphold evil speaking, backbiting, strife, envy and malice, or does it rather condemn? By this law we are either justified or condemned, and in the language of Paul to Timothy, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." — I Tim. v. 21. Paul, having this law, could not face condemnation and sow to his flesh, neither can any other called man of God, unless the Lord suffers the devil to take him, as he did Peter, but he told him, "When thou art converted strengthen thy brethren." Peter's confession of his sins was strengthening to them, and we do believe when any of God's children walk in forbidden paths of unrighteousness the brethren are strengthened when they see the humiliation manifested by the spirit which abides upon them and they come to the church desiring to live soberly, righteously and godly in this present world with the brethren, and not as Orpah who turned back, but like Ruth cleaving unto Naomi. This truth lives in the heart of every member of the bride of Christ, and they will stand and contend earnestly for the truth and order of the house of God.

(Editorial by Elder C. W. Vaughn,
January, 1930)

OBITUARIES

MRS. ALICE HANSON

WHEREAS, It was the will of almighty God to remove from this natural life our beloved sister, Mrs. Alice Hanson, in March, 1954; and whose funeral was held in Oklahoma, with interment in the same state, which had been her home for a number of years, and

WHEREAS, She united with the Mt. Zion Primitive Baptist Church, near Cash, Texas, in August, 1932, and remained a faithful member until death, though she lived too far away to attend meetings; be it therefore

RESOLVED, That we, in humble submission, bow to the divine will of God, who doeth all things well; and be it further

RESOLVED, That a copy of this resolution be sent to the Signs of the Times for publication.

Adopted by order of the church while in conference, Saturday May 21, 1954.

(Elder) W. W. Taylor, Moderator
R. O. Tidwell, Clerk

SISTER BELLE BARNES

Sister Belle Stover was married to I. A. Barnes, November 1, 1899. She united with Mt. Parren Primitive Baptist Church, near Fordyce, Arkansas, and was baptized the 4th Sunday in October, 1916, by Elder V. R. Harris.

She was the mother of four children: one daughter, Mary, passed away in 1913, and one son, Nuel, passed away in 1943; and her husband passed away December 16, 1934. She is survived by one son, Newman; and one daughter, Sister Erma Broach, both of Fordyce. She made her home with Sister Erma and her husband, Mr. Henry Broach, and their son, Henry, Jr. after the death of Mr. Barnes. She was tenderly cared for, with much love and devotion during her long illness. She passed away March 14, 1954.

Sister Barnes was settled and grounded in a living faith in the power of the living Word of God and his never failing promises. Her funeral was conducted by the writer and Elder W. A. Speer, who tried to comfort the bereaved family and friends, at Stony Pt. Church; after which the body was laid to rest by the side of her husband in Stony Pt. Cemetery, near Fordyce, Arkansas.

Sister Barnes leaves to mourn, besides the family, a host of relatives and friends, who feel that their loss is her eternal gain. She will be missed by the membership of Pilgrims Rest Church, where she had moved her membership; but we desire to bow to the will of the God of eternal love, who is too wise to err and too good to be unkind. May He sweetly reconcile us all to His will.

Written by her pastor,
(Elder) J. T. Everitt.

GEORGE LEE RICHMOND

God, in his infinite wisdom, saw fit to remove from our midst our brother, George Lee Richmond, on Sunday, January 3, 1954, after an illness of three years.

Brother Richmond was born in Caswell County, N. C., on April 4, 1876, and was the son of James Lee and Mary Dammon Richmond. He was united in marriage on December 25, 1903, to Nannie Lee Gammon, who remains to mourn his loss; together with five daugh-

ters: Mrs. Gladys Mize, Mrs. Gertrude Adams, Mrs. Clara Fletcher, Mrs. Ola Rackley, Mrs. Kate McKee; and one son: George D. Richmond. Also fifteen grand children and fifteen great grand children.

Funeral services were conducted from the Dan River Primitive Baptist Church, of which he was a member for many years. Elders S. M. McKinney, assisted by Elder E. H. Birchett, conducted the services. Both being blessed to speak of the goodness and mercy of our Lord. He was laid to rest in the church cemetery beneath a beautiful blanket of flowers, there to await the second coming of our Lord.

We, the members of Dan River Church, extend our heart felt sympathy to his family, and request that these few words of respect to our departed brother be included in our church minutes; a copy be sent to the family, and a copy be sent to the Signs of the Times and the Old Faith Contender for publication.

Written at the request of the church while in conference, Saturday before the fourth Sunday in January, 1954.

Sister Lucy V. Davis
Sister Beulah Cox

MRS. ODESSA CLEVELAND KINCAID

Sister Odessa Cleveland Kincaid was born October 13, 1880, and departed this life May 3, 1954. She was married to Veet Wilkinson, March 24, 1901, who died in 1912; in 1916 she was married to Gaspie Kincaid, who died in 1939.

She is survived by the following: two stepsons, Gilmer B. Kincaid, Dunbar, W. Va. and Earl Kincaid, of Ohio; two stepdaughters, Mrs. Goldie Shaffer, Dunbar, W. Va., and Mrs. Martha Hill, Charleston, W. Va.; one foster daughter, Miss Clemon McClanahan, Lanham, W. Va.; one foster son, Joe McClanahan, U. S. Army; eight brothers, Oscar, Estil and Jess McClanahan, Lanham, W. Va.; Boyd McClanahan, Nitro, W. Va.; Homer, Ferrell and Okey McClanahan, Poca, W. Va. and Freeman McClanahan, Charleston, W. Va.

She was a faithful member of Flatwoods Primitive Baptist Church, and was at her meetings as long as she was able to attend. She bore her afflictions with patience and longed to be with Jesus, her blessed Saviour.

Funeral services were conducted by Elders J. C. Hammond and H. J. Bird, at which there was a large congregation. We feel that our loss is her eternal gain.

(Elder) J. C. Hammond

JOSEPH W. MINTER

By request, I write the obituary of our much loved brother and deacon of North Fork Church, Joseph W. Minter. He was the son of Joseph and Matilda Bocock Minter; born in

Henry County, Virginia, in 1869, and departed this life November 1, 1953; making his stay on earth eighty-four years.

He joined Reed Creek Primitive Baptist Church March 10, 1895, and was baptized by Elder Z. T. Turner. He later moved his membership by letter to North Fork Church, where he remained faithful until the Lord called him home. He was united in marriage to Miss Lucy Franklin in April, 1892, and to this union eleven children were born. One child and his companion were taken from him before his death. He is survived by ten children: Mrs. Posey Eanes, Mrs. Paul Wyatt, Mrs. Aubrey Wells, Mrs. Norman McGhee, and Archie Minter, of Martinsville; Mrs. Boyd Minter, Mrs. Claude Horsley, Paul and Gold Minter, Draper, N. C., and Tommy of Axton, Va. and thirty-eight grand children, twenty-three great grand children, and a host of friends.

He was honest in all of his dealings with his fellow man, labored hard, and ate bread by the sweat of his face. He provided bountifully for his family, and had much sickness in the family. As for himself, he was a very strong man until his last sickness of seven or eight years duration. His children were all good to him, and was especially cared for with loving kindness by Mrs. McGhee, her husband, and his son Archie, with whom he made his home.

Brother Minter loved the church devotedly, and was faithful in every particular as a deacon, and for the cause of the truth. He was sound in the doctrine of the sovereignty of God, and salvation alone by the grace of God. I spent many hours in his hospitable home, and enjoyed conversing with him on the Scriptures, and the goodness and mercy of God. He was always delighted to have the brethren visit him, but in his last days was not conscious of their presence.

His funeral was conducted at the home by Elders D. V. Spangler, P. E. Ingram and J. E. Burgess; and was buried by the side of his wife in the cemetery near the home. The beautiful floral offerings attested the high esteem in which he was held, and a large concourse of people gathered to pay their last respects to their friend.

To all the bereaved the sympathy of generous hearts is extended. Written by his humble pastor.

(Elder) John E. Burgess

WILLIAM K. TRUITT

Mr. William K. Truitt, son of Handy I. and Charlotte M. Truitt, was born September 10, 1871, and died at his home in Snow Hill, Maryland, January 22, 1954, after a lingering illness.

He was married to Sister Gertrude W. Hearn, March 20, 1895; and to this union three children were born: Elijah, James and

Mrs. Gertrude Mariner, who survive him. His wife passed away September 6, 1949. She was a most faithful and steadfast member of the Snow Hill Church, even though the last years of her life were hindered by illness. Mr. Truitt was not a member of the visible church, but was well established in the faith and doctrine of the Old School Baptists.

Their home was always open to the Baptist people, and it seemed to be a pleasure to entertain even after they had to depend on their children to help them. His funeral was conducted in the Snow Hill meeting house, where he attended the meeting regularly for many years, and was very helpful. His body was interred in the adjoining cemetery.

(Elder) H. M. Bennett

WALTER E. BRYANT

Brother Walter E. Bryant was born to John and Octavia Mullins Bryant, October 14, 1874, and departed this life April 18, 1954.

He had been a faithful member of Town Creek Primitive Baptist Church for about thirty years. During his life he had procured a good name among those who knew him. He worked fifty years for a railroad company; but for the last ten years he devoted his time unselfishly to his home, church and community. As his pastor, I can say that his outstanding characteristic as a Christian gentleman was his love for his fellow-man.

His remaining family consists of his wife, Alza; two daughters, Mrs. Jeff Philpott, Philpott, Virginia; Mrs. C. W. Southern, Walnut Cove, N. C.; and five sons, H. D. Bryant, Fairfax, S. C.; Newton Bryant, Salem, Virginia; Glen A. Bryant, Rocky Mount, Virginia; Everett Lee Bryant, U. S. Army, and H. Grey Bryant, Henry, Virginia.

His funeral was conducted amid a host of sorrowing friends by the writer and Elder Randolph Perdue at his church. Burial was in Town Creek Cemetery.

(Elder) P. E. Ingram

ALIZA ADAMS DODSON

With much sadness and deep sorrow I will try to write a few lines in memory of my very dear companion, who passed away on the first day of November, 1953. She had been in declining health for several years, but her death was unexpected and was a great shock to all the family. We cannot express how much we miss her in our home; we had been married for nearly fifty-three years. It is hard to give her up but we hope to meet one day where there are no sorrows, trials or troubles, or sad farewells.

No companion and mother could have been more faithful and devoted to her family than she. We were blessed with a large family of

eleven children, and blessed of the Lord to raise them to be highly respectful citizens of this great country.

She was a member of the church, feeling her unworthiness; but was a strong believer in the doctrine of the Primitive Baptists, and was always ready to defend it when necessary. So with the evidence she left us we feel that she is now resting in Paradise. I have just passed my eightieth birthday, and will soon follow her into the great beyond.

Written by her unworthy companion,
Thomas D. Dodson

IN MEMORIAM

L. R. Moore, the son of Haywood and Darkis Green Moore, was born April 2, 1869, and passed quietly from this life August 26, 1952.

He was first married to Lucy Lassiter, of Johnston County. One son, David A. Moore, now deceased, was born of this union. He later married Frances Tindal, who survives. Also surviving are two brothers, two stepsons, five grandchildren, and six great-grandchildren. Funeral rites were conducted in Durham by Elders N. D. Teasley and F. W. Rhodes, followed by interment in Woodlawn Memorial Park.

Brother Moore united with Clement Church, in Johnston County, North Carolina on the second Saturday in May, 1896, was baptized by Elder Lewis Adams, and in 1929 was ordained deacon. After moving to Durham County in 1933, he was united by letter to Ross Church. On October 20, 1934, having been granted a letter for convenience from Ross Church, he united with Durham Church where he served faithfully as deacon until his death.

Brother Moore was a soft-spoken, unassuming man whose life was ornamented with a meek and quiet spirit. His humble demeanor and his constant devotion and faithfulness to the Church will be remembered with tender love and respect by his many friends and brethren. He possessed an abiding faith in the promises of God, steadfastly manifesting that "he looked for a city which hath foundations, whose builder and maker is God."

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."

Submitted in love,
Catherine M. Copley

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., OCTOBER, 1954

NO. 10

I WILL SING OF MY REDEEMER

Jesus left His home in Glory,
Came to die for you and me:
None can tell how Jesus suffered,
On the cross of Calvary.

(Chorus)

I will sing of my Redeemer,
Till the day He calls for me:
To be with Him up in Heaven,
Through out all Eternity.

Praise His name, His name forever,
Lift your voice in happy song,
Tell the world of Christ our Saviour,
Sing His praises all day long.

Now my heart is filled with gladness,
I rejoice along my way,
Help me Lord to do thy bidding:
Till I reach my home some day.

Go on brethren, go rejoicing,
For this life will soon be o'er,
Then we'll meet the one that loves us,
On that bright Eternal shore.

I believe my precious brethren,
Some glad day we'll all arise:
To be with Him in His likeness,
Then we'll all be Satisfied.

I am only crossing over,
Passing from this desert cold,
There to be at home with Jesus,
Safely sheltered in the fold.

Stella Caudell

FROM GRANDMOTHER TO GRANDDAUGHTER

Ramer, Alabama.

Dear Faye:

Your letters are such a pleasure to me. When I think of my girl grandchildren as being good wives and mothers, that is the best life for them. Of course,

both girls and boys should learn a trade, so that they can make an honest living. The Bible says something like this: "Work willingly with your hands that ye lack nothing."

Should you learn all the things that a good wife and mother should know, you can certainly make a living should anything happen to your good husband.

You should try to keep the commandments in the Old Testament. I think you can find them in the twentieth Chapter of Exodus. The New Testament teaches that the, "Law is a schoolmaster unto Christ." In the old covenant, they had to sacrifice an animal without spot and without blemish. Over and over again they had to keep making these sacrifices, for they had disobeyed the commandment of God. Because God knew how weak and sinful mortals were and are, he sent his only Son in the likeness of sinful flesh to be the perfect sacrifice: "A lamb without spot and with blemish." He made a New Covenant (in part as follows): "I will put my law in their hearts and write it in their minds, and I will be unto them a God and they shall be unto me a people." No failure there, you see. It says in another place, "He doeth his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand or say what doest thou."

God has a people zealous of good works; they are called a peculiar people — each esteeming the other as better than themselves. "For all of us have sinned and come short of the glory of God." "By this shall men know ye are my disciples, because ye have love one for another." In another place it says, "Because iniquity shall abound, the love of many shall wax cold." How careful we

should be that this should not be in everything we do.

God sees and knows all things: "Our righteousness is as filthy rags before God." But when we can claim Jesus as our surety, he is our righteousness. He paid such a price for the sins of his people. He lived and died for them. He sweated, as it were, great drops of blood. There appeared an angel strengthening him, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." They mocked him; spit on him and put a crown of thorns on his dear head. "He was numbered among the transgressors." But thank God for the precious ointment that was put on him for his burial. There was a great difference between him and the transgressors. He prayed for his enemies: "Father forgive them for they know not what they do." "I came not to destroy the law but to fulfill it." Even on the cross, as I remember, he left his mother in John's care; and from that hour John took her to his own home.

Lovingly,

Grandmother (Mrs. Nannie Story)

CIRCULAR LETTER OF THE MAINE
OLD SCHOOL BAPTIST
ASSOCIATION

(Written by Sister Menerva Dunlap)

The churches of the Maine Old School Baptist Association, meeting at Bowdoinham, September 11, 12, 13, 1953, to the other churches of our faith and order with whom we correspond: Greetings.

In Malachi, the last book of the Old Testament, we read, "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." This book of remembrance is the New

Testament written for the edification of the children of God: for their comfort, for the strengthening of their faith, for reproving and admonishing toward a godly walk; all expressed in messages most precious and beautiful to those who think upon his name and understand his language.

We are told in this book, that, "The natural man receiveth not the things of the kingdom of God; neither can he know them, for they are spiritually discerned." (I Corinthians 2:14) This spiritual discernment comes from above and cannot be passed along by any man. The natural man may have great learning and sit among the mighty of the earth, but we are told, "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things that are, that no flesh should glory in his presence." (I Corinthians 1:27-29) But however high and mighty his position on earth may be, the man to whom God reveals his power and glory, love and saving grace, feels himself no longer high and mighty, or wise and prudent, but is made to realize his helpless state, his baseness and his dependence upon God. He becomes as a babe under the power of revelation. In Matthew, Jesus said, "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." These babes are the "vessels of mercy prepared unto glory," and are separated by the miracle of spiritual discernment from the "vessels of wrath fitted unto destruction," spoken of by Paul in Romans. Having been prepared by the Holy Spirit, they are ready to respond to the call of the Spirit; "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, and ye shall find rest unto your souls.' "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened." These are directions from the Shepherd to his sheep, and they do as he bids.

To these same sheep, those of the faith of God's elect, and in language ever sweet and precious to the ear awakened to spiritual discernment, other directions are given in this book of remembrance: "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 Saviour 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." Admonishing this same peculiar people, Paul speaks in Romans and Ephesians: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

No matter how low his estate, or how helpless and discouraged his spirit, or how sunk in the mire of sinful thoughts and evil ways he may feel himself to be, such messages from this book of remembrance will always come with a precious and healing balm to the weary traveler who thinks upon the name of his Lord. The hearing ear which understands such messages, the ability to receive their joyful sound, is that unspeakable gift for which God alone is to be thanked; and those who have it are the ones of whom he said, "They shall be mine in that day when I make up my

jewels." (Malachi 3:17).

Elder John D. Wood, Moderator
Sanford S. Bartlett, Clerk

Editors: Signs of the Times:

We are distressed to learn that it became "expedient" to leave off four pages in two issues of our dear paper. It is a shame that thru the negligence of a few to pay their dues promptly that we all must suffer. However, we mortals are prone to be forgetful and neglectful and there is no exception with us.

However something must be done to counteract the possibility of an occurrence of this kind any more.

You have suggested sending in new subscriptions and the thought occurred to me that if a number of us would send in a Gift Subscription to a few of our dear ones that we think will be subscribers themselves once they have observed the contents of such a wonderful paper.

We are sending a few names and addresses of such that come to mind with check covering same.

Hoping this plan meets with your approval and the readers of the SIGNS.

Your unworthy brother,

(Elder) P. E. Ingram, D. C.
Martinsville, Va.

(This letter from Elder Ingram is greatly appreciated by the editors, and we would be glad if others might feel to do as he has done. We depend, of course, on new subscriptions, renewals and donations to the Indigent Fund to keep the paper coming to our brethren and friends. IF YOU ENJOY READING THE SIGNS OF THE TIMES, WHY NOT SPEAK TO THOSE WHOM YOU FEEL WOULD BE INTERESTED IN RECEIVING IT TOO! — J. D. W.)

Greenfield, Tenn.

Dear Editors:

I am taking time to say that I am receiving and reading each issue of the old reliable Signs of the Times, and I really believe it gets better each issue.

I am enclosing a fine letter which you may deem good reading for others: It was to me.

Unworthily,
W. F. Stafford

Vandervoort, Arkansas

W. F. Stafford,
Greenfield, Tenn.

Dear Kindred in Christ:

I have had company almost continually since May 30th, so I've been very busy, but I think the real cause that I have not sooner complied with your request, is the feeling of blankness, and I am sure I could not have written to edify you, or exalt our God. I think I know, too, at this time that unless He is pleased to open his storehouse to me, it would be better for me to keep silent.

I've been in the valley lately, with deep shadows overlapping my pathway, and the path has seemed long and dreary. However this is not new to me. I can truthfully say I am much in Egyptian darkness, or nearly so; though one ray of light is more than I deserve. I can't even pay for that. My best righteousness (if it can be called righteousness) is as filthy rags — not rags, but filthy rags. And when I have done all that I am capable of, it is still just what was my duty; and when we have just done our duty, we do not earn reward. I can't see where reward would come in. Now what have I said! You will think I am a "can't help it." And so I am. I was not consulted when I came into this world. So I couldn't help it. Neither will I be asked about my departure. I imagine I would just stay here if it were left to me; for I know nothing of the world to come, only by faith; and, O, how little of that I have! So when I go hence, it will be because I can't help it. I couldn't help who my parents were. (Wouldn't if I could) They were poor, and that I couldn't help. They have been taken from this world, and I couldn't help that. On my journey, I've done some unbecoming things: I suppose I couldn't help that — anyway I didn't,

which proves to me that I couldn't. So, after all, it does not offend me to be called "a can't help it." That is what the conditionalists call the Signs of the Times Baptists. I've tried not to do many things that I somehow did; then I've tried to do things and failed. After all, the name suits me quite well.

I appreciate your kind words about my article in the Signs of the Times. If there was any comfort to anyone therein, the praise belongs to Him who inhabits eternity. Without Him I can do nothing. In him I live, move and have my being. How thoughtless and careless I am, when, if I could, I should ever be mindful that His power is upholding me. Human nature is such a strange thing. Someone said, "The thoughts of our hearts are only evil continually." When we are given to look into the matter, we wonder why it is thus: why we can't think always along right lines. It is then I try to pursue a line of thought, try to improve my thinking faculties, only to be immediately lost in turmoil and all my good intentions are gone; completely off my subject. Which proves me unable to control even the leadings of my own mind.

How immense is our Lord! How past finding out! Millions of humanity people the earth, yet, his watchfulness embraces all even to the most minute detail, yet does not stop there: Not a sparrow (surely the most worthless of birds) fall without him; further still, the hairs of our heads are numbered. When He assures us of his care in such detail, how can we doubt his power and wisdom, and that he knows each step before we take it: also directs that step. My words are so inadequate. How I would like to magnify His name in a manner complimentary to him; but it is just not in me. Words do not convey such majesty, glory and honor as belongs to his holiness and supremacy. I become completely lost in wonder when He gives me just a little insight into his beauties. But sometimes I really believe that he gives me a view of it, when I am lifted up for a few brief moments: when

from the mountain top I am allowed to peep over into Canaan. Even though Jordan is rolling furiously between, still when the promised land is in sight things earthly are dispelled for a moment, and I can say with Job, "I know that my Redeemer lives." But I do stagger at calling Him mine, though I much desire to do that; and sometimes have a little hope that He is mine. Such ecstasy is fleeting, and a fall has always followed such blessed moments. I expect a long sojourn in the valley after each brief trip to the mountain top; but the joy outweighs hours, days, even months of aimless wanderings.

Do you suppose I really have a hope, or does Satan keep me thus decoyed. Of course, you see readily how weak is my faith: when I can so soon pass from one state of mind to another. This, too, proves that I am not my keeper, and do not direct my own thoughts. They would always be pleasant thoughts, could I send them forth to my own liking; but while thus engaged in rapture and thoughts of sublime nature, something immediately changes them to meditations of an entirely different, or perhaps conflicting course. Complexities of complexities! But I am thus fashioned because it pleased Him to thus form me. I have no right to inquire, "Why hast thou made me thus?" Desiring, therefore, to be submissive, I hope I trust His grace, for it is sufficient for those whom he arose to justify. Not one of them will fail to enter the realms of bliss.

May all be included in that number, is our carnal desire; and while in the flesh we shall not understand why some are left out, but He knows. It seemed good in his sight. That is enough.

I hope this writing won't be too much of a disappointment to you. I wrote as it came to me. In a blessed hope.

(Mrs.) Nancye Johnston McDaniel

A VERY PLEASANT TRIP

I have been requested to give a sketch

of my visit in Eastern Carolina, in April, 1954, and I will endeavor to do so.

Leaving our home on April 26th., wife and I motored to Autey's Creek Church, near Rocky Mount, N. C. for an eleven o'clock service. There we met with Elders J. E. Mewborn and R. B. Denson, the pastor, and a number of brethren and friends. Monday night was spent in the home of Elder Mewborn, and a very pleasant home it is. His wife and son, John, joined with him in entertaining us. How pleasant it is to visit in such lovely homes.

Monday night we endeavored to fill an appointment at Greenville Church. The Pastor, Elder J. B. Roberts was unable to attend because of illness. We visited him the following morning and found him very feeble, but strong in the faith, and manifesting a great desire that the Lord would soon take him. He has been an outstanding minister of that section, and his brethren love him very much. At this appointment we met a young minister by the name of Mewborn, a relative of Elder J. E. Mewborn.

Tuesday an appointment was filled at Upper Town Creek. Here we met Elder Owen, and had lunch with brother Smith, deacon of the church. Tuesday night was spent in the home of Elder R. B. Denson, of Rocky Mount, N. C. and a meeting was held at the Falls Of Tar River Church where Elders P. D. Gold, and A. B. Denson served so many years. Elder J. D. Fly is their efficient pastor, and we met with a large gathering of brethren, sisters and friends. We were favored to visit with Elder Fly and his wife in Elder Denson's home for some time in the afternoon.

Wednesday we visited with the church at Flatty Swamp. Here we met with Elders Ayers, Grimes and Denson. Each one spoke, and it was a heart warming meeting. After the service all the ministers, and others visited with Deacon Jenkins; and then left for Providence Church, at Kitty Hawk, N. C. Here we spoke Wednesday and Thursday night to a very attentive congregation. Surely

this is a pleasant place to visit. They appreciate having service, and manifest a very spiritual condition.

On Friday night we met with the church in Norfolk, Va. Elder R. B. Denson is their pastor, and the church has prospered very much under his ministry. A very lovely body of members and friends are there.

Elder R. B. Denson and Elder Mewborn arranged the appointments. Elder Denson's home we found, as we have in the past, to be truly a hospitable home. His wife always entertaining with much kindness and consideration.

We shall continue to remember this trip pleasantly. The brethren of that section we found continuing the doctrine of the Apostles, removing not the ancient landmarks, but contending earnestly for the Faith once delivered to the saints. The Kehukee Association is the Oldest Primitive Baptist association in America, and have been, and are now, favored with able ministers of the Word. Elder A. B. Ayers is the present moderator, and Elder R. B. Denson, the clerk.

D. V. Spangler

Covin, Alabama
July 9, 1954

Mrs. Effie Bowden & Brother Gus
Benton, Ky.

Dear Brother & Sister Bowden; —

For some reason you good people have been present in my mind for several days, and I don't know why, unless it is to remind me that I never answered your last letter. Now of all the things I am good at, that is one of them. We always are glad to have a letter, but, oh, how we do hate to write one, for most every time we try to write we find that when written and read it just looks and sounds too much like us.

Our District meeting convenes this next Friday at Zion Church and we would be glad to have you and all those good preachers to come and be with us. How about it? We certainly will be rejoiced to have you.

We have sustained the loss of several of our brethren and sisters in death this year, and we feel that loss very much. I would begin to fear that we would soon be extinct, were it not for the fact that I hope that I believe that our God is not only able to raise up others, but that he has been doing just that since time began, and we don't believe that he has changed as of yet. Our hope for our continuance as a church is certainly in Him, and not in the puny arm of the flesh. This carries me to 2nd. chapter of Jeremiah and first and second verses. "Moreover the word of the Lord came to me, saying, Go, and cry in the ears of Jerusalem, saying thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousal, when thou wentest after me in the wilderness, in the land that was not sown." I would like for you to read the first chapter, and then to think of that word Moreover in the beginning of this second, which signifies to me that there is more yet, and I am so glad of the more yet. I don't understand that this old prophet was seeking after this instruction or desiring to Go or Cry; and surely he must have not known where to go or what to cry, or else the word of the Lord would not have instructed him to go, and what to cry. I understand that the place to Go and what to cry was not of Jeremiah, but of the Lord. If of Him, then it must have been of and with him always, or else something new had come into his mind, and if so then he (God) must have changed. There was, as we note, a certain place to go, and a certain place to cry, which was in the ears of Jerusalem. It seems strange to man that this Jerusalem had ears, and that it was in these ears he was to cry. He that hath ears to hear, let him hear what the Spirit saith to the churches. Ah, yes, it was in the ears of the church that he was to cry, and I am sure that the ears were, as a matter of fact, a part of the body, and the purpose of them was to hear. That it was God that placed them there and his grand and glorious purpose for them was to hear. So this brings me to

the point that I must admit that it was God that said to Go, and Cry, and what and were to cry.

Now if God has not changed, then it must still be by His own directing hand as to the going, crying, and what and where to cry. Now there is, as you know, an inner and an outer ear, I am therefore persuaded that it was this inner ear in which he was to cry, and surely this is the ear of the hidden man of the heart. If so, then it is an internal deliverance to that internal or inward man of the heart, who is Christ Jesus formed in you the hope of Glory.

Now what did He have instructions to cry? "I remember thee." God being my director, I want to take notice of this in particular. Does God remember the church to-day? I know he does. Could God have forgotten the church, then most certainly he had every reason to forget them, as they had so many times gone after other gods, and worshipped false gods. Yes, to bring this home to me and my experiences, God has had every reason to have forgotten me, if indeed he has ever had the first thought of me. I find I do not remember things unless they are weighty, and have made impressions on my mind that time and the weakness of the flesh do not erase. Tell me, will you, who made this impression on God's eternal mind? Will time or weakness erase this from His mind? Ah no, "I remember thee." To me it would not be any more consolation to have said I did, I do, and I will yet remember thee. God Almighty is such that nothing is erased from his mind and nothing in the common course of human events has made a new impression on His eternal mind and purpose. There have been (and are now) things that are new to us, but not so with God. Surely He remembered them in eternity in His electing love, and choice in the Lord Jesus Christ, and unto salvation by Grace. Yes he remembered their sins and laid them on one who was and is able to bear them; who did put them away to be remembered against them no more.

No he will not remember their sins anymore; but, thanks be to God, he still remembers them just as he did of old. He so graciously remembers them that He quickens them when dead in sin, Yes, he puts his law in their heart and writes it in their mind. He is to them a God and they shall be unto Him a people. Why? Because God remembered them.

Now some critic may say that because God remembers their sins against them no more that he has definitely changed His mind. We cannot agree, because justice has been satisfied by Him whom God ordained to save His people. It is therefore the consummated end of the eternal purposes of God Almighty that they be put away, to be remembered no more. Thank God for such manifested love and mercy to such an unworthy and sinful man as I feel to be. I see now that I have too much in mind to even try to go further with this text; to treat upon the kindness of thy youth, and the love of thine espousals, when thou wentest after me through the wilderness, in a land that was not sown.

We are having the worst drought here that we have ever seen. Crops, especially the old corn, are litterly burned up. there is no hope for it to make anything. Cotton is the smallest I have seen. Hope that you are no so dry there. Our family is well as far as I know. They are scattered over this country and Puerto Rico. The crippled boy is in Va. and the last report he was doing reasonably well. He had made no improvement as far as his feeling coming back, or the use of his legs, but still has a very strong determination, and really believes that he will walk again. It seems that he has been very greatly blessed in this respect, Elcie and the little boy, and I are the only ones at home at this time. You know that it is very quiet here.

We hope that you are both well and enjoying your meetings wherever you are associated with the brethren and sisters. Give our love to all as you see

them.

Your brother in bonds,
(Elder) H. M. Brock

LETTER TO ELDER SPANGLER
CONCLUDED

Now, Brother Spangler, I will cease dwelling upon the words at the head of this article, and speak directly to you. I am about to relate to you a personal experience. Why you are the one to whom I have been impressed to relate this experience, I do not know at this time, but I may know hereafter: A short time after my baptism, I retired one night in perfect health so far as I knew. Sometime after midnight, I think about one o'clock, I awoke with a very strange feeling, — there was a very unusual silence in my room. I thought I was going to die there alone. I remember thinking to myself, isn't it strange that I have to die since I have been in the church such a short time. Then the four Old School Baptist preachers, I knew at that time came into my room; namely, Elders Durand, Chick, Francis, and Poulson. Elder Durand came in hastily; sat down in a chair by the bedside and held my hand. Elder Chick stood very close to Elder Durand; Elder Francis next to Elder Chick, and Elder Poulson stood in the doorway looking on. The next thing I remember, a bright light flashed upon the wall at my right. Within this light there appeared a building, having the appearance of a meeting-house. There were benches in the building with people sitting thereon. In front of these benches there was a table; and behind this table stood the form of a man: the most perfect looking being my eyes ever beheld, who held a book and was speaking to the people. His hair came down to his shoulders and was well groomed, having the appearance of fine flax. His countenance was stern, yet back of that I could also see compassion. How long this scene lasted, I do not know; but when he had finished speaking, he turned his face to me and spoke words which

I feel I must forever keep a secret. They were solemn words, and yet have a comforting effect upon me at times, especially when I am in the valley of despair.

Not long after this experience, I began to feel that I would sometime in the future have to make an attempt to speak in public. I don't feel to use the word "preach," for that word is too solemn for a sinner like me to use. When certain strange feelings would come over me, feelings which I could not understand, I would write Elder Durand, and ask him if he ever had such feelings. I well remember how he would sometimes say in reply, "Indeed I have." I also got one of his books, in which he related about the same experience that I had. So you can see why Elder Durand was the first one to appear to me in the vision. (I call it a vision for I don't know what else to call it) Elder Durand understood my case better than anyone else; I corresponded with him as long as he was able to write. When two persons have the same experience, there naturally springs up a close fellowship between them. That is why we feel closer to some than we do others.

Getting back to the words spoken to me in the experience related: I supposed these words were in the Bible, so I searched diligently, but did not find the exact words. The nearest I found were in John 1:8: "He was not that light, but was sent to bear witness of that light." The life of John the Baptist is an interesting one. I want to notice how he typifies Primitive Baptists today: He baptized no one who could not give some evidence that they had repented of their sins; and again, he was a doubter. Yet it seemed he had no reason to doubt, for when he saw Jesus coming, he could say, "Behold the lamb of God which taketh away the sin of the world." Then he saw the Spirit descending from heaven and abode on him (Jesus). But hear him when he is cast into prison: "Art thou he that should come, or do we look for another." Remember, this was after he had baptized Jesus, and had unmistak-

able evidence that Jesus was the Christ who had come in complete fulfilment of prophesy. Is this not like genuine Baptists of today? They are often in doubt as to the genuineness of their experiences; and especially ministers who often fear their call to the ministry is not genuine. So they, like John the Baptist, have to be shown again and again.

Now, my brother, I bring this strange letter to a close. It was written by a strange person. Inclosed find money order for three dollars to renew my subscription to the Signs. I am, I hope, your brother in Christ,

A. T. Benson

New Edinburg, Arkansas

Dear Elders Spangler and Wood:

May one so little and sinful as I address you as brethren. You have been so good and kind to me, for which I fear I can't thank you enough. But I know that I am glad that the Lord has shepherds who are feeding his little sheep and lambs the unadulterated spiritual bread of life. Oh, how thankful we should be.

I am nearly seventy-six years old, and am afflicted and not able to go to church very much now; but, Oh, the comfort and consolation I get from reading the good old Signs of the Times. If I am any judge, you have some of the most gifted writers. I read and re-read all I get, and it contains food for my hungry soul.

Brother Walter Keith and I get to go to old Antioch Church at association times and District meetings about once a year. He carries me in his car. Please pray for me. The Lord has been so good and merciful; praise his holy name.

George Gray

Stuart, Oklahoma

Dear Editors of the Signs:

Am sending \$3.00 for my subscription. May God's richest blessings rest upon you dear editors and the Signs. My mother, Mrs. E. F. Little, took the Signs

when I was a little girl; now I am sixty-six years old, and in very bad health. I haven't heard an Old Baptist sermon in nearly four years. The Signs and the Old Faith Contender are all the preaching I get. The Lord has so wonderfully blessed us with these good gospel papers.

If anyone cares to write to me, my address is Stuart, Oklahoma, Gen. Delivery. Please remember me and my loved ones in your prayers. May God bless you and your good paper.

Mrs. J. T. Black (Minnie Little)

Dudley P. O., Muskoka,
Ontario, Canada

Dear Brethren Editors:

Please find enclosed ten dollars for two two year renewals of the Signs of the Times for my daughter, Mrs. Ivy May Quinn, Box 659, Parry Sound, Ontario, Canada, and for myself to the above address. Kindly throw the mantle of charity over this late renewal, as writing for a long time has seemed beyond me, and even now my words must be few regardless of how I would like to express my love and fellowship for those of like faith, from whose pens I have received much comfort, edification, and sometimes a gentle rebuke for not writing and sharing with my kindred in Christ those precious morsels occasionally dropping as manna to my soul — confirming my faith and hope; and learning from experience our dear Lord is a present help in time of trouble, and that he does direct our path and makes crooked places straight, even though he waits to be gracious, for he will be inquired of.

Remember me in prayer. Written in love by one of the least, and a sister in the faith.

Alma Viola Mortimer

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy that

ye be likeminded, having the same love, being of one accord of one mind."

(Phillipians 2:1-2)

In all our warfare, the flesh against the spirit and the spirit against the flesh; In all our travels through the valley of death, I shall fear no evil. Isn't this a consolation in Christ. Even though we are lame and have to sit at the Gate called Beautiful, we are made to arise and enter into the Temple. It must have been a great consolation in Christ to be made to go leaping. Our hearts many times, when we have been through a season of deep sorrow for our sins, have leaped within us: what a consolation in Christ it is to feel and to know that Christ through his great mercy has lifted us up out of the horrible pit, and set our feet upon a Rock and established our goings. He has put a new song in our mouths even praises unto God. None can sing this song but the redeemed of the Lord. It is not for anything we have done, for all our righteousness is but filthy rags. It is Christ who has consoled us and has given us comfort of love, and fellowship for the dear saints of God.

If you love not your brother whom you have seen, how do you expect to love God whom you have not seen. Dear saints of God, the fellowship we have for each other; the love that is manifested and flows from breast to breast, is the evidence that all are changed from nature to grace. The old man is dead: he has been crucified. We no longer have love for the things that the old man loved before he was put to death. Now we are New Creatures, seeking the things above; and are seeking better evidence that we have been resurrected from the dead state of sin and have become living sinners, to know what sin is. How sin grieves us at the heart! Yet we do know that Christ ever liveth, which is a great consolation.

The writer says, "Fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind." Dear people of God, the second verse is not addressed to the dead sinner, nor is

any other verse of the Bible. Holy Writ is addressed only to the Church, and is not an invitation but a command. If there be any consolation in Christ, if and comfort of love, if any fellowship of the Spirit, then you are fulfilling the love of Christ. If you receive the joy, you are likeminded having the same love; and being of one accord, of one mind, you have the mind of Christ.

You desire to live a better life, and often ask yourself the question, Why am I thus? Dear people of God, I am glad that I have been brought down to know that I am nothing, and less than nothing; that I have been made to realize that I am a transgressor. Not glad that I am a sinner, but glad that I have been made to know, and realize that the only true healing remedy is the grace of God.

(Elder) Luther W. Turner.

Note: the above article was written by our beloved brother who is now deceased. It was found among his papers. His trials and conflicts were many, and he could witness to the word: "They that will live godly in Christ Jesus shall suffer persecution." His trials and battles are over. The cause of truth has suffered a great loss. D. V. S.

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein." (Isaiah 35:8)

This is a very special highway that is under consideration in this text. It is built for a special purpose, and for a special people. As I vision this highway, it is straight and narrow, and few are traveling thereon. Only the redeemed of God can travel this road, and they are not traveling it by choice of their own, for Christ said to his disciples, "You have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he

shall give it you." So we see those as chosen of God to walk this road, and those whom he has chosen cannot walk any other place. For he said, "The redeemed of God SHALL walk there, the wayfaring men, though fools SHALL not err therein."

There are no side roads going out or coming in on this highway, but just one straight and narrow road. No way for a redeemed soul to lose the way, or fall from grace, as the saying goes. For the redeemed SHALL WALK THERE. Why? For they are kept by the power of God; and all powers that be are ordained of God. They are hedged in on the right and on the left, without a way to go astray; for God is leading them with love, and driving them with fear; and both his love and his fear have the same effect. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn them."

And an highway shall be there, and a way. In John 13:5, we read, "Thomas saith unto him, Lord we know not whither thou goest; and how can we know the way. Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." Christ did not come to make a way, as the world teaches, but instead, He came THE WAY, and has ever been the way.

He is the way the prophet was given to see no clearly hundreds of years before he was manifested in the flesh. He also stood a lamb slain from the foundation of the world.

This highway has a special name, for a special purpose. It shall be called the Highway of Holiness, for only those who are made holy by the death, burial and resurrection of Christ shall walk there. No lion or ravenous beast shall enter thereon. So it is fenced from both sides,

and the same fence (the power of God) that keeps the lions and the ravenous beasts out, also keeps the children of God in.

I see also another highway leading in the opposite direction, and we enter it by choice. "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

This highway is wide and broad, and is decked with flowers and beautiful buildings. Everything that pleases the natural eye, and, if it were possible, would deceive the very elect. There is a way that seemeth right to man, but the end thereof is death. This road leads to certain death, and Satan is its overseer. Many are traveling this road, because it seemeth right. But God has blinded their eyes, and deafened their ears, and caused this road to seem right to them. Why? For the self-same purpose that he placed the flaming sword to keep the way of the tree of life: because it seemed good in his sight. The lions and ravenous beasts have free access to this road, and travel it at their own volition. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

David Hyatt,
Lubbock, Texas

There will be an all day meeting of the Old School Baptist Church of New Vernon, Sullivan County, New York, on the first Saturday in November. This will be November 6th.

All members and friends are invited to at-

tend the meeting.

Mrs. Addie M. Hoyt, Clerk.

VIRGINIA CORRESPONDING MEETING

The Virginia Corresponding Meeting will be held, the Lord willing, with Frying Pan Church October 13, 14 and 15, 1954. The meeting house is located on Route 15, between Chantilly and Herndon, Virginia. A cordial invitation is extended to all brethren of our faith and order, and all friends are welcome. Those who may come on Tuesday will please phone Brother C. W. Norman's residence at Herndon and they will be cared for. Further information may be obtained from either of the following:

Arthur L. Carter, Clerk
Manassas, Virginia

Grover C. Spindle, Asst. Clerk,
914 9th Street, N. E.,
Washington, D. C.

BLACK CREEK ASSOCIATION

The 1954 Session of the Black Creek Primitive Baptist Association will convene with the church at White Oak, beginning at 11 A. M., Friday before the fourth Sunday in October and continue through Sunday.

White Oak Church is located on Highway 222 just outside of the town of Saratoga, between Saratoga and Fountain.

A cordial invitation is extended to all lovers of truth, and especially to our ministering brethren.

Elder W. E. Turner, Clerk.

ASSOCIATIONAL NOTICE

The Salisbury Old School Baptist Association is appointed to be held with the Salisbury Church, Salisbury, Maryland, Wednesday and Thursday after the third Sunday in October, 1954.

Those arriving Tuesday will call the home of Brother Ananias Hastings, Salisbury, and they will be cared for. An invitation is extended to all lovers of the truth.

Mrs. Maude Laws, Clerk

EDITORIALS

Danville, Va.

October, 1954

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Danville, Va.

EDITORIAL

PREACHING THE CROSS

Paul says in his first letter to the "Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ:" "The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." (I Cor. 1:18) The preaching of the cross is far more extensive than proclaiming that Christ was crucified on a cross on Golgotha Hill almost two thousand years ago. May God reveal unto us and inspire us to grasp a little of the "greatness" of the subject of the CROSS.

The construction of two pieces of timber so that one crosses another results in a cross. Two lines drawn so that one crosses another is said to be a cross.

Figures of the cross both in nature and craftsmanship are too numerous for you to count — even from where you are now sitting. One principle contradicting another principle creates a cross. Trials and tribulations are crosses because they are the result of conflicting principles. When life comes into contact with death there is suffering which manifests a cross.

Proclaiming the contrasting characteristics of Christ would be preaching the CROSS OF CHRIST. The subject of the CROSS OF CHRIST would necessarily embrace all his life from the time he was born as Son of man until the time he was resurrected from the tomb. Paul was inspired to write in Ephesians 2:15-16, "For to make in himself TWAIN one new man, so making peace: and that he might reconcile both unto God BY THE CROSS, having slain the enmity thereby." It was befitting that the final climax of Christ's sufferings be on a cross. He took up his cross when He was made lower than the angels. When the Son of God took upon himself the character of the Son of Man the cross was made manifest. The NEW MAN was the cross-breeding of God and man. We must proclaim the dual characteristics of Christ to preach the cross. When we preach him as God-man, Divine-human, King-priest, master-servant, abased-exalted, and crucified-resurrected, we preach the cross. When we declare Him to be possessed of both strength and weakness; flesh and Spirit; us and Him; and, the Creator and creature we are preaching the cross.

He being both Divine and human was possessed with the cross of wills. The human will prayed, "If it be possible let this cup pass;" yet the divine will said, "Not my will but thine be done." Jehovah was the father of Jesus and Mary was His mother. As the Son of God He lives eternally; as the Son of man he had a timely existence which began to be made manifest when he was born of the virgin, Mary, and ended when He died on the cross. Did the body of Jesus come to an end when it was

placed in the tomb? No!!! No!! No!

There was a dissolution of his body and Spirit on the Day of Crucifixion. His Spirit was commended unto his Father; the body was laid in the tomb. This same spirit raised Jesus from the dead on the third day. He became the "first fruits." His body was the first human body to be clothed with immortality. The Man, Christ Jesus, was raised from the dead! This was accomplished in his resurrection. He being a cross of himself and us, we being in him — He being raised from the dead — gives us the basis of our hope of the resurrection of our bodies by the same Spirit. (See Romans 8:11)

Jesus Christ was King-priest. He was ruler over his own body. He was the first and only one born of woman who was able to keep his body under subjection to such extent that he did not sin, neither was guile found in his mouth. His composition being such, his body was an acceptable sacrifice and gift to the Father for his people. We find in Hebrews 5:1, that the duties of a high priest was to "offer both gifts and sacrifices for sins." This High Priest forever perfected his people in the sight of God by offering his own blood as a sacrifice and his body — the life He lived here — as the acceptable gift unto his Father. He is our King-priest. He is the sole head and governor of the church — those called out by Him —. His divine generation, his royal descent, his perfect nature, his wonderful offering, — all this well qualifies him to atone for his people. It further qualifies him as the perfect King and Priest to illuminate His people with his light and nourish them with his wonderful gifts of grace and peace. He blesses them with that consoling peace that the world knows nothing about. He orders his people to walk in paths of righteousness. He leads them and holds them steady with his hand. When they falter and fall by the wayside his eye is ever on them and his hand beneath them so that he gently picks them up and encourages them with the wonders of his power and

grace. He purifies their souls with the washing of regeneration and promise purification of their bodies. He intercedes for them to the Father within the Holiest of Holies. Priests before him could only offer sacrifice of the blood of animals — he offered Himself. It was necessary for high priests before him to offer sacrifices daily; he offered himself once. They offered for their own sins as well as the sins of the people. He being without sin could offer himself for the sins of his people only. He entered ONCE into the Holy Place and obtained eternal redemption for us by his own blood which could take away sin; they could only enter into the shadow of the Holy Place in the worldly sanctuary by blood of goats and calves, which could not take away sin. The maneuvers of the high priests of the Levitical Priesthood were only shadows and types; His was the real and true.

We must preach Him as being both master and servant if we preach the Cross. As master, his demands were that the law be kept to a jot and tittle; as servant, he perfectly fulfilled the law. As master, he demanded that the sinner be punished; as servant, he took upon himself this punishment in behalf of his people. As master, he instructs his people; as servant, He comes into their hearts and enables them to carry out his instructions. He orders them to perform, and performs for them that which He orders.

He is great and small. He is so great that all his people are in him. He is small enough to dwell in the heart of one of his little ones. He is strong enough to have power over all flesh, yet weak enough that he said while upon earth; "The Son of himself can do nothing." "The Father worketh hitherto, and I work." He was rich and poor. He was so rich that he owns all things; so poor that he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20) He experienced all the crosses of opposing characteristics and experiences. We must preach

this in order to preach the cross.

Dear ones, is it not a comfort to you to realize that your Saviour knows how to sympathize with your cross? You have never felt grief more than He? Your temptations have never been greater than his temptations. You have never experienced being forsaken to a greater extent than he experienced. Is he not a wonderful sympathizing Saviour? He knows by experience your every trial and sorrow.

Preaching the cross includes not only the Cross of Jesus Christ, but also the cross of His people. We read in Matthew 16:24, "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, TAKE UP HIS CROSS, and follow me. The cross of two opposing characteristics consisting of the flesh and the Spirit must have been the cross under consideration. Each child of God "takes up his cross" when he is born of the Spirit. He is not familiar with the cross before this time because all he knows is his carnal natural desires, thus he is in fellowship with himself. He is in perfect agreement with himself before this miraculous work of the Holy Spirit. When the Holy Spirit takes up its abode in the soul of an individual he begins to experience the cross the world knows nothing about. A child of God soon learns, "That which is born of the flesh is flesh: and that which is born of the Spirit is Spirit." (John 3:6) We learn by sad experience that we cannot spiritualize the flesh nor "fleshilize" the Spirit. (Pardon the newly coined word but this is the only way I know to make it plain.) There is no blending the two together in this world — thus THE CROSS. The flesh shall be spiritualized in the resurrection. The soul is spiritualized in being born of the Spirit in this life. We cannot reform nor renovate the flesh so that it can agree with the spiritual — neither can we bring the Spirit down so that it can agree with the flesh. Paul said in Galatians 5:17 — "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and THESE ARE

CONTRARY THE ONE TO THE OTHER: (THE CROSS*EJL) so that YE CANNOT DO THE THINGS THAT YE WOULD." Those born of the Spirit are possessed with dual contrary characteristics and experiences. No wonder we are strangers to ourselves!

The Spirit is spiritual and the flesh is natural. The flesh is carnal and the Spirit is holy. The Spirit is immortal and the flesh is mortal. The Spirit is righteous and the flesh sinful. The Spirit is living and the flesh is dying. The regenerated mind serves the law of God, but the flesh serves the law of sin. We experience the cross of life and death, joys and sorrows, good and evil, abased and exalted, humility and pride, forsaken and owned, and many, many other conflicts too numerous to mention.

Hart was inspired to write many hymns in harmony with the strange conflicting crosses of a child of God. He wrote:

"How strange is the course that a Christian
must steer,
How perplexed is the path he must tread!
The hope of his happiness rises from fear,
And his life he receives from the dead.

His fairest pretensions must wholly be waived,
And his best resolutions be crossed;
Nor can he expect to be perfectly saved,
'Til he finds himself utterly lost.

When all this is done, and his heart is assured
Of the total remission of sins,
When his pardon is signed and his peace is
procured,
From that moment his conflict begins.

(Beebe's Collection 1037)

How strange that one must lose his own life to find it! He must feel himself to be lost before he can be saved. He must die in order to live. He must fear before he hopes. The righteous views himself as sinful and the greatest is made to feel "less than the least." The way up is down.

The text says, "The preaching of the cross is to them that perish foolishness." It has a reverse effect upon those who perish. Those who are not born of God cannot receive the things of the Spirit. Preaching the Cross "cuts

them to the heart" while it "pricks us in the heart." It antagonizes them and comforts us. It drives them away while it draws us. It edifies us and confuses them. It is to us — "the power of God;" to them — "foolishness."

It is foolishness to them because they feel capable of performing righteousness, atoning for their little mistakes, reforming and renovating themselves, dedicating their lives to God, and making Heaven their home; so — why the cross? Why was it necessary for Christ to perform righteousness and it be imputed to them? Why was it necessary for Christ to die on the cross, considering they are able to take care of themselves? Why is it necessary for the Spirit of God to directly work in their hearts when they feel capable of performing the work required with the spirit they naturally possess? Why is the Spirit of God a cross to the spirit of the carnal or natural mind when the natural mind itself seems to them to be sufficient to choose God and work righteousness? Why are they not in strict agreement?

The aforestated questions I know to be in harmony with the thoughts of the unregenerated mind. Preaching the cross was to me foolishness for years after I was ordained by man to preach! I religiously preached the power of man and the wisdom of man to make Heaven his home! I have no stones to throw at them because I was as conscientious and honest in my convictions as anyone could be. I had not experienced the cross; therefore, I could not preach it. I know that something occurred to me one night as I closed a discourse on the subject: "Sinners in the Hands of an Angry God." This mighty something that took hold of me crossed everything I had ever known and brought to nought all I had thought myself to be. I trust this was the Holy Spirit that manifested my righteousness as filthy rags in His sight. I trust that I was given the Holy Ghost Conscience, which was a cross to my natural conscience. My life since that time has been full of conflicts and

crosses. I have been convinced that it is through hell we enter heaven, and by the cross we obtain the crown.

"But unto us, which are saved, it is **THE POWER OF GOD.**" God's power caused us to look to the Cross of Christ for remission of sins. Without the shedding of blood there is no remission of sin. It is through the power of God that our sins are remitted, because it required the blood of His own Son shed on the cross to justify the remission of our sins. It is through the power of God that we are given his Spirit, which is so contradictory to our natural carnal spirit that it is neither desired nor can be obtained by our power. The things we naturally love, the cross causes us to hate. The things we naturally consider wisdom, the cross manifests it as foolishness. What a cross between the natural and spiritual mind! What a rugged cross experienced by those upon whom the power of God hath wrought a work!

Sometime ago at a funeral the choir sang, "The Old Rugged Cross." As they sang the words, "I'll exchange it some day for a Crown," my mind was deeply impressed upon that grand exchange. A crown of immortality awaits the mortal. A crown of Righteousness awaits the enlivened sinner. A crown of glory is laid up for those who feel so low and insignificant. A crown of Eternal Life will swallow up those who die in the Lord. The incorruptible crown shall clothe the corruptible body. We experience the cross here, but beyond this sphere of time we shall realize the crown.

It was said of Jesus in Hebrews 12:2, "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." We are to follow Him. Because of his accomplishments that joy is set before us. We press towards the mark of the prize of the high calling, when we shall be called upon high to sit with Him. Should we not be emboldened to endure the cross, and be encouraged to run the race that is set before us, seeing that such a crown is our reward and prize at the end of the

race? May God give you strength and courage to endure the cross with patience and persevere in the race with faith. May He grace you with the gifts of his Spirit so that you can fight as a good soldier the foes that dwells within. May you be supplied with all your need so that at the end of the way you may say with Paul, "For I am now ready to be offered up, and the time of my departure is at hand. 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: not to me only, but unto them also that love His appearing." (2 Tim. 4:6-8)

May God bless these thoughts to your comfort and edification.

E. J. L.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." (Psalms 111:10)

Having been requested to write on this important subject, with fear and trembling, I shall endeavor to do so.

There are many kinds of fear: the fear of man is one of them. We can see daily the evidence of this fear in its restraint upon society. Another fear is the fear of the devil. The fear of those who never learned that God is stronger than Satan — who have never heard the word, "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." The fear of death has plagued many of the dear saints as they were brought to see the holiness of God, and his demands in his holy law, and realize they were ruined because of sin. This fear is associated with the fear of Hell and the just wrath of God. The world is full of fears too numerous to mention, for people are acquainted with it in their daily lives. Even whole nations often live in fear of war and its consequences. The fear of

hunger, of poverty, of sickness, accidents, old age, and many others could be mentioned as plagues of the human race.

The subject we would like to treat upon is the fear of God, for we are told it is the beginning of wisdom. So this fear is to be greatly desired, and is a mark of a child of God. We find in the word of God that much is said about the fear of God, and its effects upon those taught of God. It is one sure mark of the work of grace in a person. It is a mark of wisdom from above to fear God, and keep his commandments. The keeping of the commandments of God, and his fear, are coupled together. It is not a slavish fear, but a fear that manifests a desire to walk in his commandments — the commandments of one who loved them and gave himself for them.

This fear is called "Godly Fear;" and those who are blessed with it can witness with David in the fifth Psalm, "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."

This fear that singles out the subjects of grace, is an enduring fear, and is described as clean. "The fear of the Lord is clean, enduring forever: the judgements of the Lord are true and righteous altogether." Where there is this fear, the heart has been cleansed, and the desire for holiness has been implanted. It continues with one day by day. It is not a kind that is objectionable to God, but rather well pleasing in his sight. "In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death."

Concerning this fear, the Lord said to Jeremiah, "And I will give them one heart, and one way, that they may fear me forever, 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."

One of the marks of this grace is set forth to us in the lives of the Old Testament saints, wherein there was manifest a desire to communicate with one another, and to speak of God's dealing with them; for in Malachi it is said that they that feared the Lord spake often one to another.

The word of God is sent to them of a fearful heart: those who tremble at his word — to the poor and needy; to the ones who can walk by faith alone, who have learned by experience that if kept, it must be by the power of God; the ones who have learned that their feet are prone to wander, and that they must look to a higher power for all spiritual blessings. In the fear of God we find those who seek the face of the Lord: that desire a token of his approval in all their goings. What a solemn matter to one thus led; how acceptable are the words of the prophet Isaiah, "Say to them that are of a fearful heart, be strong: behold your God will come with vengeance, even God with a recompense he will come and save you."

Paul was with the brethren at Corinth in weakness, in fear and much trembling. Though he was an apostle, he continued to experience a warfare in his life: the flesh lusting against the Spirit, and the Spirit against the flesh, so that he could not do the things that he would — fear and trembling because he knew it was a fearful thing to fall into the hands of the living God. This fear and trembling go together. Where you find one, you find the other principle manifest. It not only affects individuals but is also in the church as a body. What a blessing when we are blessed to walk in the fear of God, separately or collectively. The church at Phillipi was exhorted by Paul to work out their own salvation with fear and trembling, assuring them that if they were so favored to meet each problem that came to them as a church, in fear and trembling, it was evidence that God was working in them both to will and to do of his own good pleasure. When a church has problems

to settle, you may know that the Lord is in the camp, if it is manifest that the first desire of each one's heart is to please the Lord: that they are loth to provoke his wrath. When they come together in such a frame of mind as a church, they are qualified to work out their own salvation (church problems), knowing it is of God. This fear and trembling is applicable to the church as a body of believers in church capacity.

In the fear of God the mind and affections of one is raised above the earth, and they are made to know that whatever grace they have is the unmerited favor of a holy God. They are enabled to behold the manner of God's love to them — that he has exalted them in his Son to reign as kings and priests unto him; they are made conscious of their high calling in Jesus Christ; and with it all, there is a fearfulness that they will dishonor their blessed God. They realize that if they walk about Zion it must be from Him: they desire not to provoke his anger.

This is not the mark of one who fears as a convict fears the stripes of his master, for such fear is not provoked in love. This is a slavish fear, and bears no mark of grace.

The eminent apostle shows when and where there is evidence of this great work that gives wisdom. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For God is a consuming fire.

D. V. S.

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"The great chain of causes, which, linking one to another, even to the throne of God himself, can never be unraveled by any industry of ours." — Burke

"Morality is but nature at best, it does not amount to grace. Heat water to the highest degree, you cannot make wine of it — it is water still; so, let morality be raised to the highest, it is nature still." — Watson's BODY OF DIVINITY.

"Men begged to be tolerated long before they learned to tolerate." Quoted by Blackburn, in his HISTORY.

"We cannot make our election sure unless we first make our calling sure; for, though election is the cause of calling, calling is the only evidence of election." — Philpott's SERMONS.

VOICES OF THE PAST

"He being dead yet speaketh"

WHAT IS DONE FOR THE ADAMIC MAN IN THE WONDERFUL ECONOMY OF SALVATION?

This question has often been asked by those who object to our views of the doctrine of the New Birth, and some have charged that we deny that anything is done for the Adamic man. Some have presumed to represent us as holding that the spirit of Life which was given us in Christ Jesus before the world began, in time comes down from heaven and enters into the sinner, and there remains as long as the sinner lives, and then goes back to heaven, leaving the sinner to perish, or cease to be. Whether any sane person has ever honestly believed that we hold such sentiments or not, we will not attempt to say; we leave those who make the charge to settle the matter between themselves and the heart searching and rein trying God, who judgeth righteously.

If we may be allowed to speak for ourself without any gratuitous interpreter, to distort or misstate our views, we will say in answer to the question at the head of this article, that in the election of grace the sinner who was created in Adam of the dust of the ground, who

sinned and fell in Adam, is a chosen vessel of mercy, predestinated to the adoption of a child, redeemed from sin, death and hell by the precious blood of Christ, washed from all pollution, guilt and wrath, by the washing of regeneration, freely and fully justified through the redemption which is in Christ Jesus, and in the new birth he is the recipient of a new, spiritual life which was treasured up in Christ Jesus for him from everlasting, and in the development of this new life he is sealed unto the day of redemption. This seal of the Spirit when received is an earnest, a sure and certain pledge that this chosen vessel, this now Adamic man, this vile body, shall hereafter be changed from a vile, sinful, mortal, corruptible, natural, earthly, depraved body, to a pure, immortal, incorruptible, spiritual, heavenly, righteous body, and shall in the resurrection bear the image of the second Adam, the Lord from heaven, as he has, and does now, bear the image of the earthly Adam. In all candor we ask, is not this doing something for the Adamic man?

We hold indeed that all that is done in the great and marvelous work of redemption and salvation was and is done for the sinner who is first born into this natural world, of the flesh, who develops the nature of the earthly Adam. In that nature all the redeemed of the Lord were dead in sin, and children of wrath even as others; in that earthly Adamic nature we all sinned, were all condemned by the righteous law of God, and we all were dead in trespasses and sins. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This, we think, is doing something for the poor sinner. In view of this, the Psalmist could say, "Come and hear, all ye that fear God, and I will declare where he hath done for my soul." Psa. lxxvi. 16. "I waited patiently for the Lord, and he inclined unto me and

heard me cry. He brought me up also 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 unto our God." — Psa. xl. 1—3. All this has God done for poor lost, helpless and guilty sinners of Adam's race. He has chosen them unto salvation, redeemed them from sin, death and hell, called them by his grace, quickened them by his Spirit, given them eternal life, and declared that they shall never perish. And Jesus has given his word that he will raise them up at the last day, and that in their resurrection they shall put on immortality and incorruption, and reign with him in glory.

All this, and much more than we can express, has God done for poor sinners of the race of Adam. All this we believe and contend for, and yet because we do not believe that by the new birth our vile body is changed to a spiritual body, as it would be if it were born of the Spirit, (for that which is born of the Spirit is spirit) we are charged with denying that anything is done for the Adamic man. We hold that our birth of the flesh has produced or developed a fleshly nature which was provided for us in the earthly Adam; and that this fleshly nature, even after the new birth has developed in us a new and spiritual nature, is still flesh, not spirit, is still mortal, not immortal, still corruptible, not incorruptible; nor will it be, until God shall change and fashion it like the glorious body of our risen and glorified Redeemer. It is charged that we deny that anything is done for the Adamic man. Why, dear reader, when by the new birth Christ was formed in us the hope of glory, we were sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. It is the infallible pledge that this body in which the Spirit of God now dwells, and has sealed, shall be delivered from the bondage of corruption; and though it be now mortal, it shall put on immortality, though it be now corruptible, it shall

be raised from the dead in incorruption; and then, not till then, shall be brought to pass the saying that is written, that death is swallowed up in victory. The apostle John says, "Beloved, now are we the sons of God," for we have in the new birth received the spirit of adoption, whereby we cry, Abba, Father. As many as are led by the Spirit of God, they are the sons of God. Yet, the body (which is born of the flesh) is dead, because of sin; but the spirit (which is born of the Spirit) is life, because of righteousness. Therefore John adds, "And it doth not yet appear what we shall be." This would certainly appear now, if the new birth which we have experienced had effected that change, from a natural to a spiritual body, which we are assured shall be effected by the resurrection of our bodies. "But we know that when he (Christ) shall appear we shall be like him." — 1 John iii. 2. Brethren, do any of you feel as though your mortal bodies, your natural minds, your disquieted and restless spirits are yet like the body, mind and Spirit of your risen and glorified Redeemer? Do you see this longed-for conformity yet perfected in you? If you do, you are far, very far in advance of Paul and John and the primitive saints. Paul says, "We who have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved (or sustained) by hope; but hope which is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." — Rom. viii. 23—25.

That which do not see, but hope for, John says, doth not yet appear; and that is the reason we cannot yet see it. Still we know we shall see it, and fully realize it: when Christ shall appear, when we shall see him as he is; for then we shall be like him in all respects. "For whom God did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the

first born among many brethren." — Rom. viii. 29. John says, "we shall see him as he is." And the psalmist says, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." — Psa. xvii. 15. But not till he should awake from the slumbers of death would he see thus, and be satisfied.

We have tried to make ourself understood in this article, in regard to what is done for the Adamic man; but if either from misapprehension, or design to misrepresent, any of our readers shall persist in saying that we believe that nothing is done for the sinner in the work of salvation, may God give us a heart to pity and a spirit to pray for them, and grace also that we may bear with patience whatever we may be called to suffer of reproach for the truth's sake.

We claim for ourself no infallibility, we do not even desire that one word of what we say or write should be received as truth, unless it be fully sustained by the scriptures of truth. We have a very high appreciation of the approval and fellowship of our brethren in the Lord; nothing short of the approval of our heavenly Father is more dear to us; but it is too late in the day with us, our sun has declined too low in the evening tide of our mortal pilgrimage, for us to be to any great extent elated by flattery or depressed by frowns. The time of our departure is at hand, and we shall soon be numbered with the departed.

"Soon the joyful news shall come,
Child, your Father calls—come home."
(Editorial by Elder Gilbert Beebe —
October 15, 1875)

MINUTES OF THE PRESBYTERY

May 16, 1954

Union Parish, Louisiana

Pursuant to call heretofore sent out by Union Church for a Presbytery to meet on above date for the purpose of the ordination of Brethren Smead Roberson and John Smith each to the office of Deacon of Union Church, the following Elders and Deacons met and organized themselves into a Presbytery: Elders R. W. Rhodes, John Lee Smith and W. A.

Speer, Deacons W. A. Josey, T. P. Wilson, E. H. Chandler, A. O. McLeod and M. F. Smith.

The Presbytery organized itself by electing Elder R. W. Rhodes, Moderator, and Elder W. A. Speer, as Clerk. Brother J. B. McKinnie was appointed as spokesman for the church who presented Brethren Roberson and Smith to the Presbytery.

After due examination of each as to deportment, qualifications, and the state of God's gift to each of them as a Deacon to the satisfaction of the Presbytery, the Presbytery proceeded to ordain Brother Roberson and Brother Smith, as follows; the Presbytery selected Elder John Lee Smith to word the prayer and Elder R. W. Rhodes, to deliver the charge.

Thereupon the Presbytery then and there proceeded with the ordination by the laying on of hands of the Presbytery, and in prayer by Elder John Lee Smith, and then by charge delivered by Elder R. W. Rhodes.

We the members of the Presbytery commend Deacons Smead Roberson and John Smith, to all orderly orthodox Primitive Baptist as being sound in doctrine, careful in deportment and humble in the display of God's gift of the office of Deacon.

The right hand of fellowship was given Deacons Smead Roberson and John Smith by the members of the Presbytery, Union Church and brethren, sisters and friends. Deacons Smead Roberson and John Smith, were then delivered back to the church each duly ordained by the Presbytery and received by the church.

Minutes of the proceedings were read and approved and the Presbytery was adjourned in order, with prayer by Elder W. A. Speer.

Elder R. W. Rhodes, Moderator
Elder W. A. Speer, Clerk

MINUTES OF ORDINATION

Pursuant to proper arrangements, the following ordained elders and deacons assembled into a presbytery — being duly invited, and authorized by their respective churches, and properly seated in a presbytery — by Saints Rest Church, 4614 Sylvester, Dallas, Texas, this the 31st day of January, 1954:

Saints Rest—Elder W. W. Taylor and Elder C. B. Teague; Shepherd Fold—Elder W. O. Beene; Good Hope—Elder E. J. Lambert; Pilgrims Rest—Elder C. M. Haygood; Fellowship—Deacon G. C. Burgin; Pleasant Hope—Elder T. A. Wall, Deacons L. S. and H. S. Hill; Whitewater, of Arkansas—Deacon Ross Watson.

1. The presbytery was organized by electing Elder W. W. Taylor, Moderator, and Elder E. J. Lambert, Clerk.

2. By motion agreed that Elder C. M. Haygood voice the ordination prayer, and Elder

W. O. Beene deliver the charge.

3. Moderator called for candidate; whereupon Brother T. H. Graham, church spokesman, presented Brother John T. Beene to presbytery.

4. Spokesman was questioned and gave satisfactory answers relative to qualification of Brother John T. Beene as a deacon.

5. Sister Beene was invited to seat with her husband by the Moderator.

6. Qualifications of deacon were read from the Scriptures, and commented upon.

7. Brother and Sister Beene were duly questioned by members of the presbytery.

8. Presbytery, being fully satisfied, proceeded to ordain Brother John T. Beene to office of Deacon, by laying on of hands and prayer by Elder Haygood.

9. Deacon John T. Beene was charged by Elder W. O. Beene of his duties.

10. By motion, Deacon Beene was delivered to Saints Rest Church as properly ordained, and the church charged of her duties by Elder W. W. Taylor.

11. Right hand of official fellowship was given Deacon Beene and wife by the members of the presbytery.

12. Right hand of fellowship, sanctioning the act of Presbytery, was given by members of Saints Rest Church, visiting brethren, and friends.

13. Minutes read and adopted, and Clerk ordered to prepare sufficient copies to supply each church participating for filing, and a copy sent to the Signs of the Times for publication.

14. Presbytery dissolved.

We, the members of the Presbytery, witness our signatures:

Deacon G. C. Burgin, Deacon H. S. Hill, Deacon L. S. Hill, Deacon G. W. McDuff, Deacon Ross Watson, Elder W. W. Taylor, Moderator, Elder E. J. Lambert, Clerk, Elder D. B. Teague, Elder J. W. Shipman, Elder W. O. Beene, Elder T. A. Wall, and Elder C. M. Haygood.

OBITUARIES

T. L. ROBERSON

A tribute of respect to our beloved and precious brother T. L. Roberson, who passed away at his home in Monroe, Louisiana. He was born September 21, 1865, in Union Parish, La., and died June 8, 1954, after a lingering illness. He was a prominent farmer the greater part of his life.

He united with Union Primitive Baptist Church, near Linville, La., more than forty-five years ago, and remained a beloved member of this church the remainder of his life. He moved to Monroe several years ago, but on account of his afflicted condition, he could not attend his church services much. He gave great evidence of that sweet and abiding hope

that the Lord graciously given him, yet he expressed his much felt sense of sin, and his unworthiness, which identifies the humble children of God as long as they live in this tabernacle of clay. He was humble and outstandingly loving in his deep affection for the brethren; he was quiet and unassuming in his manners and liberality, and was influentially engaged in the things that make for peace in Zion.

Brother Roberson was married early in life to Miss Donie Pilgreen, who survives. He is also survived by the following: three daughters, Mrs. K. H. Young and Miss Inez Roberson, Monroe, La. and Mrs. J. R. Williams, Sterlington, La.; one son M/Sarg. T. M. Roberson, Shreveport, La. (one son, Lonnie, preceeded in death); four grand-children, and three great grand-children.

The funeral was conducted by the writer at Liberty Church, near Linville, La., and the remains were laid to rest in the cemetery at Liberty, there to await that great day when the Lord shall come again without sin unto salvation.

May the Lord bless and comfort you dear sister Robertson, and all the family. Your loss is his eternal gain.

Your brother in hope,
(Elder) R. W. Rhodes.

SUSIE JOHNSON GALE

Mrs. Susie Johnson Gale, wife of Charlie Gale, was born at Wango, Wicomico County, Maryland, December 31, 1888. She passed away at Salisbury, Maryland July 20, 1954.

Mrs. Gale was the daughter of Rufus and Tabitha Davis Johnson, and a sister of the late Chief Judge Benjamin A. Johnson.

Surviving her is her husband, Charlie Gale, two nephews and two nieces: Dr. Rufus C. Johnson, Salisbury, Maryland; Wm. B. Johnson, Philadelphia, Pa.; Mrs. Wm. Lentz and Miss Mary Jane Johnson of Baltimore, Maryland.

Mrs. Gale's life was spent in the vicinity of Salisbury, Maryland, where she was well known. She was a friend of the Old School Baptist church, and manifested her interest in the cause of truth by attending the services, and contributing to the church in a material way. She was unassuming and quiet, and by her various manifestations of love for the church proved that she, "Knew him whom to know is life eternal."

At her request, her funeral was conducted by the writer, from the Wallace Funeral Home, Salisbury, Maryland, July 22, 1954. The many floral offerings, and the attendance of her many friends, spoke of the high esteem in which she was held.

Her body was interred in the Parsons cemetery, Salisbury, Md. to await the coming of him, who knows them that are his.

D. V. Spangler

RESOLUTIONS OF RESPECT

WHEREAS, Our Heavenly Father, who doeth all things well, has called from our midst our highly esteemed brother and deacon, R. H. Cobb, by death; and

WHEREAS, Brother Cobb was so firmly established in the doctrine of salvation by grace, enabling him to render a spiritual service to the brethren in sound counsel and advice; and whose walk and talk demanded the respect of all, manifesting the Spirit of God as the Lord blessed him; and

WHEREAS, The memory of his counsel, advice and life will be treasured highly, be it therefore

RESOLVED, That Hopewell Primitive Baptist Church of Christ, Winnsboro, Texas, express our thanks to God for having blessed us with his life, and for the comfort and edification of his counsel and advice; and be it further

RESOLVED, That we pray God to bless us, his family, and friends to be reconciled; and that God's Holy Spirit comfort the bereaved; and be it further

RESOLVED, That we include a brief obituary in this Memorial: Brother Cobb was born December 14, 1878 and died February 5, 1954. He became a member of Hopewell Church September 24, 1910, and was ordained deacon July 24, 1926. He married Ella Wilson September 1, 1899. Surviving are three children, Wylie and W. V. Cobb and Mrs. C. C. McElyea; three brothers, Lonnie, Tom and Ocie; two sisters, Mrs. Lizzie Henson and Mrs. Ida Price; ten grand-children and eight great grand-children. Funeral services were conducted by Elder E. J. Lambert and Elder D. C. Davenport at Hopewell Church February 7, 1954, and interment was in Hopewell Cemetery by the side of his wife, who died December 25, 1949, to await the glorious resurrection; and be it further

RESOLVED, that a copy of this be given the family; a copy filed with Hopewell Church records; and a copy mailed the Signs of the Times for publication.

The above read and adopted by Hopewell Church in regular conference February 13, 1954.

Elder E. J. Lambert, Moderator
J. J. Mills, Church Clerk

CHARLES N. CLAY

This sketch is in memory of Brother Charles N. Clay, of Monroe, Louisiana, who was born in 1880, and who died May 20, 1954. He was first married to Miss Bettie Cooper, Jonesboro, Louisiana, who died October 16, 1942; He afterwards married her sister, Miss Hattie Faith Cooper, who survives.

He is also survived by two sons, Jimmie B. Clay, Denver, Colorado, and Charles L. Clay, U. S. Army, somewhere in Missouri; and six daughters: Mrs. H. C. Fain, Polock, La.; Mrs. W. R. Easterling, Huntsville, Ala.; Mrs. H. H. Robinson, Winnsboro, La.; Mrs. Joe R. Lingo, Hot Springs, Ark.; Mrs. R. L. Fuller, Sterling, La.; Mrs. G. B. Brown, Monroe, La.; and five sisters: Mrs. Jim F. Wyatt, Jonesboro, La.; Mrs. Bessie Mercer, Mrs. Lum Fox, Miss Rose Smith, Miss Lonie Smith, Winnfield, La.; and two brothers: Bunion Smith, Winnfield, La. and Pete Smith, Atlanta, La. There are also nineteen grand children and two great grand children.

Brother Clay was a devout, sound and humble brother. His membership was at Liddieville Primitive Baptist church, near Winnsboro, until that church disintegrated; he then joined Union Church, near Hale, La.; where his membership was until his death. He was at his meetings as often as his health and circumstances would permit. He enjoyed the meetings, and to visit and converse with the brethren of the wonderful and glorious power of God, His tender mercy, and the Saviour of sinners.

Brother Clay passed away peacefully at a hospital in Monroe, La. The writer knew him well for thirty years. His walk, talk and devotion bore evidence of the faith of God's elect. The devoted members of his family did all they could for him during his short illness, and the beautiful flowers manifested that he had many, many friends.

The writer had the privilege of baptizing his first wife, whose membership was at Zions Rest, near Crowville, La. Funeral services were conducted at his home in Monroe, La., by the writer May 21, 1954. Burial was in Antioch Cemetery, near Quitman, La., till the Lord comes to raise the dead, and fashion these vile bodies like unto his glorious body; when he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," where they will praise and worship him forever.

May the Lord bless and comfort all you dear bereaved ones, and cause you to trust in Him and look to him as you journey through this land of sorrow and darkness. Your very unworthy brother, and servant through Jesus Christ our Lord.

(Elder) R. W. Rhodes

RESOLUTIONS OF RESPECT

WHEREAS, Our heavenly Father, in his infinite wisdom and mercy, has removed from this mortal existence our dearly beloved sister, Edna Webb Hughes, of Oklahoma City, Oklahoma, who passed away April 8, 1954, after a short illness. She was born March 2, 1882. Her husband, Claude Hughes, preceeded her in death only a few months. She is survived by two daughters: Mrs. Bess Newcomb and Mrs. Billie Davison, and two grandsons, Webb Newcomb and Jimmy Davison; and two brothers, T. C. and Glen Greer; two sisters, Mrs. Ann Glitch and Mrs. Clara Freeman. She will be remembered as the sister spoken of in the Memorial to Sister R. L. Kelly, published in the April number of the Signs. Their father, W. M. Greer, and wife joined Little Flock Church in 1901. Sister Edna joined this church, at Altus, Oklahoma, May 12, 1934, and was baptized by Elder W. N. Green, pastor. She was a firm believer in salvation by grace, and was loved and respected by all who knew her.

Little Flock Church extends heartfelt sympathy to the bereaved family and friends.

Resolved, That a copy of this Memorial be made a part of our church records; a copy be sent to the sorrowing family; and a copy be sent to the Signs of the Times for publication.

Done by order of Little Flock Church while in conference, April 10, 1954, at Altus, Oklahoma.

(Elder) W. W. Taylor, Moderator
Mrs. Lou Kester, Church Clerk.

IN MEMORIAM

David W. Overman was born July 31, 1888 in Wayne County, the son of the late Richard and Penny Moore Overman, and passed from this life on April 23, 1954. He was first married to the late Nellie Collier, who died in 1921. On September 5, 1924, he was married to the former Annie Frances Redmond, who survives. Also surviving are seven children, seventeen grandchildren, and one sister.

Funeral rites were conducted at Hudson Funeral Chapel by Elder J. W. Gilliam assisted by Mr. C. Nixon Royal. Interment followed in Woodlawn Memorial Park.

Brother Overman joined the Primitive Baptist Church at Wilson, North Carolina and was baptized by the late Elder Hooks. In August, 1923, he joined Durham Primitive Baptist Church by letter from the Church at Wilson. Of his faith, it is enough to say that he believed in salvation by the grace of God alone, and he had been given a precious hope that he was one of those for whom Christ died. Those who knew him appreciated his sincerity and his humble — yet forthright — manner of

speech. During his illness, especially, his mind was continually exercised in the Scriptures. In his afflictions he was wonderfully favored with patience and submission to the will of God. Shortly before his death he stated to his loved ones that he did not fear death and we feel that he passed from this life in joyful anticipation of everlasting life beyond the grave.

"The memory of the just is blessed." (Proverbs 10:7)

Submitted in love,
Catherine M. Copley

DELIAH PRATT FLIPPIN

On motion and unaimous vote Bunker-Hill primitive Baptist church adopted a resolution of respect for sister Deliah Pratt Flippin. She was born Jan. 19, 1873, the daughter of William and Susan Atkinson Pratt, and passed away December 15, 1953; making her stay here on earth 80 years, 10 months and 26 days. She spent her early life in Stokes County, North Carolina; then lived 13 years in Surry County, and moved to Winston-Salem, N. C. twenty one years ago. On March 25, 1894 she was married to the late Brother R. A. Flippin. In 1923, she united with Primitive Baptist at Flat-Top, in Surry County, N. C., moving her membership to Bunker-Hill Church three years later; and and was a faithful member. Sister Flippin was much afflicted in her last years but she was nearly always present at her meetings until a short while before she was called home. She had much exercise in mind and soul in singing hymns of praise, and expressing her hope in the blessed redeemer.

The church at Bunker-Hill will greatly miss her presence with us, but our hope is that our loss is her eternal gain. We desire to be thankful to the giver of every good and perfect gift for the grace he bestows upon and manifests in his little ones while they sojourn here in this low ground of sin and sorrow. The funeral was conducted by her pastor Elder Z. L. Rhue, and her body was laid in Bunker-Hill cemetery to await the glorious resurrection.

Surviving are three sons, W. S. Flippin, Winston-Salem, N. C.; R. R. Flippin, and A. J. Flippin, Pfafftown, N. C.; four daughters, Sisters Claudie James and Maggie Kiger, Winston-Salem, N. C.; Mrs. Sidney Sutphin, Walkertown, and Mrs. Lyre Brown, Low-Gap, N. C.; one brother, J. W. Pratt, Ararat, N. C.; twelve grandchildren, including two whom she reared, Mrs. Raymond Hege and Mrs. Posy Branscombe, and nine great grandchildren.

Resolved, That a copy of this obituary be given her family and a copy be filed in our church record; a copy be sent to the Old Faith Contender and to the Signs of the Times for

publication.

Committee:

Elder Z. L. Rhue, Moderator
Minnie Parrish, Church Clerk
Lillian Rhue

BROTHER B. P. WHETSTONE

Our last tribute of respect to our beloved Brother B. P. Whetstone, who was born near Bastrop, Louisiana, in the year 1872, and passed away June 15, 1954, at his home in New Orleans, La. He also lived near Monroe, La. for quite awhile.

Early in life he joined one of the churches in the New Hope Association, near Crosset, Arkansas, and remained a consistent member as long as he lived. He was an enthusiastic believer in and defender of the doctrine of God our Saviour. He visited the Baptists far and near, and was well known and liked among the dear children of God. He was very liberal in his help to the ministers, and his assistance was highly appreciated. He was a great talker on the doctrine, and gave good evidence of a good hope in the Lord. He had no confidence in the flesh, or the works of the creature.

Brother Whetstone was married twice (we do not know who his first wife was, since she died many years ago), and is survived by his wife, the former Miss Allie Patterson. Also surviving are four daughters: Mrs. Bobby Galloway and Mrs. Ralph Armstrong, Monroe, La.; Mrs. Emly Petri, New Orleans, and Mrs. Lissa Martin, Little Rock, Arkansas; and one son, Bernard P. Whetstone, an attorney, El Dorado, Arkansas. Also one sister, Mrs. Annie Walsh, Crosset, Arkansas; and ten grandchildren.

For about forty years Brother Whetstone was a merchant at Crosset, Arkansas, but retired several years ago. He suffered a stroke and developed pneumonia and did not live long.

The funeral was conducted by the writer and Elder J. L. Smith at the Mulhearn Funeral Chapel, Monroe, Louisiana. Burial was in the Pugh Cemetery, seven miles north of Crosset, there to await the glorious resurrection when the Lord shall come again.

Dear bereaved sister and family, our loss is his eternal gain. He suffered much in this world, and had many troubles and heartaches; but in that glorious and eternal city, whose builder and maker is God, there will be no more sorrow, trouble or death. May God comfort and console all the bereaved, and cause you to look to and trust in him who is able to lead, care for, and save his own.

Your brother in hope through our Lord and Saviour Jesus Christ.

(Elder) R. W. Rhodes

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., NOVEMBER, 1954

NO. 11

FOR ME HE DIED

Oh Lord, if I could come to thee
And feel thy mercy is for me,
I would rejoice to love thee more,
When on that bright and shining shore.

Suffer me not to go astray,
But keep me in the narrow way.
My little strength is almost gone:
I know not how to carry on.

I find I know not how to pray;
But teach me Lord from day to day
That I may look to thee alone
For mercy in thy blessed Son.

May thy rich grace instill my heart
To feel how strong and great thou art.
And when the time rolls on apace,
Grant to me Lord, thy saving grace.

I know that I am growing old,
But may I have thy story told
Of Jesus and of his great love,
And sing thy praises up above.

O, give me now to trust in thee:
That I may ever conscious be
Of my dependence in thy power
To keep me in the trying hour.

And when this parting soul of mine
Shall enter in the house of thine,
To dwell with Jesus ever more,
Then grief and sorrow will be o'er.

Then I shall know as I am known:
When all the heirs around the throne
Shall, Lord, forever be with thee
In glorious immortality.

The heavens declared the glory of God,
And all creation obeyed His word:
The sun and moon did shine so bright,
And all the stars did blend in light.

In wonder and in majesty
They all show forth his deity.
God is above this so high
His glory shines beyond the sky.

Thy power and glory is not known —
And only little to us shown.
I fain would quit this mortal frame,
And wholly trust in Jesus' name.

Let all things else become as dross,
But let me view Him on the cross,
That I may touch his bleeding side,
And feel, as Thomas, for me he died.

Elder T. W. Walker (written shortly before
his death in 1948).

Spokane, Washington

To the Signs of the Times:

I want to write a letter to someone.
I have just read my last Signs, and it
was very good. I feel that I would like
to talk to some of the people; maybe
there is one who reads it that some-
times feels as lost and undone as I do.
Not all the time, but most of my life
I have felt as if I were the last of the
lost tribe of Israel.

Yet I went to Riffe to meeting this
month, and surely had a season of re-
joicing. There seemed to be a sweet
fellowship that I (we) haven't exper-
ienced for years, and the preaching was
surely given of God — at least it
seemed so to me. Of course, I was very
hungry; and the simplest meals are
good and nourishing when we need it
so badly. Just the same, I think God
surely talked through the mouths of
the two servants in the pulpit; and not
only they but every word was in ac-
cord to me. There were four sisters
baptized, and I surely hope the blessed
Lord and Saviour will be with them
unto the end of the world. What more
can we ask for anyone?

I have had quite a season of desola-
tion, when I felt to be lost indeed. Sure-
ly cursed is man that trusteth in man,
and maketh flesh his arm. It is so hard
to be so low naturally and spiritually
too. All during my heart operation I
had no feeling of God's presence at all.

Oh, how I hoped I'd die and be done with this rotten old world, but no I could not. I had to live, and I felt angry with God. Why do I have to stay? And was it my anger that removed Him from me? Oh no, for if so my anger is more powerful than He. Yes, stubborn as I am, I know He was there; bless His holy name. But for some reason known only to Himself, I couldn't feel Him.

I was in this awful state for some time: about four or five months. Then one day He seemed to be at my bed, right over the foot; and He said, "I am the resurrection and the life." And it seemed that we talked. I say, it seemed like, because I still can hardly believe it. I have tried to write on the way I believe the resurrection will be, but I'm not sure I ever will again. As we talked, I was more firmly established in my belief than ever before. It just seemed that He poured oil on the troubled waters of my poor soul; and when I knew He was gone, I reached out my hands and cried aloud.

It was no dream, for I was not asleep, just had my eyes closed. It seemed that it lasted quite a while, and the last thing He seemed to say was, "He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. And then I was left as with the question, "Believest thou this?"

Sometimes I am made to rejoice in Him whom my soul loveth. For a long time now the words of the song keep coming to me:

"Thy ways, Oh Lord, with wise design,
Are framed upon thy throne above;
And every dark and bending line
Meets in the center of thy love."

No matter how dark the lines are to us, they truly do meet in the center of His' love. But it is impossible when we are in the pit of despair, to realize these things. I know from experience that we can only look to him when the Spirit directs us to do so. As everything brings forth after its kind, we

can only expect carnality from the flesh and heart of man.

Surely, who can deliver me from the body of this death? Someday that glorious resurrection will: that Lamb who has stood as one slain from the foundation of the earth. "I am the resurrection and the life." Not will be or has been, or can be, but is. "I am the way, the truth and the life." That truth that is the word of God, who was made flesh and dwelt among us — altogether lovely, and perfection itself; for in him dwells the fullness of the God head bodily. If it is all the fullness, it must be Father, Son and Holy Ghost. I in Him, and He in me. Oh, what a great and glorious mystery! What majesty! No wonder the redeemed sing, "Great and marvelous are thy works Lord God Almighty; just and true are thy ways thou King of Saints." If only we could always sit at His feet and adore Him.

I must close now. Do with it as you see fit. If any don't agree with me, maybe their walk is closer than mine; maybe their eyes see clearer and their hearts to understand. For myself, I know I am a sinner, and only God's grace and mercy and the love of a blessed Saviour can make me see and understand.

As ever,
Mary L. Eckard

Dutton, Ontario
January 6, 1954

Dear Brother and Sister Jefferson:

Your card with the enclosed note with kind loving wishes was very welcome. It was nice to know that we had those in California who thought of us. We often think of you, especially since Brother Jefferson came so far to look us up and behaved himself as becometh a servant of God amongst us. What a wonderful household is the household of faith! What a glorious, gracious loving Father we have! And what a wonder-

ful, wise and thoughtful elder brother we all have in Jesus! What a Holy Spirit pervades this wonderful household when he sheds abroad his love in our hearts, and just think of this great family and what they have done in the strength of their Lord. (Hebrews 11.) We, of course, are, I hope, some of the very little ones of this noble and heavenly family. Our Father is so old and so wise, if it were not for His demonstrations of His love to us, we should dread Him coming in to see us or to speak to us. But His love is such that it begets love. Our Brother John tells us that we love Him because He first loved us; and Brother Paul says, even when it is our Father's will to chasten us, He speaks to us as His children and says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Paul has been a very good brother to us. He wrote and told of the goodness and mercy to him while He was living in this life so as to encourage us little ones in the way. We have had a lot of good brethren. I have felt that John Bunyan was a very dear brother, and some things that he wrote about the way have been a help to me.

Dear brother and sister, I have often had a feeling come over me that I hope the Lord has given me, that there isn't even one of all this great household of God that we can do without, and sometimes I have truly felt that if there was any one of this dear family unfit to live in this household it is George Ruston. Oh, how this thought has been with me ever since I have been, as I trust, in the house. My Father and Elder Brother and my Mother have often drawn me to their very breasts and enclosed their arms about me when I have even expressed with a word or a look or even a tear my unworthiness and unfitness. Many a time they have, as it were, kissed away such a thought from me and made me to feel quite at home with them. Of course, I have learned, and I am sure you have, that we cannot be at home with the world and with God at the same time. This lesson has often

been very hard to take, for by nature this world was all we knew about and all that we wanted, and it seemed very hard to receive the counsel of our heavenly Father until He gave us a willing mind, until that day we fought hard to have our own way.

"Against the God that rules the sky,
I fought with hands uplifted High;
Despised the mansions of His grace;
Too proud to seek a hiding place."

I found James a good brother to me after that the Lord Himself had said to me, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." I thought when that word was given me, that the matter was there and then settled, but such has been my worldly-mindedness that in myself there has been for years a fight, a warfare, which will end, I suppose, (yes, I am sure it will be ended) when I leave this world. Yes, James has been a good brother, and he has said to me many times that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God," (James 4:4.) We have learned this then about the family to which we hope we belong, that they are not of the world, although they are chosen out of the world. That the world knew not our Elder Brother when He was here and therefore the world knoweth us not. Let us not murmur; but just here, Brother Paul's kindly counsel comes to mind. Let me give it to you just as he said it because while I do but seldom know what spirit I am of, I know he was in the spirit when he said this. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many

of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, **The people sat down to eat and drink, and rose up to play.** Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand. **Neither let us tempt Christ,** as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. **Now all these things happened unto them for ensamples:** and they are written for our admonition, upon whom the ends of the world are come." I have started a theme that I can never finish, but there is one more thought about this family, the household of faith, that I will mention. It is that they are children that will not lie. They are often ashamed of themselves, but God is not ashamed to be called their God. (Hebrews 11:16) In some unmistakeable way they show who they belong to. In some way they have a reflection of God's beloved Son. In Isaiah 63, God said, "Surely they are my people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Can we wonder that one of the family said,

"Jesus, the very thought of thee
With sweetness fills my breast,
But sweeter far thy face to see
And in thy presence rest."

As I have heard them sing of Him as the babe of Bethlehem during this season of the year, "Oh, come let us adore Him," I have felt I wanted in a childlike way to adore Him. Yes, to glorify Him in my body, soul and spirit, which are His.

Dear brother and sister, excuse my pen, my hand is too slow to put on paper what my heart feels when I think of

His name, but as a family let us keep in mind always what He is to us, what He has done for us and how near to God He has brought us who were so far from God through wicked works. Let us always remember that His name Jesus is very precious. Isaac's and Jesus' name were given by an angel from heaven and therefore His name is as ointment poured forth. May you, dear brother, desire each time that you speak in His name to pour forth to those in the house, but let me tell you from experience that the earthen vessel must be broken that His name be poured forth, (Mark 14:3) just as the earthen vessels in Gideon's little army had to be broken if ever the light shone. God bless you both with enabling grace. With love from us both.

Yours in sweet fellowship,
George Ruston

Ingalls, Ark.

Dear Editors:

Please find enclosed money order for renewal subscriptions, for my mother, Mrs. E. C. Purvis, 701 Dusy St. Dothan, Ala. and myself. I hope never to be without our good paper as long as I live. There is such a feast of good things in every issue, that I read and re-read every one of them. I love Elder Griffin's writings; he seems to be one that is not afraid to declare the whole counsel.

May God bless all of you to continue in your work, for the papers that stand for the Truth as it is in Christ Jesus mean so much to those of us, that live in more or less isolated places. It is "Good News from a Far Country," and certainly something that can't be taken away from us by the world.

A friend,
Mrs. Charlie Harrod

30 Wheaton Road
Hampton, Va.

Editors, Signs of the Times:

I am enclosing herewith a letter that the late Brother A. D. Alston wrote me

February 6, 1951, while he was stationed in Korea.

I have always considered him an able writer. He was blessed to go into deep matters and write so comforting. If this letter meets with your approval wish you would print same in the Signs of the Times.

Yours in Hope,
P. L. Kenley

Korea,
February 6, 1951

My dear Brother Kenley:

Allow me to express my appreciation for your kind letter of December. The little meditations that you referred to were not written with any thought of being published, but were sent to Brother Adams by some of the brethren. If they were worth anything at all, may the Lord be praised. Every acceptable thing comes down from Him, for indeed He will accept nothing that comes from the vile and sinful flesh.

Dear Brother, my cry is so often that of barrenness and deadness. A letter from Elder Ruston yesterday referred to the 120 Psalms. I turned to it and read it; and it seemed to be my cry. "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar."

Mesech was the son of Japhet, who was a son of Noah. Mesech's brothers were Tubal, Magog etc., settling the nations of the north and west of the Promised Land. Kedar was a son of Ishmael, who was the firstborn of Abraham by the Egyptian concubine, Hagar. They fled to the desert land and became a great nation as promised by God. Kedar is the name of a great tribe of Arabs, but were not the chosen sons. "The glory of Kedar" is mentioned in Isa. 21:16; it is the most conspicuous of all the tribes of the Ishmaelites. Both of these names refer to the peoples that settled the lands around the Mediterranean Sea, and to the north and west of the Promised Land. They refer to the uncircumcised nations and those who came often against the Israelites. They were na-

tions and tribes of renown and glory, but were the enemies of the children of the Israelites.

Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! Woe is me, that I sojourn and that I dwell in the lands of the enemies of my Lord and His peoples; and in the lands that are beyond the borders of the Promised Land. The reborn soul is killed to the love of and desires after the ways of sin; it is born of the Holy Spirit and it would seek after the things of the Spirit and the righteousness of Christ. The new will is always on the side of its Savior and its Parent the Holy Spirit of God. Yet that new will dwells in the tabernacle of this body, which is the old man and has the will for sin. When the reborn soul speaks, it speaks of itself as on the side of its Savior. The "I" in this Scripture is the new spirit that longs for the righteousness of its Parent, the Holy Spirit. "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!" Woe is me that I dwell and live in this sinful flesh, and within the very enemy of my spirit. Is not this flesh the untamed and the uncircumcised and the unruly? Is not the flesh the enemy of the spirit, and that which is constantly at war with the spirit, the one lusting against the other, so that neither can freely do the things that it would? (Gal. 5:17). "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Does not Mesech and Kedar have the part of the flesh of this body? And do they not represent the enemies of the soul and the spirit born within us of the Holy Spirit? When we sojourn in Mesech and dwell in the tents of Kedar, are we not dwelling in the glories of the world and the flesh, and among the enemies of the soul and the spirit? Are we not then, at home in the body and absent from the Spirit? Then, Woe is me, for lo, I am so often found there! Paul said, "O wretched man that I am! Who shall deliver me from the body of this death?" Also, "For the good that I would I do not; but the evil I would not,

that I do." That is two ways of expressing the same thought. Dear Brother, I would praise God with a pure heart; but I am in this body of sin, dwelling in the tents of Kedar; when I sit in church and under the sound of the precious gospel truth, I would worship indeed and in truth and with a pure heart, but I do not — because this flesh presents before me the most vile and evil thoughts. Not for one moment can I truly worship indeed and in truth without some fleshly and carnal and evil thought flashing before my mind! Woe is me! Who shall save me from the body of this death? "Me" is the reborn spirit and that which seeks its God; it is that little hope, that little spirit within, crying, Woe is me! Lord have mercy and save me! Rescue me from this land of Mesech and these tents of Kedar!

"The good that I would, I do not —." I would read the Scriptures with understanding and with spiritual light; but alas, that which I would I do not. I would always speak the truth, the whole truth and nothing more than the truth regarding my dearly beloved brethren and church and all its affairs; I would not shade one thing in the least or add or take away one iota; but alas, this old vile flesh finds its way into the matter and that which I would, I do not. Woe is me, for I sojourn in Mesech and I dwell in the tents of Kedar! I would turn the other cheek when slapped; I would submissively be corrected by my brethren; I would be obedient and submissive in afflictions; I would not doubt but ever trust in the Hand of my Saviour, knowing that what He does is ever best, but alas, those things which I would, I do not; and the evils that I would not, that I do. I would not be envious or jealous, or critical or ever speak against any one of my brethren, but alas that which I would not, that I do. Woe is me, for I dwell in this flesh, and in the tents of Kedar! I would not complain, but I do; I would go on to face the very death of this flesh ever trusting in the wisdom of my Lord, but I am weak in the flesh, and I sojourn in Me-

sech and dwell in the tents of Kedar!

This flesh is vile and lusteth after sins; it is the enemy of the spirit, and is not to be trusted. But we have a promise; my hope is resting in the "seal" (Eph. 1:13) in the heart. He says "ye were sealed with that holy Spirit of promise." Oh that sealed promise may dwell within the heart of this body, but bless the Lord, it is sealed! And that seal is put there by the Holy Ghost, that seal designates ownership of the Savior; and there is no power in heaven or on earth that can break that seal put there by the Almighty sovereignty of the Triune God! Dear Brother, the dead soul does not seek after the righteousness of Christ; indeed, it does not seek at all, and flesh has its way. But when life is born within, then there is a crying and a seeking after its parent and that one who has given it life. Would or could one seek after something he had never known or loved or tasted a blessing from? Would you or I seek after a stranger which we had never known? Then is not the very crying and seeking after, an evidence that we have previously tasted a sweetness, been given a blessed hope, and thus made to long for and to seek after again? The Lord, our Saviour is mighty to save, and I know that He can reach with a long and mighty arm into the lands of Mesech and Kedar to save one of His little ones! In myself, I am hopelessly lost in these lands of the enemies; but I must hope and trust is One that is mighty to save.

I must close, I did not think to write all of this. In your letter you addressed me incorrectly; I am only a brother, one of the least if one at all, of my Father's house. My cry is to be with my dearly beloved brethren and church; but I am here in this most barren land, and my Saviour knows best; He is merciful and He is kind.

Yours in hope of His care,
A. D. Alston

"NUGGETS IN THE CLOSET"

Dear Editors of the Signs:

I doubt if you ever read an article carrying the above caption, but if it will hold your attention for two minutes reading time it will have served its purpose.

While visiting a very dear aged Sister the other day, she exclaimed, "What am I to do with my religious periodicals, now that I can not see to read any more." "Throw them away, I guess," I replied. Then after some meditation I told her that I would look over her collection and probably select a few copies for myself. She went to her closet and asked me to lift out a tin box. Out of this box I lifted fifty-seven copies of yellow-backed Signs of the Times. "I'll take everyone of them," I said. "I wish you would," she replied fondly.

When we returned home I drew from the bottom of the pack and the 1st "Nugget" to attract my eyes was a poem entitled, "The Old, Old Story" by Elder L. L. Schenck. (March issue 1947) My wife and I enjoyed this immensely. The contents of these precious volumes never grow old, but why should we "hole" them away like a squirrel his acorns for the winter. We feel that God, who is ever gracious will provide for his people and supply us in time of need.

I have a box beside my desk and keep a supply of good reading matter for distribution. Whenever a person manifests in our conversation that he or she is of "Like precious faith" I pass along something that I have enjoyed, with the request that he do likewise. In this way we are in a small measure, "Letting our light shine before men that they may see our good works and glorify our Father in Heaven.

Humbly submitted to the Household of Faith,

(Elder) P. E. Ingram

CORRESPONDING CIRCULAR
LETTER OF
THE LEXINGTON-ROXBURY

ASSOCIATION

(Written by Arnold H. Bellows)

The fifth verse of the second chapter of the first epistle of Paul to Timothy reads as follows: "For there is one God, and one mediator between God and man, the man Christ Jesus." There could be no salvation for the church of God either in time or eternity if it were not for the mediatorial office of the unchangeable one, who is both the son of God and the son of man, the one man Christ Jesus, who is a priest forever after the order of Melchizedec, after the power of an endless life. He is our prophet, priest and king. As a prophet he represents God to man and as a priest he represents man to God. Because of these two offices he is enabled to reign forever as king of righteousness, entering upon his unchangeable priesthood by his resurrection from the dead. Scripture tells us that Jesus Christ is a man in heaven, the first fruits of them that slept, and they that are of the election of grace shall dwell in fadeless glory with him during the eternal ages, being like him and seeing him as he is in their glorified state, being preserved body, soul, and spirit unto his second coming.

God is a spirit and they that worship him must worship him in spirit and in truth, and this very God created man of the dust of the earth and made man a flesh and blood being and gave him a law, which when transgressed, placed man under the righteous judgment of God, with the penalty of death in the flesh, separated from God, and subjection to the awful curse of God with eternal conscious wrath to follow. Man became unholy by transgression and helpless to save himself by any means of his own. A holy offering for sin, and a holy offerer, were necessary for man's redemption; that is, a holy man must die for man's sin and suffer in full the penalty. God as a spirit could not die, therefore man must be saved by a sinless man who could die and rise from

the dead. So the eternal Son of God assumed human flesh by the miracle and glory of the virgin birth in the person of Jesus Christ.

In assuming human flesh Christ was sinless because born of God, and being made under the law, being the seed of the woman, was enabled to fulfill its just demands in every jot and tittle, sympathize with the infirmities of his brethren, being tempted in all points like unto his brethren, and die on the cross, and suffer on that cross in finite time the eternal consequences of the sins of his bride, the church. Being infinite as God but finite as man in being subject to death and the curse of sin, and so being infinite as the God-Man, — Diety and humanity being one, he could save his people with an everlasting salvation by enduring the penalty of sin for them. As they were chosen in Christ before the world began, he alone had the right of redemption.

He came forth from the grave as a man, showing that a spirit had not flesh and bones, and ascended to heaven as a glorified man, and was seen in heaven by the dying Stephen as a man. He did not leave his blood, which was the life of the flesh in the sin-cursed earth, because he said that he had power to lay down his life and power to take it again, having received this commandment from the Father. He took not him the nature of angels but the seed of Abraham in his earthly ministry, and as his holy humanity must endure the curse of the sins of his people, he could not be glorified in that humanity as the son of man until after he had atoned for the sins of his people. He did not lay aside his glory as the eternal Son of God while he was on earth, but he veiled it in his humanity to that his eternal sonship and divine essence were hidden from the eyes of men in nature. He prayed in the garden for the Father to glorify him, that is, the man Christ Jesus;

that is his humanity, with that same glory that he had with the Father before the creation of man. John the Baptist beheld him on earth as the Lamb of God and the apostle John saw Jesus as the Lamb in heaven, as we read in the fifth chapter of Revelation. He ceased in no sense to be a man and the Lamb of God when he ascended to heaven.

He could not be a high priest touched with the infirmities of his bride if he were not in heaven as a man. Neither could he represent man to God as a mediator between God and man unless he were a man in heaven. He and his Father are one and inseparable. Because he was a man of sorrow and acquainted with grief and subject to temptation he is able to minister unto them that are tempted. Having atoned for sin as a man, he is qualified as a man in heaven to present his people before the throne of God, holy and without blame in love. When we feel the need of him, we are assured that we have a sympathizing high priest in heaven who can save us to the uttermost. His blood cleansed us from sin because through the miracle of the virgin birth it had divine power and efficacy, and it saves for time and eternity.

It has been a pleasure to entertain the visiting friends and brethren and to enjoy the fellowship of our dear kindred in Christ. The next session of the Lexington-Roxbury Association will be announced in the Signs of the Times as to date and place.

Durham, N. C.

Dear Brother Spangler:

My subscription expired with the August issue of the "Signs of the Times", and I find I am a little tardy in renewing. Enclosed herewith is a money order for renewal of my subscription for one year. This is to notify you also of my change of address from 520 Gordon Street, Durham, North Carolina to 412 Edward Street, Durham, North Carolina.

The last issue of the "Signs" was excellent — especially the lovely poem you wrote and the article written by A. T. Benson on the scripture taken from the Song of Solomon. If I have a favorite book in the Bible it is the Song of Solomon. The very first verse of this book speaks of it as "The song of songs, which is Solomon's." I do not know how many songs Solomon wrote, but I am sure according to this testimony that this one is *the* song of songs. I love the beautiful expressions of Christ's love to His church and of her love to Him, and trust that I have received much comfort from reading this particular book for it contains some of the most sublime descriptions on record of the reciprocal love between Christ and the elect family of God. It is a great blessing to be enabled to feel even a small portion of the marvelous assurance of His tender love and care toward His people. I cannot now know whether I belong to Him or not; but whether I be included in that number or not, it is wonderful to contemplate the ultimate joy, happiness, and peace of those who do belong to Him . . .

Yours in hope,
Catherine M. Copley

Ruffin, N. C.

Dear Elder Spangler:

Am enclosing check for two years renewal subscription to our good paper. We hope never to be without it: both husband and I read and enjoy it very much, and find a feast of good things in every issue. We love Elder Griffin's writings, and so many more of the able writers, who are not afraid to declare the whole counsel.

May God bless all of you to continue in your work for the paper which stands for the truth as it is in Christ Jesus, which means so much to us.

A sister in hope,
Mrs. G. F. Pruitt

Dear Brethren Wood and Spangler:

My last article on page 196 of the Signs on the subject of the temptations of Jesus, having touched only on the first temptation, — the stones and the bread, I wish, if the Lord will guide my pen, to speak of the other two. (Matthew 4:5.) "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, — and saith unto him (still under doubt and suspicion) if thou be the Son of God cast thyself down; for it is written: He shall give his angels charge concerning thee; and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone."

Jesus knew his people would at times be placed in high places; and he also knew that high places are dangerous places. Some of our brethren have not thought of it in this way, but it is so. When our Lord sends us a minister, and we feel that he has been sent as a watchman on the walls of Zion, the church lays their hands on him. This elevates him to the highest places, and the devil is testing him all the way trying to get him to tempt his master; watching his walk in the church, his conversation in the church, also in the world. Of old it was the rulers who caused the people to err. It is so often spoken of that a sound pastor has a sound congregation for they believe in him. His preaching is sound, his footsteps make a straight path, his conversation and manner causes the church to look to him, to adore him, pray for him, and be proud of him. They can depend on him and they do not ask unreasonable things of him. When we have one to go in and out before us that our God has sent, we are anxious to go to meeting. There is something sacred there, and we are thankful to the Father for the gift he has given us, and we worship him in spirit and in truth. The minister is a target for the devil to shoot at, and he is often wounded in the house of his friends; and when the devil can not get him in that way, he will try to exalt him

above measure, telling him he is a wonderful preacher, the best there is. And by boasting, and lying to his conscience, he will soon believe it himself, and he will try and put more worldly ways about him (it is an old saying that when the devil wants to get a man and can't get him, he sends a woman and she gets him). What a blessing for his chosen people, that Jesus told the devil, "Thou shalt not tempt the Lord thy God."

The devil is not satisfied with the first and second temptation. He taketh him up in a high mountain and showed him all the greatness and glory of the world, and told him all this I will give you if you but fall down and worship me. Think of this great temptation: all the world, all the riches and all the glory. What does that mean to one that has struggled along in life trying to have a home for his wife and family, to have offered to him by the devil all you have to do is fall down and worship me. None but the elect can overcome this temptation, and they not of themselves, but through Jesus who overcame this temptation over the devil, saying, "Get thee hence Satan: For it is written. Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Now that the temptations are over, and the devil was defeated, angels came and ministered unto him. All true ministers of God know of the wiles of the devil, they know he is a lying spirit, and they also know that they cannot of themselves combat with him. "Yet Michael the arch angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9) It is not by bread alone, but by every word that proceedeth out of the mouth of God. Not by tempting God but fearing him, that is wisdom, and wisdom teaches us not (especially in high and dangerous places) to tempt God.

Not for riches, and glory, and possession of worldly things, but in humble submission to every word that proceedeth out of the mouth of God, Jesus gain-

ed the victory over Satan, not for himself alone, but for all the members of his mystical body, the church. May the Lord be praised, Thou shalt worship the Lord thy God, and HIM ONLY SHALT THOU SERVE.

(Elder) George L. Weaver

"WITNESSES"

Embracing all human creation, we are either true or we are false witnesses; for we bear about in our bodies by action and words of expression the testimony of a witness; or, in other words, the creature that we are. Therefore, to be a true witness you must know God: you must have seen and heard him, to testify of him. Now the Scriptures say to know God is eternal life; and also say that by searching you can not find him out. You might be able to recite the complete letter of the Bible, yet this would not make you a true witness, as it would be only relating the testimony of others.

Except you be born again you cannot see His kingdom. You must, therefore, be begotten of him to be born of him. Then he becomes your Father, and you become his son. God, as any father does, loves his own children (and much more so), and with loving kindness draws them and leads them, teaching them to know him; and teaches them to know themselves by revealing to them that they are sinners, and are guilty of all manner of transgressions. They find themselves unable to meet the demands of the law; therefore, they become not only guilty of transgression, but in the fulness of disobedience, they become helpless and hopeless, falling by the way.

Then, after heaven and earth has been searched for relief, Christ, the Lion of the Tribe of Judah, prevails to open the seals, that they may look thereon and read. Then they flee for refuge to lay hold of that hope that is set before them. Being the anchor of the soul, it is both sure and steadfast; and enters into that within the vail, which Christ the forerunner has already entered.

Therefore, you not only become a witness, but an heir of God and a joint heir with Jesus Christ. And your testimony is in Christ for life and salvation in time and eternity, and you have lost all confidence in the flesh: you live in and by that hope; and you become that peculiar and afflicted people which the world does not know. The world knoweth us not because it knew Him not. God willing more abundantly to show his counsel unto his heirs of promise, confirmed it from eternity, and it must come to pass, as he cannot lie. His children are all taught of him, and great shall be their peace. Although, as Paul said, we die daily; and we find that we never fully recover from these afflictions, as we so much desire. But His grace is sufficient, and he supplies all our needs according to his riches in glory by Jesus Christ.

“Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen”

R. L. Harrison
Rives, Tennessee

Canyon, Texas

Dear Brethren:

I see I am behind with my subscription, so am sending check for \$10.00 for two years. Please use the balance for the Indigent Fund.

I have been reading the Signs for over fifty years, and I trust that our God will cause it to continue to feed the souls of his people. My race is about run; I have passed my three score and ten years, and my health is failing fast. But I know that my time is set and that I can't go until that day arrives; nor can I stay any longer when it arrives, but I am longing for that day. For twenty years I have read the Bible daily, and it means so much to my hungry soul. I

have been blessed for many years to go to church three times a month — twice a month out of the state. We have small memberships at these churches, but God said that where two or three are gathered together in my name there am I in the midst of them. That is God's way of taking care of the church — He will not give his glory to another. It is by grace we are saved, through faith, and that not of ourselves, it is the gift of God and not of works.

May it be God's holy will to bless you in this great work you are doing. I am a poor sinner in hope of mercies.

C. M. Presley

ElDorado, Arkansas
Editors of the Signs of the Times:

I am enclosing a little mite. I still receive the Signs and I enjoy every line of it. I have been reading last year's numbers and it seemed that I had never read them before. I feel to be so mean and unworthy of such blessings. Seems that I grope along in the darkness to such; my burdens are so heavy: a few moments of pleasure I enjoy, then I have hours to complain.

Wish I could tell you just how much I appreciate the Signs, but words cannot tell it. Wishing you all success and happiness in this life.

Unworthily yours,
Mrs. E. M. Cameron

Fort Worth, Texas

Signs of the Times:

Enclosed you will find check for two more years. The Signs has been in my grandfather's and father's home for over one hundred years; and I hope to continue to receive it as long as I can pay for it. I'll soon be seventy-one years old, and a widow of eight years. Have been a member of our little church in Ft. Worth since 1910, and was baptized by Elder J. C. Sikes.

In hope,
Mrs. Camella Sammons

EDITORIALS

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TO

SIGNS OF THE TIMES, INC.

P O. Box 1271 Danville, Va.

EDITORIAL

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sesthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God

is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Corinthians 1:19)

Recently while attending a communion meeting at Lick Creek church near the village of Charleston, Kentucky, I spoke from this passage of Scripture. I was requested to write upon the things that I brought out. This would be impossible for me to do, as I am not given to preaching and writing more than once on the same text. If I am ever given liberty of expression on a text I am through with it, until something new is given upon it. However, I feel to make an attempt to comply with this request.

How did Paul get to be an apostle? This he tells us: by the will of God. If every body believed the account of how Paul became an apostle, every body would believe Old Baptist doctrine. That is how simple it is from the standpoint of this world. They say that they, and we, can all believe the truth, and, as a result, be saved. But it will not work out. What they say they can do, they do not do. One, any one, does not become an apostle, minister, or, even child of God, by the will of men as they teach, but by the will of God. They quote, If ye be willing and obedient, ye shall eat the good of the land (Isa. 1:19) not knowing that this is law, and that being a reward for a willing and obedient walk, it is only the good of the land, and in no sense of the word, heaven. Even in promise it was given to the children of Israel that God would have mercy on whom he would have mercy (Ex. 33:19), and that was enlarged upon by Paul (Rom. 9:16). Not only did Paul tell us that he DID NOT RECEIVE THE GOSPEL HE PREACHED FROM MEN (Gal. 1:2) but he tells us that it, that is, the obtaining of mercy, IS NOT BY ANY WILLINGNESS WE MAY PRODUCE OR ANY RUNNING WE MAY DO (Rom. 9:16). If language means anything, then Paul had a clear case to lay before the Corinthian brethren of his being called by the will of God. Furthermore, he told the church at Galatia

that if any man preached any other gospel unto them other than what he had preached, to let that man be accursed. How good it is that we are still blessed to continue in the Apostolic doctrine.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Much confusion has existed among theologians as to what the church should be called. Here it is called the church of God. If merely names get us anywhere it would be perfectly alright to call it the Church of God. The term 'church of God' and "churches of God" is found much more in the Bible than the term 'church of Christ' and 'churches of Christ.' In fact, with all the boast of certain churchmen, the term "church of Christ" is not to be found in the Bible. Since the Son declared that He and the Father were one, we may rest assured that the church of God at Corinth was, and still is, the same as the 'churches of Christ' (Rom. 16:16).

In modern days a people have come up proclaiming themselves to be the 'church of God.' Still another people have come up calling themselves the 'church of Christ.' The people that denominate themselves "The Church of God" are a by-product of Methodism. John Wesley preached sanctification of the flesh in his day, and the various branches of the sanctified people all got the theory from him. This denomination calling themselves The Church of God cannot qualify as being in fellowship with this church at Corinth. This we will, God willing, presently show. The people denominating themselves as The Church of Christ cannot qualify as being a continuity of the church that Jesus founded. In the first place they were unknown for over eighteen hundred years after Pentecost. In all the pages of history there is not a single reference made to The Church of Christ at any named town in the whole world. In the time of the Apostles there is no reference made to The Church of Christ at Corinth or

any other of the varieous names given churches. This people got their doctrine from the Catholics, were spawned in the Presbyterian denomination, and hatched in the Old Baptist church. It cannot be evaded that the Catholics first preached water regeneration; it cannot be denied that Thomas Campbell first was a member of the Presbyterians where he began to advocate the spurious claim of baptismal regeneration; it cannot be denied that Alexander Campbell became identified with the Old School Baptists, was a zealous advocate of that doctrine, often debating with objecters; that he later left them so as to sow the seeds of the newly found doctrine, and that he ended his connection with time by being buried in an Old Baptist cemetery.

This 'church of God' at Corinth and various other places mentioned in the Bible is the same church that is denominated "the churches of Christ," "the churches of the Gentiles," "the churches of Asia," as well as the church at various places. That Jesus our Lord and Saviour founded the church we all admit; that it is, and always has been, his church we do know, but that it has been called by one name, to wit, The Church of Christ, it is not true. If wearing the name constituted one a member of the church of Christ, then wearing the name 'Church of God' would be just as biblical and it would carry just as much weight and it would insure heaven for the wearers just as much as wearing the name 'Church of Christ.'

Since it is a fact that the names "Church of God" and "Church of Christ" were unknown as the name of the church which Jesus founded for over eighteen hundred years, that within itself, refutes, and removes all evidence, that either of these two bodies which have taken these names as their only prerogative to being called the church that Jesus built, can be the true church. Anything that cannot be found in the Scriptures by that specific name; anything that cannot be found in all the pages of profane history; anything that never was known or heard tell of until

a little over one hundred years ago, certainly cannot be the church that was set up by Christ and that the gates of hell were not to prevail against. But not only that, they have now become well known. They now hold respectable places among the religious bodies of the world. This eliminates them from being prospective churches of Jesus Christ. They have also become quite numerous, and are making the most rapid advances in all religious bodies. These things remove these bodies from serious consideration as the Apostolic church.

But let us pause a moment. Let us leave the question of names for a moment. This letter is, primarily, to the church at Corinth. These people at Corinth are addressed as being sanctified in Christ Jesus. This word 'sanctify,' and its derivatives, all mean to separate or to set a part. Thus in every instance that this term is used in the Bible, it is used in connection with something being set a part. The thing set a part is spoken of as being handled by the greater. In time, there is not an instance in the Bible where the lesser set a part the greater. There is not an instance where the strong bound the stronger. However, this setting a part is a work done before the world began to pulsate with life. These people at Corinth, as well as the people at Ephesus, together with God's people now, were all, all, chosen in Christ before the world was. This choice of God is synonymous with God's setting a part. How beautiful this election becomes as we examine false positions. Set a part or chosen in Christ before the foundation of the world. So sure is this election that all the religious world has never added one to the number, and all the satanic powers that be, have never erased one name from the Book of Life.

These people were called saints. **They did not call themselves Christians or saints but they were called saints.** How grand and glorious and wonderful that they were called saints at Corinth. Every church that Paul wrote to, is tied to this doctrine. They are all united in the

high calling that is in Christ Jesus. This call is not an afterthought with God. This calling is not according to our works. Of two things I am sure, and Satanic powers of every hue and brand may rage and persecute the saints of God with their vituperative spleen, but these two things remain until now. These two things are these: Our calling, whether timely or eternal, whether in the beginning of our experience or in the middle or at the end, is all according to the purpose of God as purposed in him (Christ) before the world began. Our salvation, whether now or yesterday, whether in the beginning of our experience or at the end of it, that in every phase of it, it is according to the purpose of God in Christ Jesus before the world began.

But does that cover me? And the things that were applicable to the saints at Corinth likewise applicable to me? Why not? He spoke of you just as truly as he spoke of them. Not the first thing is spoken of the church in this early day that is not also spoken of the church in this late day. This letter is addressed to characters that are accurately described, and the Holy Ghost is delivering these precious things to every one of the saints in this day, as He delivered them to all that came before us. Thus, dear children of God, our calling and our salvation is according to the purpose and grace of God which was given us in Christ Jesus before the world began. Saved and called, both being in the past tense, and both being the work of God, **AND ALL HE DOES BEING DONE FOR EVER**, it follows that these two things are settled.

So many times I have had these near and dear to me by the ties of nature, and the dear friends that often hear me at my appointments, tell me that the doctrine the Old Baptists preach is so limited, so narrow, so selfish. Is it? This letter includes every praying character. These kind of characters all enjoy the things of the Spirit. The gospel is sweet to the children of God; it is good news to every hungry and thirsty soul; it is

comforting to every disconsolated soul; it is food and drink to every living child of grace; the letters written, the journeys made, the hardships and sorrows shared, the joys and pleasures mingled in, all are to the children of God — to all the children of God, to all that fear God, to all that call upon his name in every place. We stop here — the world goes on, the whole world goes on. They preach to the unregenerate, they preach to the dead, they preach to these unborn, they preach to those THAT DO NOT CALL UPON THE LORD.

“Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” If I could write in a way that all of our people could understand that these people of Corinth were already children of God by birth, by regeneration, by choice, by purchase, it does seem that the quibbling about conditional time salvation would cease. That grace certainly had been given them in the outset cannot be denied, nor is it wished denied. The grace that regenerates, quickens, borns again, or any other way you have of saying something about our beginning in the kingdom of heaven, is the same grace, the same kind of grace, that Paul prayed for for the Corinthians. This grace was bestowed upon them without merit. If by merit, how could we ever get a measure of it for the performance of good works? We found out that we could not perform good works; we found out that everything we had ever done was not beneficial towards procuring salvation. If grace, this timely grace prayed for by Paul, and bestowed upon the Corinthians by God, was a conditional grace, the gift of which was predicated upon our obedience, how did they, and we, get the first supply after regeneration? If we got it by obedience, then we wrought without grace and without faith. If we wrought one thing without grace, then a part of the life that Paul lived in the flesh, and he being a pattern to us, then us also, was not by grace at all. Thus, when Paul declared that he was what he was by grace, he did not tell the

truth, for, this grace being pay for service rendered, he must have got the first supply without service rendered, or, not getting it that way, he wrought without grace.

That is not all. If service had to be rendered for the first supply of this grace then the first supply of grace was gotten by sinning, for if the thing done is not in faith, it is sin. If the faith that we get to do good after regeneration is gotten by exercise, then what right have we to shoot arrows at the world for talking about the sinner exercising faith in order to have it?

This grace is for the present time. Where is it from? Had the earth a source of this? We often hurl epithets at the world for their colleges and seats of learning. Are we any better than they? Haven't we left our first love and gone to preaching that a sinner has a reservoir of grace (?) and strength and ability to save himself in this vile and wicked world? This grace is from God. It is grace, the same grace, the same sovereign grace, whether at the first movement in our heart and mind and soul or on our death bed. It is from God and it is to us.

W. D. G.

APOSTASY

This article has to do with those who, though they have once known the way of salvation, fall away from the first principles of their profession and become renegades, so far as the faith of God's elect is concerned. An apostate is one who ceases to walk in conformity with the principles of doctrine he once believed, and so falls away. As a basis for what we shall write, we want to use the second chapter of second Peter, which gives as good a description of apostasy from the doctrine, faith and order of the apostles as can be found anywhere in the New Testament. It is impossible for any child of God to fall away from the covenant of election which was made in Christ Jesus before

the world began. Once in the love of God, always in the love of God. There cannot possibly be any apostasy so far as one's falling out of the hand of God and being finally lost. Not a drop of Jesus' blood was shed in vain. All that the Father gave him shall certainly come to him, and there is no power sufficiently able to pluck one of them out of the Father's hand. This is proved by the line of thought in the sixth chapter of Hebrews, where it is shown that if it were possible for any of God's people to fall away from God the only way they could be renewed again to repentance would be for the Son of God to be crucified anew for them. This could not be, because such a repetition of the crucifixion of the Son of God would be putting him to shame, in that it would be a confession on his part that the work which he did the first time was not satisfactory, or was not perfect enough to eternally secure those given him to redeem. Thus, inasmuch as it is impossible for Christ to be crucified afresh, just so it is impossible for the redeemed to ever fall away so as to be finally lost. But the second epistle of Peter, especially the second chapter thereof, treats of the falling away of those who depart from the principles they once professed to believe, and though they are still the children of God, and cannot ever be cast away so as to be finally lost from Jesus Christ, they do in this earthly life become followers after their own lusts, or become bewitched of their own theories and opinions so far as to preach for doctrines their own inventions, thus departing from the old paths of apostolic doctrine and order which they once professed. All such characters are anathema to the true church, and are not to be fellowshipped by those professing the first principles of the doctrine of Christ. The gospel procedure of the church of God as set forth by Christ and the apostles condemns all such, and they are not to be received

into our houses, neither are we to bid them godspeed, lest we, too, be partakers of their evil deeds. We cannot understand how any one can read the second chapter of second Peter and conclude that these false teachers are not children of God. The description of them given in this chapter cannot be made to fit any but those who have once known the way of salvation but have fallen away from the professed faith which rightly becomes those who walk in that way. In the first verse, these false teachers are to secretly bring in among the saints awful heresies, even going so far as to deny the Lord that bought them. This shows clearly that the Lord bought them; that is, had redeemed them with his own blood, but that they afterward denied him. If the Lord ever bought any with his own blood except those chosen in him before the world began, we have never seen it anywhere in Scripture; and we believe Christ suffered for the elect only, therefore these must have been among the elect. By bringing into the church these heresies, these who forget and deny the Lord who bought them bring destruction on themselves; that is, they bring upon themselves the swift judgment of those who desire to continue steadfast in the liberty wherewith Christ has made them free, and become destroyed to the love and fellowship of the church here in the world. We have not time and space to comment upon each one of the verses in this chapter, but our readers will note that Peter described the safety of the true church in the midst of these false teachers by showing how Noah was saved from the wickedness of the antediluvian world, and how Lot was delivered from the wickedness of Sodom and Gomorrah. Just so will God spare his remnant now in these latter days when the little flock is so terribly beset with apostate men who have fallen away from the advocacy of the principles which they once professed, and have gone after their own vain tradi-

tions and imaginations. Just as God in the old dispensation was determined that his servant David should always have a light before him in Jerusalem, and so spared Judah from the general falling away which befell Israel, so now God has purposed that the spiritual David, Jesus Christ, shall until the end of time have a remnant loyal to him, even though they be scattered and peeled. It is not to be wondered at that some fall away from the gospel order and principles, the great wonder is that all of us do not fall away, and that any are left to hold aloft the banner of truth, for surely were it not for the grace of God there would be no steadfastness in any one anywhere. These apostates are called in the thirteenth verse "spots" and "blemishes," and sport with their own deceptions, even while they associate with the children of sound doctrine and order, their deceptions not yet being uncovered sufficiently to bring down upon their heads the swift destruction which shall cut them off from the fellowship of the church. In the fourteenth verse these who fall away are called "cursed children." Children, therefore, even yet, but children under condemnation, for "cursed" means "condemned." These are under condemnation, not by the law of Moses, nor yet by the law of sin and death, but are condemned by that law of Jesus Christ which dictates the order and doctrine of the church here in the world. Every principle of gospel doctrine cuts off from fellowship with the visible church all who fall away from following in the principles of that doctrine, and all who disobey the order of God's house. Coming down to the twentieth verse, we find that the children of God, even though they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, do sometimes become again entangled therein and are overcome. In such a case as that, the latter end is worse than the first; also that it were better for them not to

have known the way of righteousness than afterward to have turned from the holy commandment delivered unto them. These, being the children of God, shall in the end be saved, but it shall be as by fire, and through such a terrible refining that they shall wish they had never been born. These are those who have sinned wilfully after having come to a knowledge of the truth, and for all such there remains a fearful looking for of judgment and of fiery indignation which shall devour the adversary. Thanks be to God, it is not the wayward child who shall be devoured, but all those things adverse to his peace which have caused him to wander, those things shall be devoured, and the child brought at last to his eternal home in the bosom of the Father; but no words can express, nor shall be ever be able to describe, the awful anguish and bitterness of soul which all apostates must eventually be brought through in order to purge them of their dross. Their latter state of humiliation and condemnation at the end of this gospel age shall be worse than at their beginning, and it shall be awful for them to have to blush for shame when Christ comes in his glory to be admired in all them that believe. Christ is the avenger of his people's wrongs, and no one who has ever offended one of his little ones can escape in the end. God is not mocked, and there is sure to be a time of restitution for all these things. The doctrine of Jesus Christ and the simplicity of the order of the apostolic church have been fiercely assailed from the first, and never more so than by those who are themselves the children of God. The creeping in of false teachers leads away those who are unstable souls, and the time comes when even believers will not stand for sound doctrine, and insist on easy or smooth things.

Time and space will not permit us to mention all the heresies that have from time to time assailed the church, but we cannot forbear to mention a few that are bewitching some of the Lord's people today. One of the ways in which

believers today deny the Lord that bought them is when they teach that eternal salvation is all of grace, but that time salvation is conditioned upon one's obedience to gospel precepts. This is a cunning deception and has led away many. The salvation of the believer here in his journey through time is all of grace, and if he walks obediently to the gospel that very obedience is of grace and is the fruit of the Spirit, and not of self. Another deception today prevailing among the Lord's people is that which teaches the purpose of God comprehends all good things, but not the evil things. It is an attempt to limit the sovereignty of God over all worlds, principalities and powers, and as such, it is a denial of the Scriptures and an insult to God Almighty, an insult which shall be well taken care of when Christ comes. Another very dangerous inclination abroad at present among God's people is the tendency among many preachers to over-spiritualize the Scriptures. Now, all of us must know that the Bible is a spiritual book, but we must not go so far as to think it not literally true. To preach Adam as the figure of Jesus Christ is correct, but to go so far as to say there never was any Adam, and never was any garden of Eden; that the Genesis record of creation merely teaches a spiritual lesson, and did not actually take place, all this is exceedingly dangerous. To set forth the spiritual meaning of Noah and the ark is exceedingly edifying to the saints of God, but to say there never was a flood, and never was a literal ark, is to bring in what is not true. Some have even gone so far as to say that a virgin never did give birth to a child, and that the story of Christ's birth is only a spiritual allegory. This is being preached among Old Baptists in some sections. It is well that we beware of all such. Then, too, there is that dangerous heresy regarding the resurrection of the dead, whereby some have spiritualized it into an ethereal nothing, that it loses all sense of power to edify and becomes a fantastic unreality which the faith of no child of God can lay hold

of. There is an experimental knowledge of the resurrection which God's people have here in this world, and it is very comforting and instructive to hear that phase of the resurrection set forth, but when one goes on to give the impression that there is no resurrection to be experienced by the Lord's people, except what they have already obtained, when the future resurrection of the body is ignored or openly denied, then it is time to call a halt, for then spiritualizing becomes a dangerous menace to the church.

Finally, there seems to be a growing disposition on the part of some to deny the actual coming of the Lord at the close of this gospel dispensation, and to preach the coming of Christ as a purely spiritual and experimental thing within the range of the church's life today. We have no wish to deny that Christ did come in the Spirit to set up the gospel church at Jerusalem at the time of Pentecost; we further do not deny that Christ is coming now in the Spirit to quicken his people, each in his own order, from death in sin to life in righteousness, but we do most positively affirm, according to the Scriptures, that Christ is yet to come as he has never come before, and that he will consummate the expectations of this gospel age when he appears to raise the dead, and when those who shall remain alive unto his coming shall not die, but shall be caught up together with the risen dead to meet the Lord in the air. We hope all of us may, by the grace of God, beware of over-spiritualizing the sacred Scriptures and thus becoming apostates ourselves. None of us can keep alive his own soul, and only the Lord is sufficient for these things.

L.

(By request we re-publish the above editorial of Elder H. H. Lefferts, which appeared in the December 1, 1922 issue. We believe it will be of interest to many brethren, since the subject is timely.

— J. D. W.

VOICES OF THE PAST
 "He being dead yet speaketh"

BLACK, BUT COMELY

It affords us great pleasure at all times to give such views as we have upon the Scriptures to those who sincerely love the truth; for we feel perfectly confident that all who sincerely love the truth, are born of God, and taught by his spirit. To love the doctrines of men who have stolen the livery of truth to disguise their deformity, and deceive the simple — although error so disguised may become popular in the world — requires no gracious operation of the Spirit to make me love it: for all men, in their native enmity to God, love error; but none can either know or love the truth sincerely until they have felt its power, and tasted its sweetness. The truth as it is in Jesus, always magnifies and honors God, and at the same time abases the creature. Hence, whatever men may profess or pretend, until they are born of God, and know experimentally the power of God's love shed abroad in their hearts, they are inwardly opposed to the truth. But to the subject. "*I am black, but comely.*" This seemingly paradoxical expression is made by one who is called the fairest among women; an enquirer after the truth; one who is seeking for the place where her Beloved feeds, and where he causes his flock to rest at noon. Although we presume the personage thus describing herself as both black and comely, was undoubtedly intended to represent the Gentile church, we see no impropriety in applying her language, as expressive of the sentiments and experience of every individual child of God, whose heart the Lord has inclined to enquire the way to Zion, with his face set thitherward. The spouse of the Redeemer; the bride, the Lamb's wife, and all the individual members of the body of the Lord Jesus

Christ, when filled with the love of God, are, as in the text, drawn out to seek him whom their soul loveth; and diligently to enquire for the footsteps of his flock. But the mystery of the complex character of saints, or the church, is the subject of the present enquiry. How can she be black, and yet comely; as her complexion would indicate that she was uncomely in the extreme, and so very black as to seem to challenge nature to produce a parallel. As black as the tents of Kedar, which were probably the most unsightly and black of anything that could be named as a comparison. Yet, while thus hideous and ugly, at the same time as spotless white and pure as the curtains of Solomon.

When the church, or when the individual Christian is heard to speak of their blackness, we understand them to speak of their earthly, depraved, unrenewed nature; and surely there is nothing that looks to them so hateful. They are truly amazed that God should have set his love on sinners of so deep a dye. While they can see nothing in their nature but vileness, or in their conduct but sin and transgression against God; their heart, the cage of every hateful and unclean bird, deceitful above all things, and desperately wicked. O, how black and loathsome they appear to themselves to be. It is true they were unconscious of their vileness until the Sun had looked upon them; or until a revelation of Christ is made: as in the absence of the Sun, we are in total darkness, and cannot tell how disgustingly black and vile we appear until the light comes, which makes manifest: but then we felt the weight of our depravity. And as in nature, the more a person is exposed to the burning rays of the midsummer sun, the blacker they grow; so with the Christian; the more thoroughly they are made acquainted with the righteousness of God, the more effectually they become convinced of the guilt

and pollution of their own nature, and the wretched pollution of all human righteousness; until at length they become fully convinced that there is nothing short of the dirty, smoky tents of Kedar, to which they can compare themselves. This is the effects of the Sun's looking upon them. Take, for an example, the prophet Isaiah. Hear him exclaim. — "Wo is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. —" Isa. vi. 5. And Peter, when the Sun looked on him in the palace of the high priest, went out and wept bitterly. And was it not even so, when God looked upon us, in the righteousness of his holy law; when the commandment came, and light broke forth in which we saw our own vileness that we could say we were black indeed, because the Sun, which is the fountain and source of all true light, had looked on us. How did we then cry out, Wo is me, for I am undone! And from that moment on, every one who has been enlightened to behold the light of the knowledge of the glory of God, in the face of Jesus Christ, will say with Job, — I have heard of thee O God, with the hearing of the ear; but now mine eye seeth thee; therefore I abhor myself, in dust and ashes. Truly the more we know of God, the more we enjoy of his presence throughout our whole pilgrimage, the greater will be our sense of our own personal vileness; until like Paul we shall exclaim, — O wretched man that I am; who shall deliver me from the body of this death. Surely I am as black as the tents of Kedar; but at the same time, — *Comely as the curtains of Solomon*. While all our earthly nature is black with sin and depravity, from the sole of the foot even unto the head, we are bruises and wounds and putrifying sores, so that there is no soundness in us, we have nevertheless, a life which is hid with Christ in God, which is all fair. That which is born of the

flesh is *flesh*, and "All flesh is as grass, and the goodliness thereof is as the flower of grass;" it fadeth and falleth away. But that which is born of the Spirit is spirit; for it is born of incorruptible seed, by the word of God which liveth and abideth forever. — It cannot sin because it is born of God, and the seed abideth in it. This spiritual life in us is as pure as the fountain from which it emanates; for it is Christ in us, the hope of glory. It cannot be contaminated or defiled with sin, or stained with guilt; and it is therefore whiter than snow, and unblemished as the curtains of Solomon. In ourselves we are black as the tents of Kedar; but in our Lord Jesus Christ, we are fair as the moon, clear as the Sun, and terrible as an army with banners. We have no comeliness but that which our Redeemer has put upon us. He found us in our blood, left in the open field to the lothing of our persons; and the Lord says to Jerusalem, Ezek. xvi. 1-14. — "Now when I passed by thee, behold thy time was a time of love: and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and covered thee with silk. I decked thee also with ornaments, and put bracelets upon thy hands, and a chain on they neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect *through my comeliness, which I*

had put upon thee, saith the Lord God."
To all of which Jerusalem responds, (Isa. lxi. 10.) "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."

"Defil'd and loathsome as we are,
He makes us white, and calls us fair."
"My filthy rags are laid aside:
He clothes me as becomes his bride.
Himself bestows my wedding dress,
The robe of perfect Righteousness."

(Editorial by Elder Gilbert Beebe, January 1, 1862).

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"The real hypocrite before God is one who is confiding in his own merits, who pretends to a holiness which man cannot possess in himself, nor attain to by his own works, who professes to have the Spirit of God and to be approved in His sight, while he speaks false doctrine. He may be sincere in his belief, but it is a vain and ignorant sincerity, and he is deceived as well as deceiving." Elder Durand in his, "TRIAL OF JOB".

"Religious education is not the new creature. Education doth much cultivate and refine nature; education is a good wall to plant the vine of grace against, but it is not grace." Thos. Watson in "BODY OF DIVINITY".

"We are like trees, which, though alive, cannot put forth their leaves without the sun. They are alive in winter as in summer, but how different

is their appearance in these different seasons." John Newton

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This work is now ready for delivery. The price is \$32.50 per set instead of \$40.00, as originally announced, post paid. This is your opportunity to secure this valuable work at a reasonable price. Order from the SIGNS OF THE TIMES office, Danville, Virginia.

IS IT TIME TO SEND IN YOUR RENEWAL?

106 Campbell Street,
Winnsboro, Texas

Dear Brethren:

Will you please say through the Signs that I desire copies of the Advocate of Truth for August, 1905; September, 1910 and August, 1912. These will complete my file. Anyone having these, I would greatly appreciate getting them.

Unworthily,
Mrs. J. R. Hardy, Sr.

PLEASE NOTE:

The Postoffice Department notifies us that we have insufficient address for delivery of the Signs to SGT. Clinton N. Barron, Washington, D. C. Should one of our readers know his correct address, we will appreciate the information.

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom has been pleased to call from our midst our beloved sister, Sarah Bird Sumner, be it therefore

RESOLVED, That we, the Old School Baptist called Providence, tender our Resolutions of Respect. We desire to bow in humble submission to our Heavenly Father's will, acknowledging that he doeth all things well. Sister Sumner was an humble, faithful member of our church. Our loss we feel keenly, but our loss is her eternal gain. For her to die was gain — she had suffered long. On the morning of January 25, 1954, it pleased God to call her from her sufferings here, to his beloved embrace. Be it further

RESOLVED, That a copy of these resolutions be tendered the bereaved family, a copy spread upon our church records, and a copy

be sent to the Signs of the Times for publication. Done by order of the church.

(Elder) H. J. Bird

OBITUARY

MRS. SUSAN MARSHALL TURNER

Mrs. Susan Marshall Turner was born in Patrick County, Virginia, March 5, 1878 and departed this life December 14, 1953, making her stay on earth 75 years. She was the daughter of the late Elder Z. Taylor and Nannie Turner, and the grand-daughter of the late Elder Elkaney Turner.

She was married to George Waller Turner on December 13, 1894, by whom she is survived, together with one brother, Z. Cook Turner, Martinsville, Va., and the following children: Mrs. Pete Parcell, and Mrs. Forrest Flora, Roanoke, Va., John A. Turner, Gastonia, N. C., Joseph S. Turner, Salem, Va., Mrs. F. E. Broadwell, Raleigh, N. C., Z. Taylor Turner, Paul L. Turner, G. Hugh Turner, and Mrs. J. L. Goggin, Rocky Mount, Va.

She united with the Knob Primitive Baptist Church and was baptized by Elder P. H. Johnson on June 12, 1909. On February 9, 1918, she moved her membership to the Rocky Mount Primitive Baptist Church, where she remained a loyal and faithful member until death.

Her funeral was conducted at Lynch's Funeral Home by her pastor, Elder Randolph Perdue, amid many sorrowing relatives and friends, with interment in the High Street Cemetery, Rocky Mount, Va.

She was a loving and faithful mother. Though we miss her, we are submissive to God's will and realize our loss is her gain.

Written by her daughter,
Mrs. J. L. Goggin,
Rocky Mount, Virginia

ALIZA ADAMS DODSON

Dear Editors:

Please publish the following additional information (and correction) in connection with my wife's obituary appearing in the September issue: She was not a member of the church, always saying she was not fit to belong, but she was a strong believer. The funeral was conducted by Elders C. E. Turner and J. R. Hollandsworth, who spoke many words of comfort to the bereaved family and friends.

May the Lord bless you and others to continue to write many more comforting editorials and letters. If the Lord wills, may the waste places of Zion be built up, and peace reign in her borders.

Thomas D. Dodson

IN MEMORY OF A DEAR FRIEND AND NEIGHBOR MRS. ELLA ADAMS LEFFERTS

Mrs. Ella Adams Lefferts, age eighty-two, widow of the late Elder H. H. Lefferts who was pastor of Old School Baptist Churches in Virginia, Maryland and Pennsylvania, passed away January 10, 1954, in Arlington Hospital after a brief illness. A resident of Leesburg, Virginia, Mrs. Lefferts had been visiting a son Miles, in Arlington, Virginia, when she became ill. She leaves four sons and one daughter, and ten grand-children.

Her many Leesburg friends and neighbors miss her very much, since she had lived in this town about forty years and had endeared herself to all of us. Mrs. Lefferts was not a member of the church, but that was her belief; and she was ever faithful to attend meetings with her husband, and to entertain the brethren in their home.

Her body was brought to the Leesburg Funeral Home on Tuesday the eleventh, to lie in state that her many friends could pay their last respects to one they loved. Then on the twelfth the body was taken to Southampton, Pennsylvania, Church where Elder George Ruston had services, with burial in the William Penn Cemetery, Somerton, Pennsylvania, beside her husband.

A friend of the family,
Mrs. David Farnie,
Leesburg, Va.

LEWIS EGAN

Lewis Egan, son of Cornelius and Virginia Egan, was born October 1, 1884, near Shackelford, Missouri, on the lovely farm home where he died July 18, 1954. After having finished the elementary school, he was graduated from Missouri Valley College at Marshall, Missouri, and then attended Missouri University, at Columbia. He finished his schooling at Effingham College, Effingham, Illinois, in 1910, having majored in photography. On March 4, 1910, he was married to Miss Bessie V. Copeland at Independence, Missouri, and to them were born two sons, J. C., now on an adjoining farm, and Harrison of the home, who with their mother survive in addition to five grandchildren.

Mr. Egan's mother was a Missionary Baptist, and his father a Catholic, and he was baptized into the Catholic Church when an infant. His wife's parents were Old School Baptists, and she, blessed with that belief, had always attended with them. She had asked Mr. Egan to go with her but he would not, saying "They all preach alike." Finally he consented to go with her to an Association. Here Elder Walter Cash preached on Special Election, and Mrs. Egan said, "Lewis never took his eyes off

him," and on the way home he told her that was what he'd always believed, but didn't know anyone else did. From then on he never missed an opportunity of attending and in late years they had driven ninety miles each month, when weather allowed, to the meetings of Little Flock Church, Pleasant Hill, Missouri, to hear the pastor, Elder L. L. Schenck. Although Mr. Egan had not been well since suffering a heart attack some two years ago, in May he had expressed a desire to hear Elder Schenck one more time.

On Sunday A. M., July 18, he arose, seemingly as well as usual, and assisted his wife with breakfast. He then walked out for the morning paper, remarking on his return that he didn't see how he could live through another day of intense heat. He looked over the paper, then lay down, as was his custom, and was soon gone to his eternal rest. His wife, who was alone with him at the moment, spoke to him but he did not answer.

He had once expressed the desire that Brother Schenck preach his funeral, but the heat and the distance being so great, Mrs. Egan felt it would have been too hard on Brother Schenck to come. They then tried to reach Elder John F. Simpson in Granite City, Illinois, but were unable to do so. The funeral was held at the Sweeney Funeral Home, July 20, with Dr. D. K. Ferguson of the First Presbyterian Church, Marshall, Missouri, in charge. The large crowd attending the services was an eloquent testimony to the nobility of the Egan family. Mr. Egan was laid to rest in the beautiful cemetery in Marshall beneath a bower of flowers, there to await the Resurrection Morn.

He was a subscriber to and loved the Signs, deriving much comfort from reading it. Our hearts go out to his dear companion and sons in this their loss. (Written by one who loves them.)

Mrs. J. W. Taylor

DELILAH WILLIE LUPTON

God has seen fit to remove from our midst our much beloved sister, Delilah Lupton. She was born February 12, 1876, and died June 11, 1954, making her stay on earth seventy-eight years.

She leaves one daughter, Mrs. Herbert Dickin-son, two sons, John and Harry Lupton, all of Sea Level; also a host of relatives and friends to mourn her loss.

She united with the Primitive Baptist Church on the fourth Sunday in August, 1898, and was baptized by the late Elder John R. Roe. Her greatest desire was to be faithful to her church, to visit the sick and afflicted.

Surely she was a Mother in Israel, and sound in the faith. We have great hope that her spirit has gone where Jesus is, to enter the joys of her Lord. Oh, the happy place where Jesus is! The place where Christians all shall meet, in everlasting bliss.

Funeral services were conducted by her pastor, Elder Eddie Humphrey assisted by Mr. T. C. Smith, her children's pastor, at Bay Sea Level Primitive Baptist Church.

RESOLVED:

1. We bow to Him who rules in the armies of Heaven and the inhabitants of the earth.
2. We extend our sympathy to the bereaved ones.
3. That these resolutions be recorded on our church book and a copy be given to her children, one sent to Signs of the Times, and one to Zion's Landmark.

Written by request of the Church.

Lula T. Mason, Clerk

SISTER ADDIE RANDOLPH

Sister Addie Randolph, wife of our beloved Elder A. T. Randolph, was born October 6, 1870, and departed this life June 13, 1954. She was married to Elder Randolph September 8, 1892. To this union were born two daughters, one preceeded her in death in 1911. She is survived by her husband, one daughter, one sister, six grand-children and ten great grand-children.

She was baptized into the fellowship of the Liberty Grove Primitive Baptist Church, Nauvoo, Alabama, together with her husband, the fourth Sunday in September, 1900. It was the writer's sweet privilege to have visited their home time and time again: to know her was to love her. She was a faithful member of her church as long as health and strength would permit. Her doors were always open to the Old Baptists and her many, many friends.

She was a true Old Baptist and a strong believer in predestination and salvation by grace. We feel that our loss is her eternal gain. May God be with her husband and children in their trouble, and lead them by his grace and comfort them by his presence.

Funeral services were conducted by the writer and Elder H. M. Brock. Feeling that God does all things well, and works all things after the counsel of his will, let us bow in humble submission to his will. Written by her pastor,

(Elder) J. W. McCool,
Gordo, Alabama



Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 122

DANVILLE, VA., DECEMBER, 1954

NO. 12

"THE ROUGH WAYS MADE SMOOTH"

325 West Missouri Street,
El Paso, Texas.

The two articles following my few remarks, are copied from the December 1, 1908, issue of Advocate of Truth of which the lamented Elder J. R. Hardy was the Editor. The paper from which I have copied this is too fragile for me to risk sending it through the mail. Elder H. B. Jones passed on some years ago but he will live long in the memory of those with whom he was so long associated. The sister to whom he refers, is the wife of Elder S. C. Davenport, now of Mineola, Texas. He is now eighty-five and she is seventy-five. The forty-six years intervening since these articles were first published have in nowise weakened their faith. On the contrary, time's passage and the events of those years seem to have strengthened them. In a strong hope that I may in this manner preserve for posterity their memory and that of Elder H. B. Jones, I am submitting these articles for re-publication.

Hubert T. Faulk.

Mt. Vernon, Texas.
October 30, 1908.

Dear Brother Hardy:

I had the pleasure of baptizing the dear sister whose experience I enclose, at Oak Grove church a few weeks since. One month after her baptism I went home from church with her husband, brother Davenport and he showed me this letter which she had written to her father. I asked her consent to send it to you for the Advocate. She did not give her consent at the time but afterwards did, and her husband handed it to me

a few days ago. Sister Davenport was a member of the Missionary Baptist order for a number of years and her father is a preacher of that order.

Your brother in hope,
H. B. Jones.

Quitman, Texas.

Dear Papa:

I seat myself to write you some of what I hope to be the Lord's dealings with me. In March of my 16th year, I was sitting and listening to you and Mama talk. I do not know who you were talking about. You spoke about them being condemned of their sins. I thought how could one be condemned of sin? I went out of the house and as I walked out I saw what a dreadful sinner I was. I wanted to get out and cry to the Lord for mercy; and then the thought came to me, how foolish I am. I would try to throw it off of my mind but I could not get rid of it. It seemed as if I was one to myself; that there was no one in the world who had such thoughts as I. So I went on wondering about myself. At times I would try to pray but it seemed that that there was nothing I could say that would help me. About all I could think of was, am I condemned of my sins? So, I troubled about myself; at times it would seem darker than at others.

In August, the meeting (not Old School Baptist—Ed) started at Pisgah. On Sunday the preacher (who was the blind man Tucker at the time) in his preaching said, "Resist not the Spirit, but yield to him now." Well, I thought, is it I that has resisted the Spirit; if so, how have I? I had tried to pray but could not; there was nothing I could say that would help me one bit. So I went on until Tuesday, and I had company

that day. I tried to be cheerful, and it was a try for it was all forced: my condition was all my thought. As we started back that night I spoke to this friend and said, before I hardly had time to think, "I am going up to be prayed for tonight." So I went on feeling some gladness, but more sadness. I tried to hear what was preached but I could not understand it. When the opportunity was given for mourners I saw many of my friends going up. I felt like I wanted to get out to myself and cry, Lord have mercy on me. I felt so mean I got up and went to the door and sat down on the steps. I felt like I wanted to pray, but not a word could I say except, Lord have mercy on me. Preaching broke and I went home, but there was no sleep for me until after midnight. Oh, I was in perfect agony. Next morning you wanted to scold me, and you said you thought I had more respect for you than to go out of the house during services; and I told you I wanted to get out and try to pray, and you told me some of your travels and I had heard Mama tell some of hers, so it gave me some relief to know that someone else had been like me. I thought all I had to do was to go to the church and be baptized, so I joined that night. I don't think I went in under any excitement, but was under conviction. Before I got home that night I was sorry I had done what I did; that was only deceiving the people.

I went on and was baptized but my burden was not lessened any. I would try to read the Bible but it was a sealed volume to me. I could not understand it. I went on for months. It seemed like I had tried to do, — but God had done nothing for me. In the winter Mama was taken with pneumonia and she was so low we thought we had to give her up. One night I was standing over her and thought: Oh, so much better she than I; she is prepared and I am not. I walked out of the house and sat down on a large rock that lay in one corner of the yard and thought die I must, and if I should be cast into everlasting punishment it would be just; then these

words came to me: "The eyes of the Lord are upon them that fear Him." If I ever saw or heard these words before I knew not when. Oh, it was me; surely it seemed that I feared the Lord and not the devil at that time. All at once it seemed that a bright candle was lighted in my face. I felt like shouting and singing praises to His name. I felt like going in the house and embracing you in my arms and trying to talk to you, but thought you would think I was just excited about Mama, so I choked it back the best I could. My burden was so light, but it seemed it would be lighter if I could tell someone about my feelings. I thought I could never doubt again, but soon felt it was all imagination of my own.

Well, after Clarence and I were married I would go with him to his meeting, not that I ever intended to believe as he did, for I knew I never would. There was nothing too hard for me to say to him about his belief. I went on in this way for six years when I began to feel the nearness and dearness in my heart toward those people and I knew not why it was; certainly not because I wanted to. I would go among my people (as I then thought) but I could not feel at home. I tried to keep it hid. I did not want Clarence to find it out. It did me so much good to read their literature that Clarence was a subscriber to that I would slip it out in his absence and read it.

In February of 1906, I was taken very sick and had a dream that bothered me very much. I dreamed that our dear pastor, Elder H. B. Jones was sitting on our gallery and I was carrying about with me a gourd that was filled with soap; and the gourd was cracked all on one side and I was trying to hold it together to keep it from leaking out, and it would leak in spite of me; and he, turning to me said, "You and your gourd remind me of a true child of God who feels and knows what his duty is; he tries to close it up and conceal it to himself but it will leak out." It bothered me so much I awoke and found it to be

a dream but I could never throw it off. Well, I made up my mind to go to the church and tell them some of my troubles but I got out of the notion when I would go to meeting. In July of 1907, they had such a good meeting I felt I wanted to go but something held me back. I could not go home satisfied. I was bothered all night. (This was on Saturday before the second Sunday). Sunday morning came and I thought I would offer myself for membership if the privilege was extended, but it was not. That was discouraging to me and I thought I would just make up my mind to stay where I was.

So the meeting started at Pisgah in August and I wanted to go and did go one time; it was no enjoyment to me. I felt like I was there more as a pretense than anything else, so I was in trouble again. I had no one to go to, and I thought, If God be with me one time why would He forsake me at another? Oh, I was so low down at one time I felt like going to Clarence's mother and talking to her. I made an excuse to go, and when I got there they were going to a baptizing. One of her children was going to be baptized and she asked me if I was going. I was so full I could say nothing but wanted to get out and pour out my grief to myself, which I did. It was such an enjoyable time with them all, but none with me. I felt my home was with the old Primitive Baptists but how was I to get there. They gave me no encouragement as I then thought, but I felt that they were my people and that some day I would go to them. On their last meeting they were to have meeting on Thursday instead of Saturday and Sunday, and as many as wanted to and could, were to go on to the association. They met, but Brother Jones could not be with them; his wife was sick. Frank was sick and Clarence could not go and leave him and they arranged (over 'phone) to have preaching at usual time; and on Saturday, when the time came, I felt like I wanted to go to meeting but tried to make an excuse to keep from going, but I had none.

I went on, not thinking anything about joining that day, — not being a suitable time I thought; but when the opportunity was given I could have moved a mountain as easily as I could keep my seat. It seemed that I had so little to tell them I feared they would not receive me, but to my surprise I was received. But before I got out of the house I felt I wanted to be ashamed for I had gone and joined a people I once hated and these words came into my mind: "I am the Lord your God and none else, and my people shall not be ashamed of me." I went to the water Sunday morning and was led down into the water with that heavy burden, but when I came out my burden was all gone. I felt such an ease of mind I thought I would never doubt Him again; but I still find myself filled with doubts and fears.

Now, dear Papa this may trouble and grieve you as it did me. When I was fixing my clothes to be baptized, the thought arose before me that I was going to separate the relationship that existed between you and me in the church; and I thought, Oh, that if I had died in my infancy I would not have to suffer so. If I had given away to my old fleshly nature, I would not have gone one step further, and these words came to my mind: "They that are in the flesh cannot please God." I felt as though I was trying to turn back and tempt God. So, you see it is a mixture of joy and sorrow I have passed through; but it seems we learn from reading the Bible that it is through trials and tribulations that we enter the kingdom, and as the Lord has faithfully led us we should walk faithfully. His are mysterious ways. He leads in ways we have not known.

Fearing I may weary you, I will close. Oh, how I shrink for I know you must be burdened so. Oh, what a change, forsaken and alone. I am away down in the deep, hardly a ray is left. I look back to what I have written and I am unable to gather anything from it. Oh, why should I write to you; you cannot help me any

but it gives me some relief to pour out my grief to you. I sometimes think if I could die and be at rest it would be a great relief to me. Now, papa, if you become worried in reading this, just lay it aside; if it grieves you, I hope the Lord, who is King and Ruler over all, may comfort you in your sad hour. I am made to fear yet, at times, that it is all of self and not of the Lord. I remain as ever your loving child, if saved at all, by grace through faith and grace alone.

Lena.

Misella Park, N. Mexico

Dear Elder Spangler:

I notice that I am delinquent with my subscription to the Signs of the Times. My father read the Signs for many years, or as far back as I can remember. When I was a very young man, the wrath of God and condemnation seemed to overcome me, and I would steal away and read the Signs. I was very careful that none of the family would see me, as the tears would stream down my face as I read the articles. It seemed they were writing to me, saying the very things that were troubling me; and I would wonder how those people knew my feelings, who had written many years before.

I united with the Primitive Baptist Church during my twenty-first year. I resisted all of it until I could resist no more; and when I offered to the church the thing that bothered me most was my unworthiness. Those old brethren and sisters seemed so Christ-like, so humble and good, that I felt I was an impostor, and verily felt that they would not accept me as one of them; but at the same time I knew I could not but love them. But to my surprise they voted me in, and not long afterwards I was baptized.

When I came up out of the water, I had a feeling I had not had before, nor since. An old brother came to me and shook my hand and said, Brother Jim, I know how you feel. That gave me courage, for I believed him. I was with the

church from 1922 to 1937, or until I came to New Mexico. Those first few years in the church: how sweet their memory still. At this time I have an aching void that the world can never fill.

A few years after uniting with the church everything was fine until other things overcame me, even worse than the experience I had before uniting with the church. I came to this country fleeing from the ones I love. One of the first things I did was to inquire if there were any Old Baptists around: and I could not find any. Many times have I awakened, still remembering the things I had spoken to his children. I hope I know how you preaching brethren feel when you are led by the Spirit of God to preach Christ our all and in all. At this time of my life I still have that burden with me, believing at His appointed time, if my impressions are of the Lord, he will prepare me and make me willing to go and say those things that are honouring to him and edifying to his children.

Brother Spangler, I must be mistaken, for I feel to be so vile, so wicked and so weak for so great a task. I am not even worthy to have the crumbs from the Lord's table. When I look back on those peaceful years before this came upon me, I have a desire to throw this off, and be able to sit in some corner and feed on the crumbs.

I have wandered along here, saying things I had no idea of mentioning. I sat down to re-write a letter I had written several days ago.

Back to the Signs of the Times, for fifteen years I heard no preaching, or had the Signs to read. I was so starved to read or hear some one speak the things I hope I love. In the papers my father left me was an old Signs printed thirty or forty years ago. I wrote you a few lines and addressed it to the old address in New York, with the request that you send me the Signs, and it came. It has been like a messenger from afar, declaring the love, pity, and longsuffering the Son of God has for his people, and always giving Christ all the praise,

declaring his wonderful works, and not man's. I begin to look for it several days before it arrives. The first thing I do is to look to see who has written the articles, especially the editorials. I well remember visiting with you at Brother Faulk's home in El Paso, Texas. Talking with you and reading the Signs has meant so much to me. I believe it was the purpose of God for you to come this way. I have many doubts and fears as to myself; at the same time believing He will feed his sheep through his called ministers at his appointed time. All things work together for good to them that love God, and who are the called according to his purpose. Maybe not to make us famous, popular or rich, but he will give us what we are in need of. I believe he will cause us to ask for what we are in need of: asking it according to his will, as he taught his disciples to pray.

My desire is, I hope, that he might give us wisdom and understanding, and give me grace that I might always give Christ all the praise for our salvation here in time and in the life to come. For it is the work of His Son that our feet were taken out of the mire and clay, and placed on a rock. It is through the finished work of the Son of God that our robes are washed white as snow; and his finished work will keep them white at his appearing. Christ is that love in us; he is our faith and hope and resurrection: our all and in all now and forever.

Brother Spangler, tell your brethren wherever you go, **to forsake not the assembling themselves together.** I hope I know by experience what it means, for it is there He has purposed for us to be fed that bread the world knows not of. The world insists that we go to some so called church, and quotes the above. There is no other place to compare to the feeding ground of our Lord. The kind of food the average religion has to offer does not fill me — it has lost its savor, for food is not appetizing without salt, or Christ.

May it please God to give us of his

grace that we may praise him in spirit and in truth.

Your unworthy brother in hope,
James A. Bell

Athens, Texas.

Dear Editors and brethren:

Enclosed you will find our check to cover two year's subscription. I'm late sending this, but only claim negligence. I wish to say that it appears that the Signs grows in interest to the readers, rich in spiritual nourishment, strengthening and encouraging to those denied the personal enjoyment of visiting the meetings, and the closer relations so much enjoyed in being with those of kindred faith and belief.

Owing to ill health in our family, we are denied much of the joy and happiness we once enjoyed with our churches and brethren; but we are not complaining, for we, we hope have been made to feel resigned to our lot, and that this is some portion of the cross we are appointed to bear. It has proven to be a cross; and if so, and is of the Lord, may we rejoice that the hand of God is in the matter. Our hope rests in the fact that the Everlasting Arm is under us, and that we shall not be utterly destroyed nor discouraged beyond that which we are able to bear.

I have just read the beautiful and comforting article in the October issue, "Preaching the Cross," by Elder Lambert, which causes me to personally commend him for this splendid article. Am sure it has tended to strengthen and encourage the little way-faring pilgrim in the travel of his or her experience in this day of falling away from the ancient paths marked out by our Divine Leader, King and High Priest; who, as the article sets out, is at all times found interceding, watching over tenderly, and lovingly devoted to each and every one whom the Father gave him in covenant with the Son. Indeed it was a perfect work. The cross had to be bourn; the offering had to be made. It had to be an endless offering once and for all.

The word had gone forth; it could not return to him void, but had to accomplish that which he had purposed, and prosper in His hand.

As a people, which I believe compose the church, we believe that the work of Christ, from his first appearing to the last act performed and the last word spoken, embraces perfection — every word, every act, was perfect, because it issued from a perfect being. And because of this, He was chosen of God to make this great, glorious and last offering for the sins of his people, — and his precious blood has redeemed them from all iniquity. As the gift to his people was perfect, appointed to the cross, appointed to die, appointed to be raised from the dead, appointed to sit on the throne at the Father's right hand, all believers in God believe all this issues from a perfect source, and believe this will result in the perfect redemption of all His people.

I beg to remain your humble brother, in hope of life beyond.

L. D. Rose

Hattiesburg, Miss.
October 5, 1954.

Signs of the Times:

Enclosed is three dollars for my paper, the Signs of the Times.

I have been through much lately, having broken my leg and was in the hospital nearly four months, and am still in a wheel chair. The good Signs is all the preaching I get. I know my trials are for a purpose, and that the Lord will not put more on this old sinful body than I am made able to bear. So I'll bear my troubles with a sweet hope to be with him someday when my trials here are over.

I am sending a letter from our pastor, Brother S. A. Bradshaw, which we received while I was in the hospital. I want you to publish it, if you feel to do so.

A sister and brother in hope,
Susie and D. B. Parker

Taylorville, Miss.
April 25, 1954.

Mr. and Mrs. D. B. Parker

Dear loved ones:

I heard of, what is termed in the world, a misfortune which came your way a short time ago. However, these things, notwithstanding the suffering, sorrow and expense which accompany many of our trials and tribulations, bring to our heart comfort, joy and peace, wherein our hope is strengthened. I admit that not always can we abide in this consolation, but only in the hour when the grace of the Lord manifests his wonderful works to the praise and glory of his grace; in which abounds the manifestation of his great love to us, even in the midst of our afflictions. In the humbleness which is ours to enjoy usually in our greatest afflictions, come the closeness of the Lord which we so often long for. At which time we are made to praise him, praying in spirit, thinking not of our uncomfortable situation, but of the glory which shall be revealed in the day when our Lord will come and receive us to himself in Glory.

Our Lord suffered not for any sin he had committed, but for ours. Then how can we, who have been sinners all the days of our lives, think strange concerning our afflictions, even though we be handicapped all the days of our lives? At times I feel that had it been God's will for me to have suffered sore afflictions all the days of my life, I could never offset even a part of my wickedness; but my hope is that God who made us and all things that were made, did provide a sacrifice by the preparation of a body, even the Son of Man, the body of Christ, to offer a perfect sacrifice acceptable to the Father as a ransom for our sins. God manifested his love for those whom he had loved with an everlasting love by sending his own dear Son into the world to be crucified by wicked hands, according to his predetermined counsel, wherein he became our redemption, sanctification and justification; that through him we might

have life both in this time world and the world to come. This comes not by the works of the creature, but through the tender mercy of God; for if we be the children of God, we were chosen in Him (Christ) before the world was, and that it should be revealed to us at this time, to the honor and glory of God who has called us by the word of his mouth.

I will stop before you become tired, by saying that I hope and believe that I have been impressed of the Spirit to pray for your comfort while in your distressed; for which I hope I am thankful to the Lord for his remembrance of you and myself also. May the Lord bless and keep you is my desire.

Your brother in hope,
(Elder) S. A. Bradshaw

VISIT TO THE UPPER COUNTRY LINE ASSOCIATION

It was a great pleasure and privilege to attend the forty-eighth session of the Upper Country Line Association held with the church at Prospect Hill, July 17, 18, 19, 1954. I hope that I am thankful to God for making it possible for me to attend this Association. The congregation was estimated at from five to seven thousand people, and almost all of the congregation was very attentive to the preaching. The Glorious Doctrine of Salvation by Grace through the finished work of Jesus Christ was proclaimed throughout the session, and no criticism of other denominations was made. Elder W. C. King was the Moderator of this Association and Elder David V. Spangler, Clerk, and Elder J. W. Gilliam, Assistant Clerk. They are to be commended on the way they conducted the affairs of this Association. They were careful to thank the people for their help and assistance and contributions to the Association. They were kind and courteous to all. The Spirit of Christ was very much manifested all through this session of the Association. I was glad to find this Association contending for Apostolic Faith and Practice. We

should be thankful to God for power, strength, and courage to contend for this Faith and Practice; for it is through Him that all our blessings come, both temporal and spiritual. God is the Absolute Sovereign of the Universe and He holds the destiny of all worlds and all creatures in His hand, and all of our Salvation for time and for eternity comes through the finished work of Jesus Christ. The Gospel is a declaration of this.

It was a great pleasure to meet the Moderator and Clerk of the Kehukee Association and to hear them preach the Gospel of Jesus Christ in its purity. I am glad that God is still giving the Kehukee Association bold and fearless men such as Elder Ayers and Elder Denson, and others, men who are not afraid to contend for the Apostolic Doctrine and Practice regardless of all opposition. This Association was organized in 1765, and has stood through the storms for 189 years, and through them all has stood firm for the Doctrine, Faith and Practice. It has had to contend with almost every kind of false doctrine and practice that could arise; but it has overcome them all, and is now standing with the three hundred men of Gideon's Army. We feel that the Kehukee Association and all that are in line with it in doctrine and practice can be compared to the three hundred men of Gideon's Army that lapped water, putting their hand to their mouth. Hassell's Church History was written by two able moderators of this Association, Elder Sylvester Hassell and his father Elder C. B. Hassell. All Primitive Baptist who have read this Church History know that it contends for the Doctrine and Practice of the Apostolic Church. I was glad to find the Upper Country Line Association in line with the Kehukee Association in both doctrine and practice. I think that all churches and associations that are in line with the Kehukee and Upper Country Line Associations can be compared with the three hundred men of Gideon's Army, who are giving God all the Glory for their Salvation,

both for time and for eternity, and for all temporal blessings also.

I wish to thank the people of the Upper Country Line Association, and those who were not members of any association for their kindness showed me while visiting them. Every comfort was provided; plenty of food was provided and everything that could be done, was done for our comfort.

Milton M. Absher

Van, Texas

Dear Editors of the Signs:

. . . In writing, I want to say we love to read the dear old paper, and have received much joy and comfort from it.

I would like to state some of the comfort and consolation I have received from the blessed book of Ruth: that beautiful little book of love and mercy. Only four chapters long, but, as I see it, it fore-shadows the ushering in of the Gentile nation. To me this little book seems out of place, coming as it does just after the book of Judges where Israel was in the midst of wars and famines, and troubles of all kinds; but the first verse proves that it belongs there, for it says, "Now it came to pass in the days when the judges ruled that there was a famine in the land." The last verse of the book of Judges tells why there was a famine, for it says, "In those days there was no king in Israel, every man did that which was right in his own eyes." Now, of course, we have a spiritual famine under consideration and, God willing, of spiritual things we will try to write.

The Book of Ruth continues, "And a certain man of Bethlehem-Judah went to sojourn in the land of Moab; he and his wife, and his two sons; and the name of the man was Elimelech, and the name of his wife Naomi; and the names of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah, and they came into the country of Moab and continued there."

All characters portrayed in this book, as well as the names of the people and

places, are types of things that have been, of things that now are, and of things to come. To define the names of the family that came into the land of Moab: the name of Elimelech means, "God is King"; the name Naomi means, "Pleasant"; and the names of the sons Mahlon and Chilion mean, "Sickly and Pining." The name Moab means, "From Father"; the land of the Moabites: the descendants of Lot by his eldest daughter. So this was not a natural journey, having gone from the Father, but spiritual, like the man that had gone from Jerusalem to Jericho. The family of Elimelech had gone to sojourn from the Father, and the book of Ruth says, continued there.

I think of how the world has gone into the land of Moab today, which seems to them a prosperous land, thinking that they are sowing to the Spirit and reaping bountiful harvests. As I sit here in this little town this Sunday morning, I can hear the bells of the Armenian churches, and see the people going in in great numbers, exchanging large sums of money for that which is neither food nor raiment; but their eyes are blinded to the things of the Spirit.

Ruth 1:3, says, "And Elimelech, Naomi's husband died." Yes, Elimelech (meaning God is King) died. In other words, God ceased to be king to these people who had gone away from the Father. Not that I believe his people can go away forever, but Romans 9:7, says, "Neither because they are the seed of Abraham are they called children, but in Isaac shall thy seed be called."

Now the woman Naomi, as I see it, represents the law: the old Mosaic Law that was given to the children of Israel back there in the desert of Zin, and the name Naomi meaning "Pleasant," takes us to the 133rd Psalm of David: "Behold how good and how pleasant it is for brethren to dwell together in unity." And I am sure that if the children of Israel could have kept the law they would have dwelled together in unity; but the law is a school-master to bring us to Christ. Naomi did just that to her

daughter-in-law Ruth. In Ruth 1:21, it says, "Seeing the Lord has testified against me and the Almighty hath afflicted me." Now the Lord testified against the Law, as I see it, where he said, "Esteem not one day above another, but keep them all holy." And the Almighty did afflict her when his beloved Son fulfilled the law to a jot and a tittle, and brought in the day of grace.

To continue: Ruth 1:3-4, "And she was left and her two sons, and they took them wives of the women of Moab, the name of one was Orpah (one that would turn back), and the name of the other was Ruth (meaning female friend)." And we remember that Christ called them friends when he was here on earth.

Now the first woman is like all those where the seed was sown in shallow soil or stony ground, it sprang up, but for lack of depth of soil it withered away; and when the sun came up, or the offence came, they turn back to their own people and gods. The other woman, Ruth, represents the elect according to promise. "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." (Romans 10:25) Ruth 1:4, says, "And they dwelled there about ten years." "Not this amount of time represents the extent of the famine; but how much time? Let us turn to Psalms 16:4: "Their sorrows shall be multiplied that hasten after another god." So let us multiply the time of that other famine, the forty years the children of Israel wandered in the wilderness after having turned back from where they had come up to cross into the promised land: forty years multiplied by the ten represented here gives us four hundred, or about the time of the last old prophet to the coming of Christ. This is what this famine represents, as I see it.

Ruth 1:5, says that Mahlon and Chilion died and the woman was left of her two sons and her husband. Yes, these sickly and pining sons of the Law died, or there would have been no need for the Christ to come to earth. The Scrip-

tures say that by the law no flesh is justified; and Paul says that the commandment that was ordained unto life I found to be unto death. Now I believe Mahlon represents all those encouched in the covenant of redemption, and Chilion, the outcasts.

Am sorry that I have made this so long, but take your Bible and read the book of Ruth in this light. The man Boaz represents the Christ.

Roger B. White

CIRCULAR LETTER OF THE SALISBURY ASSOCIATION

(Written by Elder D. V. Spangler)

To the Salisbury Old School Baptist Association in session with the Salisbury Church, Salisbury, Maryland, October 20 and 21, 1954; Greetings:

According to our records, this is the one hundred seventy-first session of this association — one of the oldest Old School Baptist associations in America. In our assembling together for the meeting, we are again reminded of the goodness and mercy of God in the continuation of his work of grace in our midst.

I will call your attention to the 23, 24 and 25th verses of the Tenth Chapter of Hebrews: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

The profession of one's faith is manifested in various ways. One of which is in meeting together in these meetings. Your presence here, both members of the visible church and those who are not members, is evidence of faith in the things proclaimed here. The holding fast the profession of our faith is not only in our assembling together, but also in our adhering to the doctrine and order of His house. The faith of the saints is described by the Apostle Peter

as, "PRECIOUS FAITH"; and the holding fast the profession of it, is in walking in the good ways of the Lord, and not removing the ancient landmarks our fathers have set.

One of the ways one would fail to hold fast the profession of their faith, is in forsaking the assembling of himself together with the saints. This is described in the Word of God as sinning wilfully. When one has made an open profession of his faith in Jesus Christ, and been baptized in his name, he has entered into a solemn covenant with the church to attend unto the things enjoined upon him, as well as to enjoy the privileges attending thereunto.

In these associational meetings, it is not only to hear the gospel preached but also to provoke unto love and good works by the manifestation of love one to another. These meetings from year to year of the blessed of God from far and near to associate with each other, even during the middle of the week, is part of the holding fast the profession of our faith. The manifest desire to entertain the brethren; to distribute of our carnal possessions to the necessity of the saints, and to fill our seat in the church, is a mark of grace and an adorning of our profession, and holding fast to it.

Elder D. V. Spangler, Moderator
Maude T. Laws, Clerk
William Adkins, Asst. Clerk

Storm Lake, Iowa.

Signs of the Times:

We have just moved, so are sending you our new address so we won't miss any issues of our loved paper. We have no church of our belief in this area, so we truly depend on the Signs for our preaching. I was brought up a Catholic,

but became a doubter at about sixteen years of age; and it was not until my husband told me of his belief that I knew that was what I sought.

After fifteen years of searching, unbelief and sadness at not finding, I was truly overcome with joy at finding a truly spiritual group. Now I know I am not saved, but surely do live in hope as never before. I am so happy to read all experiences, and find peace in little things not of worldly importance. Our time is so short, what does money matter when we can love each other and have peace in our own hearts, knowing that God loves us? Our subscription first came through my husband's sister, but we never want to be without the Signs again.

Living in hope, and in praise of His goodness to us.

Mrs. T. L. Stanford

As wondering if any of our readers have a copy of the first bound volume (1832) of the Signs of the Times which they would be willing to dispose of; also any copies of the paper between 1836 and 1850. If so, please let me know, I need these to complete my files. I desire also a copy of the proceedings of "The National Convention of Primitive Baptists," held at Fulton, Kentucky, in November, 1900. Any information will be appreciated.

John D. Wood,
Manassas, Va.

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EDITORIALS

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EDITORIAL

"The last enemy that shall be destroyed is death." (1 Corinthians, 15-26)

Death is repugnant to the whole human family. It even caused Jesus in His human nature to cry "Cry with a loud voice, saying E-loi, E-loi, lama-sabachtha-ni? which is, being interpreted, My God, My God, why hast thou forsaken me?" He was even willing, had it been the will of His Father, for the cup to pass. But it was not His own will that He came to do, but the will of Him that sent Him.

In addition to death, the children of God have many enemies. They have those who would destroy the doctrine they preach, and in this, if they fail, would destroy, if it was lawful, those who advocate this doctrine. Fortunately, in this country, all have freedom of speech even if what they preach is false.

It seems to be the very nature of both men and beast to destroy their enemies. Enemies can be reconciled, but not death, death must be destroyed. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." (Romans 5-10.) Being reconciled to God by the death of His Son, did not destroy death. Death was destroyed by the resurrection of Him who died by taking away the power of death, thus giving us victory over the grave. If Jesus had not risen from death, then the power or effects of death, would not be destroyed and we would have no victory over the grave. Whatever reference David might have had of himself in the 18th verse of the 118th Psalm, being in many instances a type of the Lord Jesus, applies more to the human nature of the Lord Jesus than it does to David. The verse reads, "The Lord hath chastened me sore: but he hath not given me over unto death." The writer of the Acts of the Apostles said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God has sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 29, 30, 31)

Death, the last enemy, is not only destroyed in the resurrection of Jesus, but there must be a resurrection of every member of His body. If there was one of them left in the grave and under the power of death, then death would not be annihilated. The inspired word of God tell us that death shall be destroyed, and shall, being a future tense, means that just as sure as the head has risen, the body of which He is the head will also rise. Paul says, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a mo-

ment, 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? 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." (1 Corinthians 15:51-57) The apostle also says, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Romans 6:9)

It is said that in the mouth of two or three witnesses every word may be established. So let us call on two or three in order that every word may be established. The angel that descended from heaven, said to the two women on that memorable morning, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: Lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." (Mat. 28:7, 8, 9) He was also seen on the mount called Olivet by His apostles, and they witnessed His ascension into heaven. Stephen also bore witness of Him, "Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Now to prove that death shall be destroyed let us pursue the subject of the resurrection a little further. The fact

that death shall be destroyed, assures us that there will be a resurrection. Without a resurrection there could be no overcoming of death. For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Hebrews 2:14, 15) The children under consideration evidently are the ones for whom He died, and are partakers of flesh and blood. These are also the ones He prayed for when He said, "Father, I will that they also, whom thou hast given me, be with me where I am; and that they behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." (John 17:24) Paul says, I Corinthians 15:13, 14. "But if there be no resurrection of the dead then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." I understand this inspired word to mean that, just as sure as He is partaker of the flesh and blood of these children, and just as sure as He is risen, just that sure they will be raised incorruptible, and their mortal bodies will put on immortality. When this is done, Paul says, "Then shall be brought to pass the saying that is written, death is swallowed up in victory."

If we knowingly had an enemy, and knew that when we came in contact with him that he would take our life, we would not, if we could help it, make a single step toward him. But this enemy (death) is one toward whom every step we have made from our birth is made in his direction, and when we have reached him, he will sap the breath of life from our nostrils. If it were not then, for our faith and hope in one who died that we might live, and says, "because I live ye shall live also," we would be of all men most miserable."

The dominion of the world and every thing that breathes the breath of life are given unto the Lord Jesus Christ,

the seed of the woman that shall bruise the head of the serpent. The devil, who had the power of death, and who held these children of flesh and blood lawful captives, will give up his empire when death is swallowed up in victory. Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So is also the resurrection of the dead." No matter what our natural reasoning is regarding the resurrection, I have no desire to argue with the inspired word of God.

The apostle tells us, "But now is Christ risen from the dead, and become the firstfruits of them that slept." The firstfruits are evidence that there will be a harvest; so the resurrection of Christ is evidence that there will be a resurrection of the body of which He is the head. Jesus cried out on the cross and said, "It is finished." The work of redemption is finished, but His work as the second person in the Godhead will not be finished until He has disinhabited death's empire, and delivered up the kingdom to God, even the Father, "For he must reign, till he hath put all enemies under his feet. The last enemy to be destroyed is death." When the effects of death is overcome, and the grave has been robbed of its victory, then He will appear before His Father with all the fruits of His love, and say, "Behold I and the children which God hath given me." (Hebrews 2-13)

H. O. Nash

Close of Volume 122

This issue will complete the one-hundred and twenty second year of the "Signs of The Times", and we take this opportunity to express our sincere appreciation to all who have contributed to it in any way. We need the support of the brethren in many ways to carry on the work.

Our associate editors have been blessed to write much to the comfort of

Zion during the year, and have supported the paper in many ways by sending in new and re-newal subscriptions. Without this valuable assistance we would have been handicapped, and this labor of love on their part has been a strong support.

The many who have contributed to the Indigent Fund have helped us send the paper to a large number who are unable to pay for the paper. Without this help we necessarily would have had to cancel them out. A number of them are shut-ins who receive the messages of love and comfort, who are unable to attend services, and the Signs is their only preaching.

To those who have written for publication, we would say, continue to write as we depend on the correspondence of our readers for much of the material that is published. To others who have not written, we invite you to write, as we need good articles, that others may share your spiritual meditations.

To our ministering brethren we solicit your writings for the paper, and your support of it by sending in subscriptions.

The paper belongs to our readers. It was willed to the Old School Baptist, by Elder Dodson before his death, and a Board of Trustees was set up for its management. The paper is not operated for the profit of anyone, as it is a non-profit organization.

The hundreds of messages we have received from our readers, of encouragement, and commendation have humbled us very much. Though they have not been acknowledged personally, every one of them has been appreciated, and caused us to desire, more and more, that God will give us wisdom to continue to send forth a paper truly representative of the doctrine and order of the Old School Baptist. We realize that the Work is in the hands of almighty God who rules over all. As long as God has a purpose in it being sent forth, it will continue.

As to the financial status of the paper

we can say, "Having obtained help from God we continue to this day." We have lost some subscribers, but have been blessed to replace every one that has died or cancelled with a new one. The paper for 1954 has been self supporting, with the exception of a few months during the summer, and this loss has been taken care of now.

We desire to bring you a paper truly setting forth the doctrine and order of our people. These two cannot be separated. Good doctrine and good order go hand in hand. If the doctrine we hold does not contain the order for the house of God we do not know where to find it. They are inseparable.

In conclusion, may we ask an interest in your petition, that we may be blessed to be faithful to that which is committed to our trust, ever desiring to know nothing among his people, save Jesus Christ, and him crucified; to contend for the faith once delivered to the saints, and to have a, "thus saith the Lord," for what we advocate and practice.

The editors

"Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb I Ch., 2nd. V.

For some time past I have had a desire to write an article upon each chapter of the book of Hebrews. Whether the Lord will bless to that end, I must leave with him. I realize it is an undertaking that must be guided by the spirit, if it is of comfort to our many readers.

This book like others of the new testament directs our attention to the blessings found in the new covenant. The writer directs us to the excellency of the work of Jesus, and his pre-eminence over all the old Testament writers, in his work; also his being the perfect antitype of all the types of him in the old Testament.

The apostle Paul, who is considered as the writer of this book, has, from the beginning, throughout the entire epistle, pointing out a higher order of life for the people of God than they could ever receive under the old, or law covenant. This writing to his own nation, the Hebrews, described in the word, as the lost sheep of the house of Israel, by the apostle, was to present him as their Prophet, Priest and King; as one who was the substance of all the types and shadows foretold.

The introduction of Jesus and his work shows that God had spoken to the fathers by the prophets, at different times, and in various ways. It was a reminder that it was God himself who had spoken, and it was truly the word of God unto them in the Old Scriptures. Nothing that he here says detracts from the surety of God's word unto them in the times of the fathers, but now he hath spoken unto us by his son.

This speaking unto us by his Son is suddenly, and not as they had been accustomed to receive his word at various times. All that God would say unto them was said in the sending of his own Son, for the fullness of the Godhead dwelt bodily in him; truly when he appeared, he was, "God manifest in the flesh."

He who came from heaven, as the Saviour of sinners, was truly, "The word made flesh, and dwelt among us". God in sending forth his own Son, made of a woman, made under the Law, to redeem them that were under the law, did not send him as a multitude of words, but as THE WORD, because all the will of God concerning the salvation of his people, was treasured up in him, and was manifest in his glorious work of redemption.

We cannot think of God speaking by his Son to be limited to the words that Jesus uttered, while here upon the earth. Neither would we limit this speaking to the miracles that Jesus wrought among the people. These are but part of the ways, wherein God has

spoken unto us. How blessed we are if we are led to see that all the work of Jesus was the speaking of God from heaven.

His advent into the world, was the speaking of God from heaven. He became poor that we might become rich, in Faith, and heirs of the kingdom. The message from heaven attends his appearing. "Unto you is born this day in the city of David, a Saviour". God speaks always in a positive way, declaring by an angel that he is a Saviour, and not born to become one. Was he not to be born in Judea, as the prophets promised? Was there not to be a certain City in which he was to be born? And was it not necessary that his father and mother go into that certain city at a certain time to pay taxes, and the time be fulfilled for his birth while they were there? Does not God speak by him, in the fulfilling of all prophecy concerning him at the very time and place foretold by the fathers. These things surely show the definite way, and the fixed time, that God has had to speak unto us in these last days.

Is there a more sure word of prophecy unto us, than the fact that God in speaking unto us by his son, presents him in his glorious work as his Word. The prophets had promised a King that would reign in righteousness. When he comes he is described as the "King of Kings." The promise had been, "He shall not fail nor be discouraged". Does not the gospel present him as one who has finished the work the father gave him to do? In the coming of the Lord Jesus, as the embodiment, and fulfillment of every precious promise to the fathers, by the prophets, it is God speaking unto us by his Son. His work was truly, the revealed will of God the Father concerning the salvation of his chosen people. No where in the promise of his coming, was there any question left unanswered as to the merit of his work, when he should appear. When he was promised as a Tree, he comes as The Tree of life, whose

leaves shall not wither, and the pleasure of the Lord shall prosper in his hand. Where he is seen of old as the Sun, he appears as the Sun of righteousness, with healing in his wings.

Many, many places in the old Testament he is promised as the husband of his bride, so Paul could say to the church at Ephesus, "Husbands love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, wrinkle, or any such thing; but that it should be holy and without blemish."

God speaking from heaven, was through the work of his son. The man of God, to-wit Job, saw him as his redeemer who should stand upon the earth at the latter day, and in the speaking of God unto us by him, he is one who has redeemed us unto God by his blood, and has obtained eternal redemption for his people.

Surely we cannot have a glimpse of him, and the full salvation he has wrought for rebels such as we, without beholding him as the chiefest among ten thousand, and one altogether lovely. It was the father's pleasure that in him all fullness should dwell. He was not only manifest to glorify the father, but he was the brightness of his Glory, and the express image of his person. He is truly "THE WORD," wherein God has been pleased to speak unto us a word of reconciliation.

All the radiance of God's wonderful glory shines in the face of Jesus Christ. His wonderful love wherein he speaks unto vile sinners by him only reveals his purpose to glorify himself.

He was truly, "The express image of his person", in various ways. He was made sin for us who knew no sin; his full redemption; his effective intercession; his perfect righteousness; his being raised from the dead by the glory of the father; his ascension into heaven to appear at the right hand of God,

speaks unto us today in such a way that, "he that hath seen the Son hath seen the Father." In the last hours of Jesus he could say to the father, "I have glorified thee on the earth".

As Jesus upheld all things by the word of his power, he purged the sins of his people (put them away) and sat down at the right hand of the Majesty on high. Help was laid upon one, who was mighty and able to save. He did not try to purge our sins, neither did he put part of them away, but by one offering he hath perfected forever them that are sanctified. He hath appeared once to put away sin by the sacrifice of himself, and by so doing God hath spoken unto us: To every believer in him.

What a joy it is to have Jesus introduced in this chapter as one who has been anointed with the oil of gladness above his fellows. The sending of him as one who delighted to do the will of him that sent him. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of Gladness." None could have been acceptable unto the father to bring salvation, unless it had been one who loved righteousness, and hated iniquity. The Oil of Gladness was manifested in the word of the apostle where he says, "For the joy set before him he endured the cross, despising shame, and is set down at the right hand of the throne of God."

The comfort of salvation is not complete unless we are favored to see all the work of Jesus as a manifestation of an eternal and everlasting love for the election of grace. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full".

*If we are so highly favored to have salvation from sin, we cannot think of it as a dole system; as something God bestows upon sinners grudgingly, but as something flowing unto poor sinners from the eternal purpose of him who doeth all things according to his own purpose.

God has given his Son pre-eminence over all creatures, for though he was made a little lower than the angels, for the suffering of death, he has highly exalted him, and given him a name that is above every name.

On the Mount of Transfiguration, when Peter, James and John were taken apart into a high mountain, and Jesus appeared in his glory unto them, they were taught that he had the pre-eminence over Moses and Elias. As Jesus appeared with Moses and Elias, the apostle decided to make three tabernacles, one to Moses, one to Elias and one to Jesus, but this could not be as God spake to them and said, "This is my beloved son, in whom I am well pleased; hear ye him." As one is led to rest their weary soul in the finished work of Jesus, and to behold his glory, as the only one suited to save ruined sinners, then the merits of all others fade away when compared to him, and they see no man save Jesus only.

Truly the first chapter of this epistle is a book within itself, and we cannot close this article without referring to the closing verses of the chapter. "And, thou, Lord, in the beginning hath laid the foundation of the earth; and the heavens are the works of THINE HANDS:

THEY SHALL PERISH: BUT THOU REMAINEST: and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Here we behold the work of him who spake from heaven as standing forever; that regardless of the changes that come to this world, "THOU REMAINEST". His word that has gone forth shall not return to him void; his speaking by his son shall remain effectual until all the ransomed church of God be saved to sin no more. Hence we can sing;

"This truth like its author, eternal shall stand,

Though all things in nature decay;

Upheld by Jehovah's omnipotent hand,
The righteous shall hold on his way."
The Lord willing I shall treat upon the next chapter later.

D. V. S.

VOICES OF THE PAST
"He being dead yet speaketh"

GENESIS I. 27; II. 5.

BROTHER BEEBE:—Will you or brother Leonard Cox, Jr., give your views either privately or through the SIGNS, on Gen. I. 27, and also on chapter II. and last clause of the 5th verse? and may God bless you, my brother, and oblige yours,
New Hope, Ky., Jan. 8, 1861.

J. E. SETTLE

REPLY

There is probably enough in the Scriptures proposed for consideration to engage the best abilities of all the brethren. We do not wish to prevent brother Cox giving his views on the subject, but will leave enough for him when we have said all we can upon these Scriptures.

Gen. I. 27: "So God created man in his own image, in the image of God created he him; male and female created he them."

Gen. II. 5th verse, and last clause: "And there was not a man to till the ground."

Some have supposed that after the Lord God had created man, there still was not a man found to till the ground, but we should observe that in the first of these passages we have an account of the creation, and in the other, of the generations of the heavens and of the earth. Although a record of the creation is fully given in the first chapter, in order to relate the generations of the heavens and earth, it was necessary to recapitulate the origin of man, which in the second chapter fully accords with the record in the first. That the man formed, Gen. II. 7, is the same man created, Gen. I. 27, for the Lord God blessed him, and said unto them, Be fruitful and multiply and replenish the earth, &c. That this man created and formed

is the same of whom it is written, "This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. The terms, **created, formed and made**, are used in ascribing the origin of man to the creative power and workmanship of the Lord God. God who had the power to create, form and make man of the dust of the ground, had power also to give to him the decree, multiply and replenish, &c. He spake the word, and it stands fast; he commands, and it is done. This man was by the order of his Creator to multiply, and accordingly without any further creation has been constantly multiplying, and all the millions of his posterity for nearly six thousand years are but the multiplication of the one man which God created, formed and made out of the dust of the ground. In mathematics, multiplication differs very widely from addition. Man has accumulated nothing in the six thousand years of his history, but has been from the birth of Cain constantly developing what was embodied in him at his creation. And this principle of multiplication is exemplified in every part of the vegetable creation. Every green thing which God caused to grow out of the earth, contained in it the seed for its propagation. How awfully grand and sublime is the contemplation of the infinity of God, displayed in his perfect knowledge of all the myriads created in the one man, Adam, embracing all nations of men who dwell on all the face of the earth, and he hath determined the times before appointed, and the bounds of their habitation. (Acts XVII. 26.)

But we are not only informed that the Lord God created man, and in him created all the human family, and appointed each descendant of Adam, the bounds of his habitation, and time of his development, but we are also told that the Lord God created man in his own image and likeness. From this declaration some have inferred that man was like

God in regard to the perfections of the Deity. But although man in his creation was without sin, until he transgressed the law of his Creator, his sinless innocence was not to be compared with the immutable holiness of God. Man was capable of sinning, as his history has painfully demonstrated, while his Creator's perfections are unchangeable. Not only so, but the wisdom, power, truth, justice, omniscience and independence of God were and are peculiar to himself, and have never been found in any of his creatures. What is an image? It is something visible, that can be seen. The supreme and eternal Godhead is invisible to finite beings, and he is called the "Invisible God." No man hath seen his face at any time. But we read that "God was manifest in the flesh," and that our Lord Jesus Christ, in his Mediatorial relations, is the image of the invisible God. That he, being in the form of God, though it not robbery to be equal with God. That he is the brightness of his Father's glory, and the express image of his person, and as God only reveals himself to us in and through Christ, and as the Father is in Christ, and Christ is in the Father, he that hath seen him, hath seen the Father also. Every perfection of the Father is fully delineated in him who is the brightness of his glory, and the express image of his person.

We speak of Christ in his Mediatorial glory, as the image of the invisible God, while at the same time we hold that he, in his essential Godhead, is the very Lord God, whose attributes are so clearly portrayed in him as the divine Mediator. He is as truly God, as he is truly Mediator between God and man, hence the creation of the world, and the salvation of his church, are both ascribed to him. See John I. 3, "All things were made by him; and without him was not anything made that was made." Also, Col. I. 15-17, "Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether

they be thrones or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Hence he is the very Lord God who created man, as declared in our text; while as the Mediatorial Head of the church, he is the image or perceptible manifestation of the eternal Deity, which is in every other sense invisible to us.

If, then, we hold that Christ is, as the Scriptures declare, the express image of the invisible God, how was man created in the image and likeness of the Creator? To our mind the explanation of the inspired apostle, Rom. v. 14, is satisfactory. In this text Paul declares that Adam is the FIGURE of him that was to come, and in the connection shows that Christ was "Him that was to come." And as we have shown that Christ is the Lord God who created Adam and all things in heaven and in earth, it is enough to know that Adam was constituted in his creation, the figure or image of Christ, to show that he was created in the image of his Creator. A sculptor may from a block of marble carve a perfect image of a living man, but he cannot inspire it with the life or animation of a living man, and so there were many images or figures of him that was to come, contained in the Old Testament types. So Adam, though a mere creature, wholly dependent on God for support, and liable to fall, to sin, and then to die, still "is the figure of him that was to come," that is, Jesus Christ our Lord.

It is not necessary that we should now attempt to trace the analogy of the type and anti-type, the figure, and the body which it represents, the image and the original, designed to be represented. Look at man, as presented in the character of an image, and what do we see?

First. In the earliest presentation he stands a unit, embodying a multitude which no man can number, thus an emblem of the Mediator which is One, and but one, and yet in him God has secured a people which were chosen in him

before the foundation of the world.

Second. Adam was the federal head and legal representative of all the human family, before Eve was formed, or any of his posterity born, and in that unity and identity of human life, in his transgression they all were made sinners, even so do we find in Christ the spiritual life of all the spiritual seed, so identified that he is emphatically the life of all his people, and the unity and identity so perfect that by his obedience to the law, all that he embodied in his Mediatorial headship of the church, are made righteous. See Rom. v. 14-21.

Third. As our text says, "Male and female created he them." And in Gen. v. 1, 2, "This is the Book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created." Then turn to the Book of the generation of the second Adam, the Lord from heaven, and read, Psa. XXII. 30, "A seed shall serve him, it shall be counted to the Lord for a generation." Also, Psa. CXXXIX. 15, 16, "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect; and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them." "Lo, I come, in the volume of the Book it is written of me to do thy will, O God!" Psa. XI. 7; Hebrews X. 7-9, compared I Pet. II. 9.

Again: Who can contemplate the creation of the bride, and all the posterity of Adam in him, to make their development in his own likeness, their future destiny established in him, and then when Eve had received her formation, was beguiled by the serpent, was in the transgression, and read the account of Adam following her in the transgression, receiving the fruit at her hand, that he might legally share the penalty with her, and fail to see in all this that

Adam is the figure of him that was to come?

We have not time nor space to devote farther to this subject now, but trust we have left ample room for the more able comments of brother Cox, or any other brother who may do better justice to the subject.

(Editorial by Elder Gilbert Beebe,
January 15, 1861)

The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".

WE QUOTE:

"The word "Economy" means literally, "the management of a house or household," and as the church is the house of God, the term is applied to the order of God's dealings with the church."

Philpott's — MEDITATIONS

"How can we flee from the wrath to come if there be no sight or sense of that wrath; or how beg for mercy, if no guilt lies hard and heavy on the conscience."

Philpott's — MEDITATIONS

"We read and examine the Word of God, not to find arms wherewith to defend our sentiments, but to know whether they are defensible or not."

NEWTON

"I leave all difficulties with Him. It is sufficient for me that Scripture asserts, and experience proves, that it is thus in fact."

NEWTON

IN MEMORY OF
ELDER L. W. TURNER

It is sad to lose our friends whom we have learned to love for Christ's sake; yet it is pleasant to think of our past relationship and fellowship as brethren in the church.

The passing of Elder Turner saddened our heart seemingly deeper than it ever had been before, for he was so near to me. In a measure, for many reasons he seemed closer to me than any minister I knew. I was pastor and moderator of the church he joined. I have looked back with a spirit of rejoicing to the Saturday in June when he united with the church at Black River, Dunn, North Carolina. Seems that I can remember the most of what he said: the humble expression upon his face, the sincerity of the manner in which he related his experience in giving the reason for his hope and the love he had for the church. There was one expression he made in telling his experience which deeply impressed me, and which I saw come true. He said there was a large tree before him, which the Lord commanded him to trim up and get out of the way. The way and manner he made his expression impressed me that he was a chosen vessel to preach His gospel. That impression was so strong that it never left me, and in time it proved true.

It was a beautiful Sabbath morning in June, 1932, that we went into the water. I verily felt that I had baptized a preacher; and I felt a love for him that never left, and has not yet, though he has passed on into the glories he hoped to receive. Not long after he united with the church the brethren felt that they saw the gift of a deacon in him, and they set him apart to that office. I assisted in the ordination, feeling, however, that he would have to preach. Some months after being ordained he arose in the conference meeting and made known to the church the impression of his mind. I do not remember that I ever told him what I saw the day he united with the church, and that I felt to pray that the Lord would bless him.

Brother Turner grew in the hearts of his brethren at home and abroad; and it was not long before the ministers of his association and others, began to ask when the church would call for his ordination, and I answered, When you are

ready to receive him as a minister. The church and they were satisfied, and by unanimous vote his ordination was called for. Now I had seen come true what I felt the Lord showed me when he united with the church; and I was in the presbytery that ordained him.

I feel that God blessed him to this work. He was sound in faith, doctrine and discipline. I do not recall ever hearing him set forth anything that would gender strife or confusion. He was loved by all who knew him, and our love for each other lasted until death. I was his pastor for a number of years, when I voluntarily tendered my resignation as pastor that he might have the pastoral care of his home church, to which he was unanimously called, and which he served until his death.

May his companion be given grace to bear her loss, and to feel that it is her eternal gain; and may his sons and daughter be given grace to remember their father as he lived and died, and grace to follow in his footsteps. I have written this by permission; an obituary will follow.

By one who loved him,
(Elder) E. C. Jones.

MINUTES OF THE PRESBYTERY

Bethel Church
Ouachita County, Arkansas.
Sunday, October 10, 1954.

Pursuant to invitation sent out by Bethel Church to Elders and Deacons to assemble for a Presbytery on the above date for the purpose of the ordination of Brother J. P. Gardner to the office of Deacon of Bethel Church, the following Elders and Deacon, Elders John T. Everitt, W. A. Speer and Deacon Ross Watson, met and organized themselves into a Presbytery and elected Elder John T. Everitt as Moderator and Elder W. A. Speer, Clerk; Elder W. A. Speer to word the prayer and Elder John T. Everitt to give the charge.

The Presbytery called for the candidate and Brother Henry Gardner, Spokesman for the church, presented Brother J. P. Gardner to the Presbytery.

Sister Gardner was invited to be seated with her husband.

After due examination of Brother and Sister Gardner, and as to the state of God's gift

to Brother Gardner as a Deacon to the satisfaction of the Presbytery, the Presbytery proceeded to ordain him by the laying on of hands of the Presbytery and in prayer by Elder W. A. Speer, and then the charge delivered by Elder John T. Everitt.

Thereupon the right hand of fellowship was given Deacon J. P. Gardner by members of the Presbytery commending him to all orthodox Primitive Baptists as being sound in doctrine, careful in deportment and humble in the display of God's gift to him of the office of Deacon, and delivered him to Bethel Church duly ordained; and the act of the Presbytery in ordaining him was sanctioned and received by the church and the right hand of fellowship was given Deacon J. P. Gardner by the members of Bethel Church and brethren, sisters and friends.

Minutes were read and approved and the Presbytery dissolved in order with prayer by Elder John T. Everitt.

Elder J. T. Everitt, Moderator
Elder W. A. Speer, Clerk

OBITUARIES

IDA ELIZABETH WILSON

Ida Elizabeth Wilson was born May 30, 1875, at what was then Barren Creek, Maryland, and passed away at Mardella Springs Maryland, on June 1, 1954; age seventy-nine years and one day. She was the eldest of three children of the late Benjamin Handy and Virginia Caroline Graham.

She was united in marriage to Samuel J. Wilson on December 23, 1891, of Barren Creek, Maryland, who survives. To this union were born six children — four daughters and two sons. Edna L., the first daughter, passed away October 9, 1895. Those surviving are: Bessie L. Wilson, Mrs. Ernest L. Cooper and J. Ewell Wilson, of Mardella Springs; Mrs. Alvie S. Bennett, Salisbury, Maryland and Paul M. Wilson, Takoma Park, Maryland. Also, fourteen grand-children and eight great grand-children; one sister, Mrs. Lena E. Wilson; one niece, Bernice G. Mason, Salisbury; two nephews, Robert Graham, Wilmington, Delaware, and Glen G. Wilson, Reids Grove, Maryland.

She was blessed with a good hope through grace many years ago, as was her late mother, Virginia E. Graham. They were both baptized by the late Elder A. B. Francis on May 7, 1907 into Rewastico Old School Baptist Church, and remained faithful and steadfast in the doctrine of salvation by grace and grace alone until the end. Her health had been waning for the last three years, and she was not always well enough to attend her meet-

ings regularly, but did if she could possibly sit up that long. She endured her sufferings with patience and never, never complained. She was a devout wife, and never was there a more kind, loving sympathetic mother. Among some of her many outstanding qualities was her humbleness, and her unselfishness to the end. Whatever worldly goods she possessed, she also wanted her family and friends to have, and seldom did anyone come to see her that they departed empty-handed. She lived entirely for her church, family and friends, and often gave them her all and did without herself.

Whatever her children are, be that in character or accomplishment, they owe to her hard work and the influence she exerted. She did for all even when so unable to do so physically. She possessed a sweet disposition and a sense of humor, and the sacrifices she made will always be remembered. Her place in the home can never be filled; she is sadly missed by her family, friends and church, and her life will remain an inspiration to her family, and worthy of emulation — no greater heritage could be left by a mother.

The funeral services were conducted from her late home which she loved so well, on June 3rd, by her beloved pastor, Elder H. M. Bennett. He used Romans 16:25, for comfort and consolation of her family and many friends. Her body was laid in the Mardella Cemetery amidst a beautiful mound of flowers, her spirit having entered into the beyond; and we feel sure is at rest with God her Heavenly Father forever. Written by her daughter,

Bessie

Following is a letter to Sister Wilson by Elder A. B. Francis — Editor)

Delmar, Delaware
April 23, 1907

Mrs. Ida E. Wilson
Mardella Springs, Md.

My dear friend and I hope sister in a precious Saviour:

It gave me great pleasure this afternoon to receive your very welcome letter of this date. I had been thinking of you and your mother, (I find both of you associated together so intimately that when I think of one I think of both) and have thought to write a letter to both of you, as you are both under similar exercises as regards coming to the church.

As you relate the travel of your mind, I can see the mark of the Lord's work. Your own way was to be a Methodist, and work out your salvation along the lines prescribed by them, but God's way is different and when he took hold, he undid all that you had done,

and showed you how black and vile you were in his sight, and in your own sight now, causing you to abhor yourself in dust and ashes. It is no wonder that you did not feel good enough to join with a people whose entire hope is fixed on their ability to be good and do good. All the teaching of the scriptures is to the effect that it is not those who are good in their own eyes, but those who feel that they are sinners whom Jesus came to save, and all their cry is, "God be merciful to me a sinner."

The Old Baptists are that kind of people, all feel that they are unworthy, and are all fearful that they may do wrong in seeking a home in the church, and yet feel that they cannot have peace and remain outside.

There is no doubt in my mind that the Lord was pleased to show you in a dream the road to your heavenly home. The road is rough and thorny, beset with difficulties, and you are meeting these things constantly, but it is the way that leads to life, to heaven, to God, and to eternal joys. The water you saw, and found you must go through, represents the waters of baptism through which all must pass to enter the church and find a city of habitation and those who are truly companions of all them that fear God.

I am glad it is your mind to offer to the church at the next meeting and I would advise you not to delay. Not that your eternal salvation is to be secured thereby, but for your present comfort and peace of mind. I will be prepared to go into the water with you, and hope neither ill-health or other circumstances may interfere to hinder the fulfillment of your desire.

Please show this letter to your mother and say to her that I believe the Lord has set before you both an open door, that no man can shut, I am sure you would both meet a hearty welcome at the hands of all the church. I will try to get off in time to call and see you on my way to sister Bailey's on Monday afternoon.

Sincerely yours,
(Elder) A. B. Francis

KATIE PEARL WHATLEY

Sister Katie Pearl Whatley, age 71, passed away Sunday, July 11, 1954, at Hope, Arkansas.

She was born in Union County, Arkansas, December 30, 1882, the daughter of Joe and Susan Hardin Dumas. Her husband, M. D. Whatley, preceded her in death in 1943. Sister Whatley was a faithful member of Rehobeth Primitive Baptist Church and manifested her love for the doctrine of God our Saviour, His

cause and the people of God.

She is survived by six sons, Dorsey and Andrew Whatley of Hope, Arkansas, Robert A. Whatley, of Houston, Texas; Johnny Floyd, M. D. and Roy Whatley of El Dorado, Arkansas; eleven grand children and three great grand children; one brother Organ Dumas of Los Angeles, Calif.; two half brothers, A. G. and Hudie Dumas of Houston, Texas, and two half sisters, Mrs. Dessar Grider of Chattanooga, Tenn. and Mrs. Ollie Smallwood, Beaumont, Texas.

Her funeral service was conducted by Elder E. J. Lambert and the writer at Rehobeth Church July 12, 1954. The floral offerings and the attendance of brethren, sisters and friends gave evidence of the high esteem in which she was held.

Her body was laid to rest in Rehobeth cemetery beside that of her late husband to await the glorious resurrection when the Lord shall come again without sin unto salvation.

May the Lord bless and comfort all that mourn her passing.

(Elder) W. A. Speer

CORDELIA HENNINGAN McMILLIAN

Cordelia Hennigan McMillian was born January 25, 1881, and was suddenly taken by death August 15, 1954.

She was married to J. Paul McMilliam February 14, 1901; to whom six children were born. One, John Paul, Jr., passed away May 13, 1942. She is survived by her husband and five children: Mrs. Virgie Marze and Ray McMilliam, Merryville, Louisiana; Mrs. Myra Cryer, Frierson, Louisiana; Mrs. Betty Kildair, Greens Bayou, Texas, and Captain Wm. F. McMilliam, Ocean Side, California. Also thirteen grand-children and eight great grand-children; one brother and three sisters, and a number of nieces and nephews.

Mother joined the Primitive Baptist Church September 21, 1921, and was baptized by her father, the late Elder H. F. Hennigan. She was a strong believer in salvation by grace alone.

Funeral services were conducted by Elder Hamp Newton in the Cooper Community Building, on the DeRidder-Merryville Highway, and her body was laid to rest in the nearby cemetery. The beautiful floral offerings attested the high esteem in which she was held, and a large crowd was present to pay their last respects to her.

The family is left mourning, but we trust our loss is her gain. Written by her daughter in sorrow.

Mrs. Virgie Marze

IN MEMORY OF
MY DEAR COMPANION, CORDELIA

In the month of August, 1954, on the 15th day,
It pleased great Jehovah, God,
To call my darling companion away;
Now her sweet body lies beneath the cold sod.

Off' I have heard her say,
In much agonizing pain and woe,
"It may be wrong to talk this way,
But I long to see the day I am called to go."

Her moldering body lies beneath the cold
ground
But her soul rests in the care
Of Jesus Christ, by whom she was found,
Her dear merciful sinbearer.

It was hard, dear darling, to see you go,
But I have been made to rejoice
That God, who all things knows,
Has embraced you in His choice.

O that I could only know
That when my pilgrimage on earth is done
That I, too, could cross o'er
And that the Son of man had fought my
battle and won.

Written by her sorrowing husband,

J. Paul McMillian
Merryville, La.

ELDER WILLIAM ISAAH WADE

Elder William Isaiah Wade was born June 11, 1876, and departed this life September 18, 1953. He was the son of William and Mary (Hale) Wade, born in Franklin County, Virginia; and moved to Lincoln County, West Virginia, at twenty years of age. He was united in marriage to Madora Belle Harless in February, 1896. To this union nine children were born. Two sons preceeded him in death; those surviving are Rader, Clay and Paul, Yawkey, W. Va.; Mrs. Daisy Stephens, Yawkey, W. Va.; Mrs. Ruby McClanahan, Lanham, W. Va.; Mrs. Virginia Smith and Mrs. Helen Stickler, South Charleston, W. Va.

Elder Wade at an early age (I do not have information available as to dates) was brought under the labor and weight of conviction of sin. In a rich experience of grace he tasted peace and pardon, and given a sweet hope in the Redeemer's blood; and united with the Primitive Baptist Church (I think Bethel Church, of the Pocatatico Association of West Virginia). The burden of the ministry was laid upon him, and the church licensed him to preach, and soon called for his ordination. His services in the ministry was spent mostly among the churches of Pocatatico Association, serving churches as pastor during his active

ministry. His first wife was also a faithful member of the church for many years. She departed this life June 13, 1937. He married Maude Radford December 8, 1939, who survives to mourn with the children of the first union.

Elder Wade was faithful in his ministry. His services were not for filthy lucre's sake, but of a ready mind. He was firm and uncompromising in his convictions. He reared his family as a farmer, laboring hard in the field to come home at night during his burden of mind, to sit by his faithful wife who assisted him in reading the Bible. Under her tutorship, it may be said that he learned to read almost entirely from the Bible. In his ministerial labor he was well versed in the Scriptures. This spelling and reading his way in the Scriptures, was the answer of the humble searching of his mind after the truth. Later in life his financial straits were eased by the smiles of a kind providence when natural gas and crude oil were developed on his land. He lived however until the production was almost nil. He was inactive in the latter years of his life, and his suffering was of many years standing. He bore his afflictions with fortitude, always acknowledging the Lord's hand and will in his afflictions.

The unworthy writer was called to conduct the funeral. I felt moved to declare in a feeling of love some of the fundamentals of doctrine which were Brother Wade's meat and drink during his stewardship. It was Elder Wade who buried me in baptism, and served my home church (Providence) as pastor so many years.

Left to mourn besides those already named are: one sister, Mrs. Polly McClure, Tango, W. Va.; one brother, S. F. Wade, Garretts-bend, W. Va.; thirty-seven grand-children and twenty-eight great grand-children. We grieve not as those who have no hope.

May the Lord comfort the mourning ones.
Written by request.

H. J. Bird

CLARA NEWBERRY BARNES

Clara Newberry was born September 18, 1882, and died September 6, 1954, making her stay on earth seventy-one years, eleven months and twelve days. She was married to J. W. Barnes May 13, 1906.

She was received into the fellowship of Richland Primitive Baptist Church, in Humphreys County, Tennessee, about fifty-five years ago. In 1910 she was received into the fellowship of Cane Creek Primitive Baptist Church, Obion County, Tennessee, and died in

full fellowship.

Her remains were laid to rest in Cane Creek Cemetery in the presence of her many friends, surrounded by a very beautiful arrangement of flowers, which was an expression of the love that her friends and neighbors had for her. Services were conducted by the writer, who had been her pastor for more than seven years. She bore the evidence of a true witness of Christ, believing in the grace of God for life and salvation both in time and eternity.

May God's Holy Spirit fill her vacancy in her home, and in the hearts of her family, her brethren, neighbors and friends.

(Elder) R. L. Harrison

RESOLUTIONS OF RESPECT

WHEREAS, Our dear sister, Carrie A. Keenan, was called to her eternal home June 25, 1954;

BE IT RESOLVED, That we bow in submission to our gracious Heavenly Father's will, feeling that we have lost a very precious member and friend, for she was a very precious person naturally as well as spiritually, and was a devoted member of the church, and

BE IT RESOLVED, That we send a copy of these Resolutions to the Signs of the Times, of which she was a subscriber; and a copy to her bereaved family.

Done by order of the Ft. Worth Church while in conference Saturday before the first Sunday in July, 1954.

Elder C. Y. Osteen, Moderator
Minnie Luite, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, The Salisbury Old School Baptist Association has lost several members of her body since we last met, to-wit: Deacon Benjamin McGhee, of Broad Creek Church; Deacon Henry Rounds and sisters Fanny Francis and Annie Burton, of Salisbury Church; brother Isaac German and sister Mary Ann Hastings, of Little Creek Church; sisters Martha Jones and Ida Wilson, of Rewastico Church; and sister Ella Gordy, of Nassaongo Church, therefore

BE IT RESOLVED, First, that we leave upon our records some mention of our love and fellowship for these faithful ones whom God, in his infinite wisdom, has removed from these mortal shores. Their memory will live in our hearts, as we believe our love and fellowship for them was that blessed tie that will not let us part.

Second, We desire to bow in humble submission to God's holy will, and truly say, Thy will be done.

Third, That we extend our sympathy to each family, hoping that God will reconcile them to his will.

Done by the unanimous voice of the Association in session with Salisbury Church, Salisbury, Maryland, October 21, 1954.

Elder D. V. Spangler, Moderator
Maude Laws, Clerk
William Adkins, Asst. Clerk

RESOLUTION OF RESPECT

WHEREAS, The time allotted by God to Sister Elizabeth Cobb Hinson to stay in this world ended April 6, 1954; and

WHEREAS, She was a member of Hopewell Primitive Baptist Church of Christ, near Winnsboro, Texas, for forty-four years, and firmly established in the doctrine of grace and especially blessed with being content with her lot and reconciled to God's will, and whose life was a blessing to this church; therefore

BE IT RESOLVED, That we record an expression of thanks to God for having blessed us with her companionship, godly walk, and conversation; and further

BE IT RESOLVED, that we express our grief and a word of sympathy to the bereaved; and that we encouch a brief obituary for record, to-wit: Susan Elizabeth Cobb Hinson was born June 12, 1868, the daughter of Thomas and Sarah Cobb; was married December 12, 1886, to E. E. Hinson, who died March 13, 1925; became a member of Hopewell Church in 1910; and is survived by three children: Mrs. B. T. Green, Winnsboro, Texas; Mrs. L. L. Chambers, Dallas, Texas, and Palmer Hinson, Winnsboro; and died April 6, 1954. She is survived also by three brothers: Tommy Cobb, Canton, Texas; Lonnie and Ocie Cobb, of Winnsboro; and one sister, Mrs. Ida Price, California, and nine grand-children and six great grand-children. Funeral services were conducted by her pastor, Elder E. J. Lambert, and interment was in Hopewell Cemetery, awaiting the resurrection; be it further

RESOLVED, That a copy of this resolution be given to the family, a copy filed with Hopewell records, and a copy sent the Signs of the Times for publication.

This Resolution of Respect read and approved by Hopewell Primitive Baptist Church while in regular conference August 7, 1954.

Elder E. J. Lambert, Moderator
J. J. Mills, Clerk